

THE WORKS OF THAT FAMOUS AND WORTHY

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THE SECOND VOLVME.

Newly corrected according to his owne Copies.

With distinct Chapters, and Contents of every Booke pre-
fixed: and two Tables of the whole adjoynd; one of the matters and questions,
the other of choice places of Scripture.

ISA. 55. versle 1.

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



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THE WHOLE TREATISE OF The Cases of Conscience,

Distinguished into three Bookes.

TAUGHT AND DELIVERED BY

M. W. PERKINS in his Holiday-Lectures.

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

Rom. 14. 23.

Whatsoever is not of faith, is sinne.



LONDON,
Printed by Iohn Legatt, 1631.

TO THE RIGHT HONOURABLE,
EDWARD Lord DENNIE
Baron of Walsbam, &c.



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

The benefit which from hence issueth unto the Church of God, is unspeakable. For first, it serveth to discover the cure of the dangerous sore that can be, the *wound of the spirit*. Which how great a cross it is, the Wise man reporteth out of a true experience, when he saith, that *the Spirit of a man will sustain his infirmities, but a wounded Spirit who can bear it?* And his meaning is, that no outward griefe can fall into the nature of man, which will not be with patience endured to the utmost, so long as the minde is not troubled or dismayed. But when once the Spirit is touched, and the heart (which being well apayed, is the very fountaine of peace to the whole man,) smitten with feare of the wrath of God for sinne; the griefe is so great, the burden so intolerable, that it will not by any outward means be eased or asswaged.

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

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

And as the benefit is great, so the want of this doctrine, together with the true manner of applying the same, is and hath bene the cause of many and great inconveniences. For even of those that feare God, and have received to beleve, there be many, who in the time of their distresses, when they have considered the weight and desert of their sinnes, and withall apprehended the wrath of God due unto them, have bene brought unto hard exultations, mourning, and wailing, and crying out, as if God had forsaken them, untill they have bene relieved by the Spirit of Christ, in the meditation of the Word, and promise of God. But those especially, who have not bene instructed in the knowledge of the truth, nor acquainted with the *guilt of Gods dealing with his distressed children*, by reason of ignorance and blindness in matters of Religion and pietie, when the Lord hath taken the cord of their consciences, and set before their eyes both the number of their sinnes committed, and the just anger of God purchased thereby, what have they done? Surely the painings of the mercy of God, and their owne salvation, they have either growne to phrensie and madness, or else forced unto themselves full ends, some by hanging, some by drowning, others by embroiling their hands in their owne blood. And if not in regard of griefe and trouble of minde, yet for want of better resolution in particular cases, within the compass of their generall or personal callings (though otherwise most enriched with some measure of knowledge and obedience) they have either abused, or else quite misapprehended and forsaken their callings, and thereby become scandalous and offensive unto the Church.

Now then, by these and such like occasions, the manner of proceeding appears to be of great weight and importance, so it is most meet, that the best and fittest course should be taken in the teaching and enforcing of the same. In which regard, wee have just cause to challenge the

Prov. 28. 26

Math. 23. 24

Math. 4. 12

Phil. 4. 4. and
Eph. 5. 2.



TO THE GODLY AND well-affected Reader whosoever.

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

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

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

Thine in Christ Iesus,

Tho. Pickering.

THE FIRST BOOKE OF THE CASES OF CONSCIENCE,

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

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

*The Lord God hath given more diligence in his preparation, than I should have to intrude in a word in due
time, as he hath done in the preparation of this work.*

Next part of the Preface which goeth before the Holy Ghost, is the calling of the Gentiles; which was to beginne at the death of Christ; and from thence to continue unto this day, and to consequency to the end of the world; in the former verses of this Chapter: there is mention made of the rejection of the Jewes; Immanuel, a general, but a particular rejection; namely, when when they were in affliction in the days of Jesus Christ; and in all these Prophecies of the like kind, which treat of this point, Christ himselfe is brought in speaking in his owne person; and the words of this Chapter from the beginning to this present verse, and the rest that follow, are the words of Christ the Mediator, but also the words of the Holy Ghost.

In the verse going before, He disputes the cause of their rejection; and the summe of the whole dispute is, that either wee, or they themselves were the cause thereof, but he was not the cause; and therefore they themselves by their sinne. The reason which he gives, that they themselves were the cause thereof, is in this, that they had not kept any thing of the law of Moses, which was their duty; and therefore they themselves were the cause thereof. The reason which he gives, that they themselves were the cause thereof, is in this, that they had not kept any thing of the law of Moses, which was their duty; and therefore they themselves were the cause thereof.

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A Lord himselfe makes answer, v. 2, 3, 4. that his hand is not shorned, nor his power lessened, in regard of greater works, much less in respect of their deliverance; and though the present affliction which they endured, was great and tedious, yet they were not to be overcome dismayed in themselves, but rather to be comforted, because God had given them the strength of the learned, to withstand and resist in the wearie and distressed; and consequently; that he had power to ease and refresh their wearie and afflicted.

In the text then, there is to be the principal duty of Christs propheticall office, by allusion to the practices of the Prophets in the old Testament, especially those which belonged to the schools of *Isaiah* and *Ezekiel*, who are here termed the *Israhell*. And thus of the words thereof, one speciall point of instruction may be gathered plainly; *That we have a certain knowledge of the results of the word of God; whereby the Prophets of the law may be refreshed and justified. I perceive that it is one speciall duty of Christs propheticall office, to give comfort to the disciples of those that were distressed; and the Prophets have recorded this. It was Christs power to execute and performe such a duty; he actually committed the dispensation thereof to the Ministers of the Gospel. For we may not thinke that Christ in his owne person ministered the words of comfort to the Disciples in the time of the Prophecy, because he was not then exhibited in our nature, and yet he did deliver (Isaiah) but how? In the persons of the Prophets. So likewise because Christ was in the new Testament, he was not then exhibited in our nature, but how? In the persons of the Ministers of the Gospel, and Teachers of the Church; who have been given knowledge and other gifts to this end and purpose. These gifts are therefore to be certain and infallible; and therefore propounded and taught in the Scriptures, whereby the confidence of our distressed may be quickened and relieved.*

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

The point therefore to be handled is, What this doctrine should be? It is *vera miteresse et asseverare*, but *subtilis labor* and difficulty: *vera* because it is unto the maine part I will only (as it were) walke by the banks of it, and propound the heads of Justice, that thereby I may at least occasion others, to consider and handle the same more at large.

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

CHAP. I.

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

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

SECT. 1.

The first Ground is, That in the troubles of Conscience, it is quiet and convenient, there should alwayes be used *præsertim confessio*. For James saith, *item* 4. 10. *Confessio* *peccatorum* *est in confectum*, *et dicitur* *propter* *confessionem*; thereby signifying, that confession is the case in to be used as a thing most requisite. For in all religions, the Physicians must first know the disease, before he can apply the remedy; and the surgeon of the hart will not be discerned, unless it be manifested by his confession of the party diseased. And for this cause, also, in the party of conscience, the *fratry*, that is the thing that troubleth the conscience, must be known.

Newcastle, in private confession, these causes must be brought. First, it must be known, as a thing simply or absolutely confessed, without which there can be no salvation. Again, it is not in that confession should be of all sins, but only of the *scruples* itselfe, that is, of those of those things, which do trouble and molest the conscience. This duty though confession may be made to any kind of man, *Confessio* *est* *in* *confectum*, *fratry* *in* *confectum*, is especially to be made to the Ministers and Ministers of the Gospel. For they, in duty bound, of all other men, are best able to instruct, correct, comfort, and improve the weak and wounded conscience. Lastly, the

A to whom it is made, must be a man of trust and fidelity, able and willing to keep secret things that are revealed, yea to bury them (as it were) in the grave of oblivion, for *Confessio* *est* *in* *confectum*, *fratry* *in* *confectum*.

SECT. 2.

The next ground is touching the degrees of goodnesse in humane things and actions. Goodnesse in things is twofold: uncreated, and created. Uncreated is God himselfe, who never had beginning, and who is Goodnesse it selfe, because his nature is absolutely and perfectly good, and because hee is the author and mother thereof, in all things created. Created goodnesse, is that whereby the creature is made good; and it is nothing else, but the light of that goodnesse, that is essentially in God. Now the degrees thereof are these: There is a general or assual goodnesse in creatures, and a more special or moral goodnesse.

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

Besides this general and assual goodnesse, there is also a special or moral goodnesse, properly in action; and it is that which is agreeable to the naturall and unchangeable wisdom of God, established in the Morall Law; wherein it is commanded; and things that are not so commanded to be done. By God also goodnesse is showne in actions, morally good, where hee helpeth us to do that which is good in the mind of God, or good to the ends themselves, and in the doing. In the mind of God, goodnesse is showne in the first instance, when a wicked man is converted, it is a good, which is only in it selfe, because good in the doing, because it is not wrought faithfully, from a good, completed, and in it all the virtues of that action are good to the ends themselves, which are good in themselves, for in them they are brought to their ends. This is the degree of goodnesse in things.

Spilius p.

Acta 10. 34.

things & actions are both good in themselves in the doer also. Of this sort were the prayers of *Carminis*, good in themselves, and in him also, because he was a believer.

Now opposite to things and actions morally good or evil, are actions and things of a middle nature, commonly termed *indifferent*, which in themselves being neither good nor evil, may be done or not done without sin. In themselves, I say, for in their circumstances they are, & may be made either evil or good. And here we must remember a great difference betweene *indifferent* and *indifferent* things, which arise from the nature of indifferent things. *Indifferent* is, when a thing or action is fixed to the circumstances, and the circumstances fixed to it, that thereby it becomes a thing convenient. On the other side, *indifferent* is when a thing or action is done in unceraine circumstances, which being some hurt or loss to the outward man, or hind not with decency, and therefore doe make it to be inconvenient. And hereby that hath beene said, we may discern when an action is good, evil, indifferent, convenient, or inconvenient.

CHAP. II.

Of the nature and differences of sinne.

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

SECT. 1.

Since in his proper nature (as Saint Iohn saith, *Ioh. 3. 4*) is an *animus*, that is, a want of conformity to the Law of God. For the better understanding whereof, we must know, that ere he were in *Adam* before his fall three things were to be feared one from the other: the substance of his bodie and soule, the faculties and powers of his bodie and soule: and the image of God, consisting in a straightnesse and conformitie of all the affections and powers of man to Gods will. Now when *Adam* falls, and sinners against God, what is his sinne? Not the want of the two former, (for they both remained,) but the vertue want and absence of the third thing, namely, of conformity to Gods will. I make it plaine by this resemblance: In a musickall instrument, there is to be considered, not only the instrument it selfe, and the sound of the instrument, but also the harmonie in the found. Now the contrary to the sound of the instrument in musick, is none of the two former, but the third, namely the discord, which is the want or absence of harmonie, which we call *discordantia*. In the same manner, the sin of *Adam* is not the absence either of the substance, or of the faculties of the soule and the bodie, but the want of the third thing before

named, and that is, conformity or conformity to the will of God, in regard of obedience. But some may say, the want of conformity in the powers of the soule is not sinne properly; because in sinne there must be not only an absence of goodnesse, but an habitation of evil. Answer, that this vertue of conformity is essentially the absence of goodnesse; but also the habitation of evil. For this want of conformity, and is received into the nature, it is properly a want or absence of goodnesse; againe, after it is received into the nature of man, it continues and abides in the powers and faculties thereof, and so it carries the nature of sin habit.

It may be said againe, that lust and concupiscence, that is, original sinne, does this heere away from the service of God, and carries it to evil. Now to either or draw away is an action, and this action cannot proceed of a mere privation or want. Answer, We must consider original sin two ways: first, joyfully with the thing or subject in which it is joyfully, by itselfe in his own nature: it is considered it with his subject, it is an evil inclination or action: but if we consider it simply in its own nature, it is no inclination, or action, but a want. And the like consideration is to be had of actual sin. For example; In murder there are two things: one is the action of slaying the body, and of holding up the weapon, &c. which is not properly, if it be considered as an action: because every cause of death comes from God, who is the first cause of all things and actions. Again, in murder there is a second thing, namely killing or slaying of the man, which is the disorder or aberration in the action, whereby it is disposed to wrong use and end: and thus the action is a fault, namely in respect it wants conformity to the will of God. The nature then of the sin lies not in the action, but in the manner of doing the action: and in properly is nothing but *malum in se*, or *malum in se*. (For then God should be the author of it, inasmuch as hee is the Creator and ordainer of every thing and action;) but it is an *animus*, or absence of goodnesse and uprightness, in the thing that is done. Whereupon it is well and truly said in Schooles, *in se finis est in se bonum*, but it is a want of that which ought to be so, namely, partly in the nature of man, and partly in the actions of nature. Thus we see what sinne is.

SECT. 2.

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

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

in se peccat
miseriam.

1. culpa.
2. reatus.
3. pena.

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

The Use of this doctrine touching sinne is two-fold. First, by it we learn and see, what is originall sinne: whereby an infant in the first conception and birth is indeed a sinner. Everie infant must be considered as a part of *Adams*, proceeding of him, and partaking of his nature: and thereby it is made a sinner, not only by Imputation of *Adams* offence, but also by propagation of an aptnesse & pronensse unto everie evill, received together with nature from *Adam*. And thus ought we to conceive originall sinne, not to bee the corruption of nature alone, but *Adams* first offence imputed, with the fruit thereof the corruption of nature, which is an inclination unto everie evill, derived together with nature from our first parents. Secondly, by this we are taught to take heed of all and everie sinne, whether it be in thought, word, or deed: because the committing thereof, though in respect of the act it passeth away in doing, yet it doth breed and increase a wicked disposition in the heart, (as hath been said) to the offence done or any other sinne. Men deceive themselves, that thinke all the evill of sinne to be only in the act of sinning, and to go no further; whereas indeed everie offence hath a certaine blot going with it, that corrupteth the heart, and

causeth man to delight and lie in his offence; which lying in sin is a greater cause of damnation, than the verie sin it selfe. This therefore, must admonish us to take heed, lest we continue in any sin, and if it fall out, that through infirmities we be overcome by any temptation, we must labour to rise againe, and turne from our sinneto God, by new and speedie repentance.

Self.

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

The differences of sinne in respect of Reason are these: First, some are sinnes of knowledge, some of ignorance. A sinne of knowledge is, when a man offends against his knowledge, doing evill when he knoweth it to be evil: and this is greater than a sinne of ignorance, for he that knoweth his masters will, and doth it not, shall be beaten with many stripes, *Luke 12. 47*. A sinne of ignorance is, when a man doth evill, not knowing it to be evill. This *Paul* was a blasphemer, an opprobrious, and persecuted the Church of Christ ignorantly, and in a blinde zeale, for knowing that which he did to be evill. Now by ignorance here, I mean an ignorance of those things which ought to be known: and this is two-fold: simple, or affected. Simple ignorance is, when a man after diligence and good paines taking, still remains ignorant: this ignorance will not excuse any man, for it is of such things as he is bound to know: for it is said, *He that doth not his masters will, by reason he knew it, shall be beaten with stripes*, though fewer.

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

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

Acts 3. 17.

1 Tim. 1. 13.

But

But howsoever this sinne by such means may be leifened, yet remains it still a sinne worthy condemnation. Affected ignorance is, when a man takes delight in his ignorance, and will of purpose be ignorant; not using, but concerning the means, whereby to get and increase knowledge: and that carelessly and negligently, because hee will not leave sinne which hee loveth, nor forsake the evill trade of life wherein hee delighteth. This is the sin of those wherof *Isa* speaketh, who say unto God, Depart from us: for we desire not the knowledge of thy waies, *Isa 21. 14*. And of whom *David* complains, that they flatter themselves in their owne eyes, and have left off to understand and to do good, *Psalme 36. 3*. This ignorance is damnable and devilish: it excuseth no man, but doth rather aggravate and increase his sinne: yea it is the mother of many grievous enormities.

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

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

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

Sinnes proceeding from the will, are properly termed voluntarie: such as the doer moved by his owne will commits, though he knoweth them to be evill. And here, the more free the will is, the greater is the sinne: for will added to knowledge, makes the sinne the greater. Under voluntarie sinnes, are comprehended all such as proceed from stirred affection, as when a man tells a lye for feare, or striketh another in anger: and the reason is, because these offences, though they are not done upon deliberation, but arise from the

violence of affection, yet they do not exclude consent. Hither, also we may referre sinnes committed by compulsion: as when a man is forced to deny his religion, his offence is indeed and truth is voluntary, (though some otherwise thinke it to be a mixt action.) For compulsion doth not reach to the will, but to the outward man, and serves to draw forth a consent: and when consent is yielded, he denies his religion voluntarily: for he will cannot be constrained.

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

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

Mixt sinnes are partly from the will, partly against it. Of this sort are the workes of the man regenerate, which are done partly with his will, & partly against his will, being partly good, and partly evill. The reason hereof is this: There are in man after regeneration two contrary grounds or beginnings of actions, to wit, natural corruption, or the inclination of the mind, will, and affection, to that which is against the Law, called the flesh; and a created quality of holinesse, wrought in the said faculties by the holy Ghost, termed the Spirit. And these two are not severed, but joynt and mingled together, in all the faculties and powers of the soule. Now between these there is a continuall combat, corruption fighting against grace, and grace against corruption. Hence it is, that there being even in one and the same will contrary inclinations, there must necessarily flow from the man regenerate contrary actions: the flesh in every action willing that which is evill, and the Spirit on the other side that which is good. This *Paul* confessed, and acknowledged, upon his own experience, after his conversion, when he said, *I will be present with mee, but I finde no manner perfectly to doe that which is good, Rom. 7. 18*. Againe, *ver. 21. 23*, *I delight in the Law of God*.

A 3

Voluntarie more cogitant.

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

The third ground or fountain of sinne in man, is Affliction, from whence doe proceed two kinds, namely, finnes of Infirmitie, and finnes of Presumption.

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

An evident argument, that the sinne wherein he falleth, are not presumptuous, but are ordinarily of weakness and infirmitie. Sinnes of Presumption are such as proceed from pride, arrogance, wilfulness, and haughtines of mans heart. Against these David prayeth, saying, *Let not presumptuous finnes have dominion over me, Psal. 19. 13.* And of them there be three degrees.

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

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

The third, when a man sinneth, not only wilfully and contemptuously, but of malice and spite against God himselfe, and Christ Jesus. And by this we may conceive what is the sin against the Holy Ghost: which is not everie kind of presumption, or against knowledge and conscience: but such a kind of presumptuous offence, in which true religion is renounced, and that of set purpose and resolved malice, against the verie Majesty of God himselfe and Christ, *Heb. 10. 29.*

Self. 4.

Now follow other differences of sinne in regard of the object thereof, which is the Law. In respect of the Law, sin is two-fold; either of Commission, or of Omission. I say, in respect of the Law, because God hath revealed in his Law two sorts of precepts: the one wherein some good thing is commanded to be done, as to love God with all our hearts, and our neighbour as our selves: the other wherein some evil is forbidden to be done,

as the making of a graven image, the taking the name of God in vaine, &c.

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

Sinnes of omission have three degrees. First, when a man doth nothing at all, but commits the dutie commanded, both in whole and in part, as when having opportunity and ability, he doth not move so much as one finger, for the saving of his neighbour life.

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

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

Self. 5.

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

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

Math. 23. 43.

this kinde there are sundry examples in the Scriptures, principally foure. First *Cains* sinne in murdering his innocent brother *Abel*; whereof it was said, *The voice of thy brothers blood crieth unto me from the earth.* The next is the sinne of Sodom and Gomorrah, which was pride, fulnes of bread, abundance of idleness, unmerciful dealing with the poore, and all manner of uncleannesse, *Ezech. 16.* and of this the Lord said, *that the crye of Sodom and Gomorrah was great, and their finnes exceeding grievous.* The third is the sinne of *Oppression*, caused by the Israelites in Egypt, at the hand of *Pharao*, and his task-masters. The fourth is meretricious Injustice in wrongful withholding and detaining the labourers hire.

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

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

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

The second kind of finnes of Toleration are secret, unknowne, and hidden finnes in the regenerate. For who can tell how oft he offendeth? saith David. When a man that is the child of God, shall examine his heart, and humble himselfe even for all his particular

finnes, which he knoweth by himselfe: these shall yet remaine some unknowne finnes, of which he cannot have a particular repentance: and yet they are not imputed, when there is repentance for knowne finnes. As for example, David repents of his murder and adultery, and yet afterwards (erring in judgement, by reason of the corruption of the times,) he lived to his death in the sinne of polygamy, without any particular repentance, that wee heare of. In like manner did the Patriarkes, who may not altogether be excused: yet they were not condemned therefore: neither were they saved without repentance for this sinne, but God in mercie accepted a generall repentance for the same.

And the like is the case of all the Elect, in regard of their secret and hidden faults: for unless God should accept of a generall repentance for unknowne finnes, few or none at all should be saved. And herein doth the endless mercie of God notably appeare, that hee vouchsaith to accept of our repentance when we repent, though not in particular as we ought to doe. Nevertheless, this mult not encourage or embolden any man to live in his finnes, without turning unto God. For unless we repent in particular of all the sinnes we know, not only our knowne offences, but even our secret finnes shall condemne us. Many finnes are committed by men, which afterwards in process of time are quite forgotten: Others are committed, which notwithstanding are not knowne, whether they bee finnes or no. And in doing the best duties we can, we offend often, and yet when we offend, we perceive it not: and all these in the regenerate, through the mercie of God, are finnes of Toleration, in respect of particular repentance.

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

Ezech. 45.

1 King. 21.

1 King. 17.

Numb. 15. 30.

Gen. 4. 10.

Gen. 18. 26.

Ezech. 3. 7.

& alia.

Ezech. 11. 23.

17.

Lev. 5. 4.

Act. 17. 30.

1 Cor. 15.

Rom. 8. 1.

Psal. 19.

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

Sect. 6.

The sixt distinction of finnes may be this: Some are finnes against God, some against men. This distinction is grounded upon a place in *Samuel*, 1 *Sam.* 2. 15. *If one man sinne against another, the Iudge shall iudge it: but if a man sinne against the Lord, who shall pleade for him?*

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

Finnes against men, are injuries, hurts, losses, and dammages, wherby our neighbour is in his dignity, life, chastity, wealth, good name, or any other way justly offended, or by us hindered. And such actions must be considered two waies. First, as they are injuries and hurts done unto our neighbour: and secondly, as they are anomies, or breaches of Gods law, forbidding us to doe them: and in this second respect they are called finnes, because sinne is properly against God: and therefore by finnes against men, we are to understand injuries, losses, or dammages done unto them. In this sense must that place in *Matthew* be expounded, *Matth.* 18. 15. *If thy brother sinne against thee, &c.*

Sect. 7.

The seventh difference of finnes is noted by *S. Paul*, where he saith, 1 *Cor.* 6. 10. *Every sinne that a man doth, is without the body; but hee that commits fornication, sinneth against his owne body.* In which place it is implied, that some finnes are without the body, and some against a mans owne bodie.

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

Finnes against the body, are those in which it selfe is not onely the instrument, but the thing abused also. Such a sinne is adulterie onely, and those that are of that kind, properly against the body: first, because the body of

A the sinner is both a furthering cause of the sinne, and also that thing which he abuseth against his owne selfe. Secondly, by this offence he doth not onely hinder, but lose the right, power, and property of his body, in that he makes it the member of an harlot. And lastly, though other finnes in their kinde doe bring a shame and dishonour upon the body, yet there is none that sitteth so nigh, or leaveth a blot so deeply imprinted in it, as doth the sin of uncleanness.

Sect. 8.

The eighth distinction of finnes is grounded upon *Pauls* exhortation to *Timothie*, 1 *Tim.* 5. 22. *Communicate not with other mens sins.* Sins are either other mens finnes, or communication with other mens finnes. This distinction is the rather to be knowne and remembred, because it serves to extenuate or aggravate finnes committed.

Communication with sinne is done sundry waies. First, by counsell: thus *Caiphas* sinned when he gave counsell to put Christ to death. Secondly, by commandement: so *David* sinned in the murther of *Uriah*. Thirdly, by consent, or assistance, *Rom.* 1. 31. Thus *Saul* sinned in keeping the garments of them that stoned *Stephen*, *Act.* 12. 20. & 7. 58. Fourthly, by provocation: thus they sinne that provoke others to sinne: and hereof *Paul* speaketh when he saith, *Fathers must not provoke their children to wrath*, *Eph.* 6. 4. Fifthly, by negligence or silence. This is the sin of the Minister, when men are called to reprove sinne, and doe not. Sixtly, by flattery, when men sooth up others in sinne. Seventhly, by winking at finnes, or passing them over by slight reproofe, *Eph.* 5. 11. Thus *Eli* sinned in rebuking his sonnes, and thereby brought a temporall judgement upon himselfe and his family, 1 *Sam.* 2. chap. and 4. Eightly, by participation, *Eph.* 5. 7. and thus they doe sinne, that are receivers of theeves. Ninthly, by defending another man in his sinne: for *hee that justifieth the wicked, and condemneth the just, even they both are an abomination to the Lord.*

Sect. 9.

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

1 *Tim.* 5. 24.

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Conclusion, *Rom. 14. 23. Whatsoever is not of faith, that is, whatsoever man doth, whereof he is not certainly perswaded in judgement and conscience out of Gods word, that the thing may be done, it is sin.* More plainly: a thing may be said not to be done of faith three waies. First, when it is done with doubting, and unresolved conscience, as in those that are weak in knowledge. Of which sort were some in the Primitive Church, who notwithstanding they heard of the doctrine of Christian liberty; yet they were of opinion, that after Christs ascension, there was a difference to be made of meats, and thereupon thought they might not eat of some kinde of meats. Suppose now, that these persons (by accident) should have been drawn to eat swines flesh, which themselves had holden a thing forbidden; because that which they did was upon an unresolved conscience. So saith the Apostle, *Rom. 14. 23.* He that doubteth, is condemned if he eat, because he eateth not of faith. Secondly, when a thing is done upon an erroneous conscience, it is not of faith, and therefore it is a sin. Thus the Masse priest sinneth in saying Masse though he think in his conscience, the thing hee doth is the ordinance of God. And thus Heretikes doe die. Heretikes, though when they die, they be fully perswaded their opinions be the truth. At time, in the same manner, but the case a man should be of opinion, that fornication, or theft, were things arbitrarie and indifferēt, and hereupon his conscience should tell him, he might take opportunity, and commit either of these finnes; whether this action in the partie thus perswaded, a sinne, or no? I answer, the case is plaine, that the fact is done upon an erroneous conscience, and therefore must be a sinne in the doct. For the error of the judgement cannot take away the nature of that which is simply evil. Sinne is sinne, and so remaineth, notwithstanding any contrary persuasion of the conscience. The reason is, because though the conscience erreth, and is mis-informed, yet it bindeth to sticke forth, as that if a man judge a thing to be evil, whether simply, or in some respect, (though fallily) and yet afterwards doth it, he hath sinned and offended the Majesty of God, as much as in him lieth. Thirdly, when a thing is done with a repugning or gain-saying conscience, though upon error and false judgement of the conscience, it is in the doct a sin. Thus an Anabaptist, that holdeth it unlawful to swear, sinneth if hee take an oath. I. not in swearing simply, for that is Gods ordinance, but because he sweareth against the perswasion of his conscience.

CHAPTER III.

Of the distinction of Cases.

How much touching the Prelimies, or Grounds of this doctrine. Now let us pre-

pare, that we come to the Questions of Conscience.

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

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

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

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

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

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

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

CHAP. V.

Of the first maine Question touching man.

I. Question.

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

For answer to this Question, some Grounds must be laid downe before hand. The first is this: That we must consider and remember, how, and by what means, God brings any man to salvation. For looke how God

bringeth others, so hee that would know how to be saved, must use the means whereby God saveth them.

Sect. 1.

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

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

shewes it selfe first: as when a candle is brought into a room, wee first see the light before we see the candle, and yet the candle must needs be before the light can bee. X. Lastly, God giveth a man grace to encrease to obey his Commandments by a new obedience. And by these degrees doth the Lord give the first grace.

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

The second Ground for the answer of this Question, is taken from some special places of Scripture, where the same is moved and resolved. The men that were at *Peters Sermon*, being touched with the sense of their owne miserie, upon the doctrine which had been delivered, as the Holy Ghost saith, were pricked in their hearts. *Acts 2.* *Men and brethren, what shall we doe?* *Acts 2. 38.* Peter moved by the Spirit of God, answers them, *Repent, and be baptized for the remission of your sins.* The like was the case of the Jaylor, who after that the stubbornnesse of his heart was beaten downe, by feare of the departure of the prisoners, he came trembling, and fell down before Paul and Silas, and moved this question unto them; *Sirs, What must I doe to be saved?* *Acts 16. 30.* to whom they gave answer; *Believe in the Lord Jesus, and thou shalt be saved & thine household.* The young man in the Gospell sutes to Christ; and asks him, *What shall I doe to be saved?* *Mark. 10. vers. 17.* &c. Christ answers him, *Keep the Commandments.* When he replied, that he had kept them from his youth, Christ told him, that hee must goe yet further, and *sell all that he hath, and give to the poore, and follow me.* *Matth. 19. 21.* John tells the Scribes and Pharisees, who came unto his Baptisme, and confessed their sinnes, that if they would live from the wrath to come, they must repent, and bring forth fruits worthy amendment of life, *Matth. 3. 8.* From these places then I frame this answer to the question in hand. The man that would stand in the favour of God, and be saved, must doe four things: first, humble himselfe before God: secondly, beleve in Christ: thirdly, repent

repent on his finnes: fourthly, performe new obedience unto God.

Sect. 2.

Humiliation.

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

Touching the first point, *Humiliation* stands in the practice of three things. The first is, a sorrow of heart, whereby the sinner is displeased with himselfe, and is abashed in respect of his finnes. The second is, a confession to God, wherein also three things are to be done: first, to acknowledge all our maine finnes originall and actual: secondly, to acknowledge our guiltinesse before God: thirdly, to acknowledge our just damnation for sinne. The third thing in *Humiliation*, is supplication made to God for mercie, as earnestly as in a matter of life and death: and of these three things wee have in Scripture the examples of *Ezra*, *Daniel*, and the prodigall sonne, *Exa* 9. *Dan* 9. *Luk* 15. 18.

The second point, is the excellencie of *Humiliation*, which stands in this, that it hath the promises of life eternall annexed to it. *Eph* 57. 15. *I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.* *Psal* 51. 17. *A contrite and a broken heart, O God, thou wilt not despise.* *Prov* 28. 26. *He that is despised his way shall not prosper: but he that confesseth and forsaketh them, shall finde mercie.* *1 Joh* 1. 9. *If we acknowledge our sins, hee is faithful and just to forgive us our sinnes, and to cleanse us from all unrighteousnes.* By all these, and many other places, it is manifest, that in the very instant, when a sinner begins truly in heart and conscience to humble himselfe, he is then entered into the state of salvation. So soon as *David* said, *2 Sam* 12. 13. *I have sinned, Nathan* pronounced in the name of the Lord, that his sins were put away. And *David* himselfe saith, alluding to the former place, *I said I will confesse my sin, and let thine iniquities be forgiven me.* *Psal* 32. 5. When the prodigall sonne had but said, *I will enter my fathers house.* *Luk* 15. 18. even then, before he humbled himselfe, his father meets him, and receives him.

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

I. Case. What if it fall out, that a man in humbling himselfe, cannot call to minde either all, or the most of his sins? Answer: A particular humiliation indeed is required, for maine and known finnes: but yet there are

two cases, wherein generall repentance will be accepted of God for unknown finnes. One is, when a man hath searched himselfe diligently, and by a serious examination passed thorough all the Commandments of God, and yet after such examination and search made, his particular offences are yet hidden, and not revealed unto him, so as hee cannot call them to remembrance: then the generall repentance is accepted. For this is answerable to *David*s practice, who after long search, when he could not attaine to the knowledge of his particular slips, then hee addresseth himselfe to a generall humiliation, saying, *Wakeneth the errors of this life? cleanse me Lord from my secret faults.* *Psal* 19. 21. and upon this hee was no doubt accepted. Again, when a man humbleth himselfe, and yet is prevented by the time, so as hee cannot search his heart and life as hee would; his generall repentance will be taken and accepted of God. The truth hereof appears in the theefe upon the crosse, who having no time to search himselfe, made no special humiliation, yet upon his generall confession he was accepted. Now the ground of this doctrine is this: *He that truly repents of one sinne, in this case when he is prevented, is as if he repented of all.*

II. Case. What must a man doe, that findes himselfe hard hearted, and of a dead spirit, so as hee cannot humble himselfe as he would? Answer. Such persons, if they humble themselves, they must bee content with that grace which they have received. For if thou dost truly and unfeignedly grieve for this, that thou canst not bee grieved, thy humiliation shall bee accepted. For that which *Paul* saith of almes, may be truly said in this case, that if there be a ready minde, a man shall be accepted according to that he hath, and thus according to that he hath not, *2 Cor* 8. 12.

III. Case. Whether the partie that is more grieved for losse of his friend, than for offence of God by his sinne, doth or can truly humble himselfe? Answer. A man may have a greater grieve for an earthly losse, than for the other, and yet bee truly grieved for his finnes too. The reason is, because that is a bodily, naturall and sensible losse, and accordingly sorrow for it is naturall. Now the sorrow for the offending of God, is no sensible thing, but supernaturall and spiritual: and sensible things doe more affect and urge the minde, than the other. *David* did notably humble himselfe for his sins, and hee did exceedingly mourne for the losse of his son *Abishalom*, yet and more too than for his finnes, would God I had died for thee *Abishalom*, *O Abishalom my son my son*, &c. *2 Sam* 18. 33. Again, I answer, that the sorrow of the minde must be measured by the intention of the affection, and by the estimation of the thing for which we sorrow. Now sorrow for sinne, though it bee lesse in respect of the intention thereof, yet is it greater in respect of the estimation

of

of the minde, because they which truly sorrow for their finnes, grieve for the offence of God, as the greatest evil of all; and for the losse of the favour of God, as for the losse of the most precious thing in the world.

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

Sect. 3.

Faith in Christ.

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

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

The next is, that the Ministry of the Word is an ordinary means, wherein God doth offer, and apply Christ with all his benefits to the hearers, as if hee call'd them by their names: *Peter, Iohn, Cornelius, believe in Christ, and thou shalt be saved.* When we have rightly considered of our foundation: the second thing is to practise upon it; and that is, to give our selves to the exercises of faith and repentance; which stand in imitation of the Word, and prayer for mercie and pardon: and when this is done, then God gives the sense and increase of his grace. When *Lydia* was hearing the Sermon of *Paul*, then God opened her heart, *Act* 16. 12.

Secondly, it is demanded: When faith begins to breed in the heart; and when a man begins to believe in Christ? Answer. When hee begins to be touched in conscience for his owne finnes, and with all hunger and thirst after Christ and his righteousness, then beginneth faith. The reason is plaine. As faith is renewed, so it is begun; but it is renewed when a man is touched in conscience for his finnes, and begins anew to hunger after Christ; therefore when these things first shew themselves, then faith first begins. For these were the things that were in *David*, when hee renewed his repentance.

Sect. 4.

Repentance.

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

The next thing in repentance is the change of the minde and whole man in affection, life, and conversation. And this standeth in a constant purpose of the minde, and resolution of the heart, not to sinne, but in every thing to doe the will of God. Hereupon *Paul* exhorts them, to whom hee wrote, to continue in the love of God, and in the obedience of his Word, *Al* 11. 27. *Barnabas* when he came to Antioch, and had seen the grace of

God was glad, and exalted all that with pure hearts they should cleave unto God, or converse with the Lord. So the Prophet Isaiah saith, *If the wicked will turn from all his sinnes, and keep all my statutes, and doe that which is lawfull and right, he shall justly live, and shall not die.* *Ezech. 18. 21.* In this purpose stands the very nature of repentance, and it must be joyous with humiliation and faith, as a third thing, so will them salvation, and none to be feared from this persons man in the way have many good things: as for example, he may be humble, and so come to have some strength of faith; yet if there be in the said man a want of this purpose, and exhortation not to know, the other are but dead things, and unprofitable, and for all that he may come to eternal destruction. Furthermore, we must distinguish this kind of purpose from the worldly and purpose of carnal men; thieves, drunkards, harlots, whors, for they will confess their sinnes, and pray for them, yea, and shed some tears, wishing they had never sinned as they have. In these men indeed there is a wishing will for the time, but no fixed purpose. And it is a property of nature to avoid evil; but to have a constant renouance of not sinning is a gift of grace, and for this it is, that we must labour, otherwise our repentance is no true and found repentance.

See. 5.

New obedience.

The fourth and last duty is to perform new obedience unto God in our life and conversation. In this new obedience three things are required. First, it must be a fruit of the Spirit of Christ in us: for when we doe any good thing, it is Christ that doeth it in us. *1. Cor. 15. 10.* To this purpose David prayes unto God, *Psalm. 143. 10.* *Let thy good spirit lead me forth into the land of righteousness.* And Paul exhorts the Galatians to walk in the spirit; and then mark what follows, *And ye shall not fulfill the lusts of the flesh.* *Gal. 5. 16.* Secondly, this new obedience must be the keeping of every Commandment of God: for as S. James saith, *1. 2. 10.* *If ye break one Commandment, ye are guilty of all:* that is, her that doth willingly and willingly break any Commandment, and makes not conscience of some one, makes not conscience of any, and before God he is as guilty of all, as if he had broken all. Thirdly, in new obedience, the whole man must endeavour to keep the whole law in his mind, will, affections, and all the faculties of soule and body. As it is said of Iosiah, that he turned to God according to all the laws of Moses, with all his heart. *2. King. 23. 25.* This last point added to the rest, is the very forme and life of new obedience, and from hence it follows; first, that the repentant person must not live in the practice of any outward sin. Secondly, that there must be in him an inward resisting and restraining of the corruption of nature, and of the heart,

that he may truly obey God, by the grace of the spirit of God. The heart of Iosiah was ready to resist the eville conquest of Pharaoh king. *Gen. 39. 10.* And David said his affection from reverencing himself upon himself, *Which he expressed from 2 Sam. 15. 10.* Thirdly, that he ought to stir up and exercise the inward man, by all spiritual means of faith, Joy, Love, Hope, and the graces of God.

Now touching this point, there are two principall Questions propounded. First, How may a man frame his life to new obedience. Secondly, How may he keep it. To the first Question. Though all the bonds of the old and new Testament are, directed on sufficient for a good life; yet a more special answer may be made out of the same, plainly, and briefly. *First* there are three main grounds or rules of New Obedience. The first is laid downe by our Saviour Christ, *Luke 9. 23.* *If any man will come after me, let him deny himselfe, and take up his crosse, and follow me.* The meaning is this: Every one that will become a follower in the Schoole of Christ, and learn obedience unto God, must deny himselfe, that is, hee must in the first place exalt and magnifie the grace of God, & become nothing in himselfe, renouncing his owne reason, will, and affections, and subjecting them to the will-dome and will of God in all things; yea, effecting all things in the earth, even those that are dearest unto him, as *drogs and dung* in regard of the kingdom of Christ. Again, hee must take up his crosse, that is, hee ought always to make a fore-hand reckoning, even of private crosses, & particular afflictions; and when they come, to beare them with cheerfulness. This done, hee must follow Christ, by practising the vertues of meeknesse, patience, love, and obedience, and by being conformable to his death, in crucifying the body of sinne in himselfe. The second rule is propounded by Paul, *Act. 24. 14.* *To believe all things that are written in the law and the Prophets:* and that is, to hold and embrace the same faith, which was embraced by the Saints and servants of God in ancient times, and which was written by Moses and the Prophets. Again, in all reverence to subject himselfe to the true manner of worshipping and serving God, revealed in his word: and not to depart from the same doctrine and worship, either to the right hand, or to the left. The third and last rule is, to have and to keep faith and a good conscience, *1 Tim. 1. 19.* Now faith is preferred by knowledge of the doctrine of the Law and the Gospel, by yielding assent unto the same doctrine, believing it to be true, and by a particular application of it unto a mans selfe, specially of the promise of righteousness, and life everlasting, in and by Christ. Again, that a man may keep a good conscience, he must doe 7. things. First, in the course of his life; hee must practise the duties of the general Calling in the particular: so

as though they be two distinct in nature; yet they may be both one in use and practice. Secondly, in all events that come to passe, evermore in patience and silence he must submit himselfe to the good will and pleasure of God. Thus it is said of Aaron, that when God had destroyed his sonnes for offering up strange fire before him, he held his peace, *Levit. 10. 3.* And David sheweth that it was his practice, when being afflicted, he saith, *I was as a dumb, and opened not my mouth, because thou Lord didst it.* *Psalm. 39.* Thirdly, if at any time he fallth, either through infirmities, the malice of Satan, or the violence of some temptation, he must humble himselfe before God, labour to breake off his sinne, and recover himselfe by repentance. And these three be the principall and maine grounds of New obedience.

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

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

Before the worke there must goe Reconciliation, whereby the person is reconciled unto God in Christ, and made acceptable to him. For it is a cleare case, that no worke of man can be accepted of God, unless the person of the worker be approved of him. And the workes of men (of what dignitie soever) are not to be esteemed by the shew and outward appearance of them, but by the minde and condition of the doer. Again, before we doe any good worke, we must by prayer lift up our hearts unto God, and desire him to be able as by his spirit to doe it, and to guide us by the same in the action which we are about to doe. This did the Prophet David oftentimes, as we may see in the Psalmes, but specially in *Psalm. 143. 10.* when he saith, *Teach mee to doe thy will, O God; for thou art my God: let thy good spirit lead me into the land of righteousness.* And oftentimes in the 119. *Psalm:* *Teach mee, O Lord, the way of thy statutes, verse 33. Give me understanding; 34. Direct mee in the path of thy commandments, 35. Again, Teach mee judgement and knowledge, 66. Let my heart be upright in thy statutes, 80. Stablish mee, according to thy promise, 126. Direct my steps in thy word, and let none iniquitie have dominion over me, 133.*

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

A Gods revealed will that gives the goodnesse to any worke. Christ faith of the Pharisees, that they worshipped him in vain, *teaching for doctrine, the commandments of men.* Hee therefore that will doe a worke tending to the worship of God, must doe that which God commandeth. Now actions expressly commanded, are the duties of the morall Law; Actions generally commanded, are all such as serve to be helps and means to further the said morall duties. And here we must remember, that actions indifferent in the case of offence, or edification, cease to be indifferent, and come under some commandment of the morall Law. To which purpose Paul saith, *1 Cor. 8. 13.* *If fearing flesh we offend, my brother, I will eat no flesh while the world*

B *stands: his meaning is, that though his eating of flesh was a thing indifferent in itselfe, yet in case of offence his minde was to abstaine from it, as much as from the breach of the Law of God. Again, if an action indifferent comes within the case of furthering the good of the Common-wealth, or Church, it ceaseth to be indifferent, and comes under commandment; and so all kind of callings and their works, though never lo base, may be the matter of good works. This point is to be remembered: for it serveth to encourage every man, of what condition soever he be, in the diligent performance of the duties of his calling, as also to confute the doctrine of the Popish Church, which teacheth, that onely almes-deeds, and building or maintaining of Churches and Religious Houses, are the matter of good works.*

C Now to the manner or forme of a good worke there is required faith: for as without faith it is impossible to please God, *Heb. 11. 6.* so whatsoever worke is undertaken without faith, cannot in any sort be acceptable unto him. What faith then is required in this case? I answer; First, a general faith, whereby we are persuaded, that the thing to be done may lawfully be done; and of this the Apostle speaketh, when he saith, *Whosoever is not of faith, is sine, Rom. 14. 23.* Secondly, a particular or justifying faith, which purifieth the heart, and maketh it fit to bring forth a good worke: for it gives a beginning to the worke, and also covers the wants and defects thereof, by apprehending and applying unto us Christ and his merits. Again, a good worke for the manner thereof, must be done in obedience. For, knowing that the thing to be done is commanded of God, we must have a mind and intention to obey God in the thing we doe, according to his commandment. If it be here demanded, how and to what part be done in obedience, we must direct our obedience; I answer, to the Law. But how? not considered in his rigour, but as it is qualified, mollified, and tempered by the Gospel: for according to the rigour of the Law, which commands

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

Furthermore, touching the manner, it must be done to good and lawfull ends. The ends of a good worke are manifold: First, the honour and glory of God. *Whether ye eat or drinke, or whatsoever ye doe, doe all to the glory of God, 1 Cor. 10. 31.* Secondly, the testimony of our thankfulness unto God, that hath redeemed vs by Christ. The third is, to edifie our neighbour, and to further him in the way to life everlasting. *Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.* The fourth is, to exercise and increase our faith and repentance, both which bee much strengthened and confirmed by the practice of good works. Fifthly, that we may escape the punishment of sinne, the destruction of the wicked, and obtaine the reward of the righteous, life everlasting. This was the end that *Paul* aimed at in the course of his calling; to which purpose hee faith, *From henceforth there is laid up for mee the crowne of righteousness, which the Lord, the righteous Iudge, shall give mee at that day, 2 Tim. 4. 8.* Sixtly, that wee may be answerable to our calling, in doing the duties thereof, and in walking as children of light, redeemed by Christ Iesus. When *David* kept his fathers sheepe, he behaved himselfe as a shepherd; but when he was anointed King over Israel, God gave him an heart and resolution to carie himselfe as a King and Governour of his people. Looke then as *David* did, to ought wee even by our works to be answerable to our callings. Seventhly, that wee may pay the debt which wee owe unto God: for wee are debtors to him in sundry regards; as wee are his creatures, as we are his servants, as we are his children; in a word, as we are redeemed by Christ; and our whole debt is, our dutie of praise and thanksgiving.

After the worke is done, then comes the acceptance of it. God accepts of our works divers wayes. First, in that he pardonech the fault which comes from us. Secondly, in that he approves his owne good worke in us. Thirdly, in that he doth give unto the doers of them a crowne of righteousness and glorie, according to his promise, *2 Tim. 4. 8. Rev. 2. 10.* Wee then, after wee have done the worke, must humble our selves, and intreat the Lord to pardon the want of our works, and say with *David*, *Lord enter not into judgement with thy servant, Ps. 143. 2.* and with *Daniel*, *Lord, unto me belongeth open shame and confusion; but to thee righteousness, compassion, and forgiveness, Dan. 9. 8. 9.* And the reason is plaine, because in us there is no goodnesse, no holinesse, no righteousness, nor any thing that may present us acceptable in thy sight: and for this cause *Paul* faith, *I know nothing in my selfe, yet am I not thereby justified.* Great reason then, that we should hum-

ble our selves before God for our **WORKS**, and pray unto him, that he will in mercy accept our endeavour, and confirme the good worke begun in us by his holy Spirit.

CHAP. VI.

Of the second maine Question touching assurance of salvation.

II. Question.

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

Before I come to the Question it selfe, this conclusion is to be laid downe as a maine Ground; That election, vocation, faith, adoption, justification, sanctification, and eternall glorification, are never separated in the salvation of any man, but like inseparable companions, goe hand in hand; so as he that can be assured of one of them, may infallibly conclude in his owne heart, that he hath, and shall have interest in all the other in his due time. This is plaine by the words of *S. Paul*, *Rom. 8. 30. Whom he predestinate, them also he calleth; whom he called, them also he justified, whom he justified, them also he glorified.* In which place the Apostle compares the causes of salvation to a chaine of many links, whereof every one is so coupled to the other, that which taketh hold of the highest, must needs carry all the rest with him. Again, amongst these links, Faith is one, a principall grace of God, whereby man is ingrafted into Christ, and thereby becomes one with Christ, and Christ one with him. *Ephes. 3. 17.* Now who-soever is by faith united unto Christ, the same is elected, called, justified, and sanctified. The reason is manifest. For in a chaine the two extremes are knit together by the middle links; and in the order of causes of happinesse and salvation, faith hath a middle place, and by it hath the childe of God assured hold of his election, and effectual vocation, and consequently of his glorification in the kingdom of heaven. To this purpose faith saith *John. chap. 3. vers. 36. He that beleeueth in the Sonne, hath everlasting life.* And ch. 5. v. 24. *He that beleeueth in him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.* This is the Ground.

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

Sect. 1.

The first place is *Rom. 8. 16. And the Spirit of God testifieth together with our spirits, that we are the finnes of God.* In these words are two testimonies of our adoption set downe:

The

The first is the Spirit of God dwelling in us, and testifying unto us, that wee are Gods children. But some will haply demand, How Gods Spirit gives witness, seeing now there are no revelations? *Ans.* Extraordinary revelations are ceased, and yet the holy Ghost speaketh by the words, revealeth some things unto men: for which cause he is called truly the Spirit of Revelation, *Eph. 3. 5.* Again, the holy Ghost gives testimony, by applying the promise of remission of finnes, and life everlasting by Christ, particularly to the heart of man, when the same is generally propounded, in the ministerie of the word. And because many are ready presumptuously to say, they are the children of God, when they are not, and that they have the witness of Gods Spirit, when in truth they want; therefore wee set out a difference betweene this carnall conceit and the true testimonie of the Spirit. Now there be two things whereby they may be discerned one from the other. The first is, by the means. For the true testimonie of the holy Ghost is wrought ordinarily by the preaching, reading, and meditation of the word of God; as also by prayer, and sight use of the Sacraments. But the presumptuous testimonie ariseth in the heart, and is framed in the braine, out of the use of these means; or though in the use, yet with want of the blessing of God concurring with the means. The second is, by the effects and fruits of the Spirit: for it fires up the heart to prayer and invocation of the name of God, *Zach. 12. 10.* yea it causeth a man to cry and call earnestly unto God, in the time of affliction; with a sense and feeling of his owne miseries; and with deepe sighs and groanes which cannot be uttered, to crave mercy and grace at his hands, as of a loving Father, *Rom. 8. 26.* Thus did *Moses* cry unto heaven in his heart, when he was in distress at the red Sea, *Exod. 14. 15.* And this gift of prayer is an infallible testimonie of Gods Spirit, which cannot stand with carnall presumption.

The second testimonie of our adoption is our spirit, that is, our conscience sanctified and renewed by the Holy Ghost. And this also is knowne and discerned, first, by the griefe of the heart for offending God, called *godly sorrow*, *1 Cor. 7. 10.* secondly, by a resolution purpose of the heart, and endeavour of the whole man in all things to obey God: thirdly, by favouring the things of the Spirit, *Rom. 8. 9.* that is, by doing the works of the Spirit, with joy and cheerfulness of heart, as in the presence of God, and as his children and servants.

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

Put the case againe, that the testimonie of

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

Sect. 2.

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

Sect. 3.

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

S. Iohn. 1. Epist. 1. Iohn. 5. 13.

which

CHAP. VII.

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

III. Question.

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

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

Sect. 1.

Distresse of minde in general. Prov. 18.

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

In speciall.

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

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

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

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

Sect. 2.

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

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

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

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

The General Remedy of all Distresses.

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

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

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

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

Sect. 3.

The false way of ministering comfort.

Some thinke, that men may bee brought within the Covenant, by the doctrine of Universal grace and redemption. But this way of persuading a man that hee hath title in the Covenant of grace, is both false and unfit. False is, because all the promises of the Gospel are limited with the condition of Faith and Repentance, not being universall to all,

but made only to such persons as repent and believe: therefore they are indeclinable in regard of whole mankind, and to believers only they are universall.

It is objected, that God would have all men to be saved.

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

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

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

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

1 Tim. 2.

Act. 17. 30.

Esa. 49. 8.

1 Joh. 5. 16.

Christ

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

Self. 4.

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

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

The first Ground of grace is this; *A desire to repent, and believe, in a touched heart and conscience; faith and repentance itselfe; though not in nature, yet in Gods acceptance.* I prove it thus. It is a principle graven and confessed of all men, that in them which have grace, God accepteth the will for the deed. *If there be a willing minde (saith the Apostle): it is accepted according to that a man hath not; but according to that he hath.* Againe, God hath annexed a promise of blessing, and life everlasting to the true and unfeigned desire of grace. Whence it is, that they are in Scripture pronounced blessed, which hunger and thirst after righteousness. And who are they but such as feeble themselves to want all righteousness, and doe truly and earnestly desire it in their hearts. For hunger and thirst argues both a want of some thing, and a feeling of it. want. And to this purpose the holy Ghost saith, *To him that is athirst will I give to drink the water of life freely.* Now this thirsting soule, is that man which feels himselfe destitute of all grace and Gods favour in Christ, and wisheth doth thirst after the blood of Christ, and desires to be made partaker thereof. God is wont mercifully to accept of the desire of any good thing, when a man is in necessity, and stands in want thereof. *The Lord (saies David) heareth the desire of the poor,* that is, of them that are in distress, either of body or minde: *Yea, he will fulfill the desire of them that feare him.*

1 Cor. 10. 12.

Math. 5. 6.

Rom. 8. 6.

Psal. 10. 17.

Psal. 145. 19.

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

I answer, Desires be of two sorts; Some be of such things as men by the mere light of

A nature know to be good; for example, the desire of wisdom, of civill vertue, of honour, of happinesse, and such like: and all these nature can desire. Others be above nature, as the desire of remission of finnes, reconciliation, and sanctification; and they which seriously desire these, have a promise of blessing, and life everlasting. And hence it followeth, that desire of mercy, in the want of mercy, is merite it selfe, and desire of grace, in the want of grace, is grace it selfe.

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

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

The third ground is, that *A failed purpose, and willing minde to forsake all sinne, and to turne unto God, (though as yet no outward conversion appeare, yet a good beginning of true conversion, or repentance.)* I though (saith David) *I will confesse against my selfe my wickednesse unto the Lord, and shon forgive me the punishment of my sinne.* And to this is added (Sclab.) which is not only a mullical note, but, as some thinke, a note of observation, to move us to marke the things that are set downe, as being of speciall weight & moment. And surely this is a matter of great consequence, that upon the very unfeigned purpose of confession of sinne, God should give a pardon thereof. Take a further proofe of this in the prodigall sonne, whose I take not for one that was never called, or turned to God, (though some doe soe and seeme to have warrant for their opinion;) but rather for him that is the Child of God, and afterward falls away. Now this man being brought (by some outward crosses & afflictions) to fee his owne miserie, purposeth with himselfe to returne to his father againe, and to humble himselfe, and confesse his iniquitie: and upon this very purpose, when he had said, *I will goe to my father, and say unto him, Father, I have sinned, &c.* at his returne farre off, his father receives him as his childe againe, and after acceptance follows his confession. The like is to be seen in David, who being reproved by

1 Cor. 7. 9.

Psal. 32. 5.

Luk. 15. 17, 18.

1 Sam. 13. 13.

The true way of bringing a man within the covenant.

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

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

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

Self. 5.

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

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

The second point followeth. After that by triall some of the foresaid beginnings of grace, bee found out, then comes the right Applying of the promise of life everlasting to the partie distressed. And that is done by

A a kinde of reasoning: the first part whereof is taken from the Word of God; the second, from the testimony of the distressed conscience; and the conclusion is the applying of the promise on this manner: *He that hath an unfeigned desire to repent and beleve, hath remission of sinne, and life everlasting: But thou hast an earnest desire to repent and beleve in Christ. Therefore remission of sinne and life everlasting is thine.*

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

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

Self. 6. *One is, that the comfort which is ministered, be alwayd with some mixture of the law; that is to say: the promise alone must not be applied, but withall mention is to be made of the finnes of the partie, and of the grievous punishments due unto him for the same.* The reason is, because there is much galle in the heart of man; in so much, as oftentimes it filleth out, that men not thoroughly humbled, being comforted either too loose, or too much, doe afterward become the worst of all. In this respect, not unlike to the yroa, which being cast into the fire vehemently hot, and cooled againe, is much more hard than it would have beene, if the heat had begone moderate. And hence it is, that in the ministering of comfort, wee must somewhat keepe them downe, and bring them on by little and little to repentance. The sweetnesse of comfort is the greater, if it be delayed with some tartnesse of the law.

11. Another rule is this: *If the distressed party be much possessed with griefe of himselfe, hee must not be left alone, but alwayes attended with good company.* For it is an usual practice of the devill, to take the advantage of the place and time, when a man is solitary and deprived of that helpe, which otherwise hee might have in society with others. Thus hee tempted Eve, when there was apart from her husband. And in this regard Solomon pronounceth a word to him that is alone, Ecc. 4. 10. *But herein doth his malice most appeare, in that hee is alway readie, when a man is in great distress, and wisheth solitarie, then upon the sudden to tempt him to despair,*

Major.

Minor.

Conclusion.

and

and to the making away of himselfe.

III. Thirdly, the partie that is distressed must be taught, not to rely upon his own judgement, but to trust in God, and to be content to be advised by others, that are men of wisdom, judgement, and discretion. A thing to be observed the rather, because the very neglect thereof hath caused sundry persons to remaine uncomfortable for many years.

IV. Fourthly, the party distressed must never heare tel of any fearful accidents, or of any that have beene like, or worse cases than himselfe. For upon the very report, the distressed conscience will tallent the accident upon it selfe, and thereby commonly will be drawn to deeper griefe or despaire. The minde afflicted is prone to imagine fearful things, and sometime, the very bare naming of the devil, will strike terror and feare into it.

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

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

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

CHAP. VIII.

Of the first kind of Distress, *Jealousie* of a divine temptation.

THE first Distresse is that of a divine temptation, which is a combat with God himselfe immediately. And this Distresse is, when the conscience speaks some fearful things of God, and withall the party distressed feels some evident tokens of Gods wrath.

Self. 1.

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

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

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

Self. 2.

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

Examples.

Psal. 6.

The occasion.

when there is no sinne committed, but obedience to God performed: and then there cannot be redred any reason of it, either in man, or out of man, save this, that God will have it to be. And the truth herof is plain in the examples of *Job* and *David* before mentioned.

Self. 3.

The effects of this temptation.

The effects of this temptation are many, and very strange. For outwardly it workes a change and alteration in the body, as it were a burning ague, and it causeth the intrals to rise, the liver to rolle in the body, and it ites a great heat in the bones, and consumes the flesh more than any sicknesse can doe. And that it is so as I say, beside experience, it is cleare in the word of God. *David* in this distresse affirmeth, that his eyes were eaten as it were with worms, and sunk into his head, *Psalm 6.7. that his morsure became as the droughts in summer*, *Psalm 3.4. and Job saies*, Job 30.30. *that his skin was black upon him, his bones were burnt with heat: yea, that by means of this distresse, he was now full of wrinkles, and his leanness did rise upon him*. Job 16.8. It is a principle which Physicians doe hold, that the minde follows the temperature of the body, and is affected according to the good or evil constitution thereof: which though it be true, yett withall it is as manifest on the other side, that the bodie doth often follow the state and condition of the minde: For a distressed heart must of necessity make a fainting and a languishing body.

Self. 4.

The remedy.

But the principall thing to be fought for in this temptation, is the Remedy thereof: wherunto there be five things required, which are to be practised as occasion shall be offered.

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

Now the most fit and present remedie is, to bring the partie troubled to the personal exercises of faith and repentance, by and in himselfe. For this end, hee must examine his conscience most straitly and narrowly of all the finnes of his heart and life. Secondly, he must humbly confesse against himselfe, all his knowne finnes: and withall acknowledge the due condemnation that hee thereby hath deserved. Thirdly, hee must cry to heaven for mercy, intreating the Lord most instantly for pardon, and for the restraint of his wrath due unto him for his sinne. *David* being in this distresse, performed all these duties, as we may read in the sixth Psalm and he saith further of himselfe, *Psalm 32.3.5. that whilst hee concealed his sinne, the hand of God was heavy upon him: but upon his earnest confession, and deprecation, hee received mercy*. And if we read the booke of *Job*, we shall finde that the principall scope thereof is this, namely, to shew unto us, that *Job* was throughly exercised with this temptation, and that in the end having beene rebuked both by his friends, and by

A God himselfe, his recovery was made by humbling himselfe; when he saith, *Job 29.17. Behold I am vile againe, Now I labour myselfe: and repent in dust and ashes*.

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

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

These tokens are the first beginnings of grace, which before I have declared. As for example: a griefe because we cannot grieve for sinne we should: a serious will and desire to beleever and repent: a purpose to sinne no more, and such like. If these be found in the party, then by them, as by sure pledges, hee may be assured of the favour of God towards him: and where any of these be found, the laying of God to Saint Paul must be urged, *1 Cor. 13.9. My grace is sufficient for thee*: and therewith must the distressed party flay his minde. Yea, we are to be content with any condition in this life, bee it never so miserable, so long as we are in the favour of God, though he should lay upon us even the paines of hell, till the time of our death. So did *David*, who when hee was purified by his owne sinne, uttered these words unto God, *Behold, if I please thee not, doe with me what thou wilt*, *2 Sam. 15.26.* And the like was the minde of *Paul*, who being assured of the favour of God, was content for his glory, and the salvation of the Iheralites (it is had beene possible) to be separated from Christ, and to endure the very pangs of hell, *Rom. 9.3.*

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

For example, that the Lord is mercie to them that are of a contrite heart. *As will I have such as be afflicted in spirit*, *Psalm 34.18.* Again, *I came not* (saith our Saviour Christ) *unto the lost* (saith our Saviour Christ) *Matthew. 15.24.* He saies not, to the staying sheepe, but to such as are now in the pit, ready to be drowned, or in the Lions mouth, ready to be devoured. Again, *The spirit of the Lord is upon me, therefore hath he anointed me, that I should preach*.

Like 4.18.

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

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

Sell. 5.

Removal of doubts.

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

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

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

Thus in the creation every creature had his being of that which had no being, and something was made, not of something, but of nothing. After the flood, the signe of Gods covenant, for the preservation of the world from destruction by raine, is the Raine-bow, which indeed is a natural signe of raine. When *Elihu* was to prove the Lord to be the only true God, against the idolatrous Priests of *Baal*, and that by burnt offerings, he poured water upon the sacrifice, and filled a trench with water round about, and in this contrarie means was the sacrifice burnt up. *Christ* for

the curing of a blinde man, tempers spittle and clay together, which in all reason is a fitter means to put out the eyes, than to caule the blinde to see.

Thus in the worke of our Redemption *Christ* gives life, not by life, but by death; and he sends men to heaven by the gates and suburbs of hell; he shewes his greatest power in the great weakness; *say, how power manifesteth through weakness,* 2 Cor. 12. 10. he will not build upon an old foundation, but hee pulls downe and destroyes all, that man may have no hope at all in himselfe, but that all the hope he hath may be in God. First, hee kills, and then hee makes alive, as *Anna* speaks: first he *wounded*, and then hee *healed* her. Hee makes man to sow in teares, that afterward he may reape in joy. And hee that knowes Gods dealing to bee this, must herewith rest content and satisfied, because in wrath God useth to remember his mercie: yea, his mercie is never sweet unto the palate of the soule, untill it be seasoned with some taste of his wrath. The *Psalist* *Lambe* was eaten with *savoury herbs*, to signifie, that wee can feele no sweetnesse in the blood of *Christ*, till we first feele the smart of our owne finnes and corruptions.

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

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

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

1 Sam. 6. Job 5. 18.

Erod. 12. 18.

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

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

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

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

CHAP. IX.

Of the second speciall Distresse arising from outward afflictions.

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

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

Sell. 1.

Practice in case of affliction.

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

Manasse the King of *Juda*, that had committed much wickednesse, when hee was carried captive to *Babel*, and there put in chaines, hee humbled himselfe, acknowledged his finnes, and prayed earnestly unto the Lord; and the issue was good, for God was mercifull to him, and gave him deliverance, *Job* being long in outward affliction, humbled himselfe in like manner, and at length

1 Chit. 33. 12.

received comfort. *Daniel* humbled himselfe before God, for his owne finnes, and for the finnes of Gods people, making request unto God earnestly for them, and even when he was in the act of praying, the Lord sent his Angel *Gabriel*, to give him notice of deliverance. Lastly, the Church of God, under the crosse, performed the like dutie: *Let us search and try our wayes, and turne to the Lord*, and God in mercy gave an ease unto her mourning and lamentation. By all these places it is apparent that there is no better remedy in the world, for the minde of man, grieved by means of outward afflictions, than the practice of the duties before named.

Sell. 2.

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

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

First, because God decreeth, and foreappointeth every particular crosse. Marke the words of *Paul*, Rom. 8. 18. *whom God hath foreknown them he hath predestinate, to be made like unto the image of his son; and what is this image? nothing else but a conformitie unto Christ* in afflictions for this life, and in glory for the life to come. Now if God hath decreed that those whom hee foreknows, should bee conformable unto his Sonne in their respects, then hath hee also decreed the afflictions themselves.

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

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

Dan. 9. 10, 11.

Lam. 3. 49.

Meditations in case of affliction.

Grounds. 1. Gods providence.

judgement.

Gen. 30.1.

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

Here come will say, if afflictions did come only from God, it were for what, but oftentimes they come from men that beare us no good will; and therefore no marvel though we be impatient. A. 5. When crosses doe come from men, God useth them as instruments, to execute his judgements upon us; and in this work, God is the chief doer, and they are as tools in the hand of the workman. And the Lord inflicteth them upon us by men, to try our patience under the cross. Joseph, though he knew well the bad dealing of his brethren towards him, yet hee looked not to them alone, but to an higher cause, namely, the Lord himselfe, who executeth his owne good will by them: God (saith he) disposed it to good. And againe, Gen. 45.5. and 50.20. God said unto me before you into Egypt for your preservation.

II. Gods commandment.

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

III. Gods presence.

The third ground is, that God will be present with the servant in their afflictions. Upon this ground, D. and comforts himselfe, because God had promised to beare him, to be with him in trouble, and to deliver him. Psal. 19.15. And in another place, Though I should walke in the shadow of death, I would feare none ill: for thou art with me, &c. Psal. 137.4.

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

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

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

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

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

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

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

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

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

IV. Goodness of afflictions.

Fruits of Affliction.

Gen. 41.11.

Humiliation.

Luk. 15.17, &c.

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

Amendment.

Meb. 12.11.

1 Cor. 13.1.

Job. 35.

Abnegation.

Invocation.

Hos. 5.15.

Patience.

Rom. 5.3.

Obedience.

Hos. 5.8.

Lies. 12.7.

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

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

13. The fifth is invocation. For afflictions make us cry heartily and fervently unto God, to bring our selves into his presence, and there to abase our selves before him. Thus the Lord said of the old Israelites, that when he smote them, then they returned, and sought him early, Psal. 78.24. And else where he saith of his children, that in their affliction they will seek him diligently.

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

15. The last fruit is Obedience. Thus the holy Ghost teacheth to have beene the fruit of the suffering of Christ, when he saith, I thought he were the Sonne, yet leasne hee obedience, by the things which he suffered.

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

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

The fifth Ground of comfort is, that the party distressed hath partners in the cross. For first, he hath Christ to be his partner, because he hath fellowship with him, in that he is afflicted, and is willing to obey God therein. Paul acknowledgeth it happily, to know the fellowship of Christs afflictions, and to be made comfortable unto his death, Phil. 2.10. And Saint Peter exhorteth believers to rejoice in as much as they are partakers of Christs suffering. 1 Pet. 4.13. Secondly, if the party afflicted repents, Christ communicateth with him in all his crosses, and accounts them as his owne.

3. The Apostle in this regard would have no man thinke it strange, nor when he is in the fierie trial, but rather to rejoice because he is partaker of Christs sufferings, 1 Pet. 4.12. And Christ saith to Saul persecuting his Church, Saul, Saul, why persecutest thou me? Thirdly, he that is afflicted, hath other servants of God, partakers with him in all his afflictions. The Apostle Peter witnesseth the Church of God to resist Satan by faith, knowing, saith he, that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. 5.9.

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

Sec. 1. The first is, the Deferring of deliverance: a great affliction, if it be considered. And touching it, I propound one Question, namely, How the wounds of the partie distressed may be staled when as the Lord defers deliverance.

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

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

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

When the old world in the daies of Noah

V. Partners in the Cross.

Deferring of Deliverance.

had

Gen. 6.

had growne to much impietie, and wicked-
ness, the Lord appointed a certaine space of
120. years for their repentance and conver-
sion: at the very end and terme whereof, hee
brought the flood upon them, and not be-
fore. For if we compare the particular cir-
cumstances of time noted in the 7. of Genesis
with that which *S. Peter* writeth, 1 Pet. 3. 20.
we shall finde, that the inundation of waters
came upon the earth at the very point of
time before determined.

1st. 25. 21.

Again, God threatened by *Jeremie*, that
the Jewes for their finnes should be led cap-
tive, and serve the King of Babel 70. years.
Now if we take the iust computation of time,
it will appeare, that so soone as ever those
yeares were expired, the foresaid threat was
accomplished. And therefore *Daniel*, alluding
to *Jeremies* prophecies, exactly leteeth it
downe, when hee saith, *The same night was*
Belsazzar king of the Chaldeans slain: that is,
the very night wherein thole 70. yeares came
to their full period.

Dan. 5. 30.

And as therefore settimes allotted by God
for the execution of his threatening sentences;
so also hath he determined certainly the ac-
complishment of all and every of his pro-
mises.

Gen. 15. 13.

An example hereof wee have in the Israe-
lites, of whom the Lord said to *Abraham*,
that they should bee in affliction in a strange
land 430. yeares, and then be delivered. This
promise of God was exprelly fulfilled, as we
reade in the booke of Exodus. For, before the
end and terme of these yeares, they had no
deliverance at all: but when that time was ex-
pired, even that *selfe same day departed all* the
host of Israel out of the land of Egypt. And
though *Moses*, fortie yeares before this
time, tooke in hand the worke of their deli-
verance: yet hee did it without successe; and
upon a certaine accident, being himselfe con-
strained to flee into Madian, he lived there as
a stranger with *his* father in law, till the
said time of four hundred and thirty yeares
was accomplished; toward the end whereof,
being called of God to that office, he prosper-
ed, and not before. And in the same manner
hath God set downe a certain period of time
within which hee will exercise his children
more or lesse, and at the end whereof, and not
before, hee will releve and comfort them
again.

Act. 7. 35.

Now as the certaintie of the accomplishment
of Gods threatening word serves to terri-
fied all wicked liues from sinne: so the un-
changeable performance of his promises, at
the very time prefixed, and not before, teach
the children of God sundry things.

First, that when they are in any distresse, and
have not pretence or pretence of deliverance, ac-
cording to their desire, they should wait the
Lords leisure, and expect with patience till
the time come, which is appointed by him for
their ease and releefe; and in the meane while

A stay their hearts, by hope and assurance in his
mercy. The reason is plaine. God is iust in
his Word, therefore though heavynesse may
endure for a night, yet joy will returne in the
morning, Psal. 30. 5.

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

Secondly, hence we learne, that wee must
not only beleve the promises of God in gene-
rall, that God is true and faithfull in them,
and that he is able and willing to fulfill them,
even as he made them: but wee must beleve
them in particular, that is, with application to
their proper and severall circumstances which
are the particular means, places, and times,
whereby, and wherein hee hath given his word
as touching our freedome and exemption
from the crosse.

Take an instance hercof in the Prophet
Daniel, who knew well by the spirit of Pro-
phetic, that the Lord had determined to
bring upon the Jewes 70. yeares captivitie in
Babylon. He knew also, that God had promi-
sed to put an end to that captivitie, at the
end and terme of those yeares. Now what
did *Daniel* in this case? Upon knowledge of
the will of God in that point, during the said
time, he prayed not unto the Lord for deli-
verance of his people: But when he understood
that the time drew neere, wherein it was the
will of God, that the Jewes should returne
out of captivitie, then by faith applying the
promise of God to that particular time, he be-
lought the Lord in prayer and supplication,
with fasting in sackcloth and ashes, and the
Lord gave care unto his prayers, and yielded
him a gracious answer.

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

The first whereof is, that thereby he might
humble men thoroughly, and bring them to
an utter denall of themselves, and conse-
quently cause them to learne patience in af-
fliction, which they would not learne, if they
might

Hib. 2. 22.

Dan. 9.

Veie. 3.

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

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

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

Fourthly, the Lord deferreth deliverance
from affliction, that he might prove greater
evils and dangers, wherein those that
are afflicted might runne, if they had their
hearts desire, and were eased, not at his will,
but at their owne wishes. When the children
of Israel came into *Canaan*, they were infor-
med, that they should dwell together with the
Canaanites, and *Moses* rendreth a reason
thereof, *Deuter. 7. 2. Left (saith he) will the
best of the field multiply against thee. And for
the preventing of this evil, the Israelites must
endure some annoyance by the Canaanites,*
*Exod. 23. 29. Even so the Lord keepeth his
servants under the crosse, for the preventing
of greater sins and offences. This should stay
the mindes of men, and make them content
to waite upon God for deliverance, when they
are afflicted.*

11. The third and last point is, that God
always hath and doth exercise his best ser-
vants with long and continued crosses. *Abra-
ham* was childlesse till he was 70. yeares of
age, and at those yeares the Lord promised
him issue. But this promise was not accom-
plished till a long time after, when he was an
hundred yeares old. *David* had a promise to
be king of *Jerusalem*, and *Judas*: but the Lord
exercised him by many and grievous afflic-
tions, before he came to the crowne, in so much
that hee saies of himselfe, *Psal. 119. 81. that
his eyes failed with waiting upon his God. Za-
charias* and *Elizabeth* prayed to God, both of
them in their youth, and many yeares after
for issue, but the Lord granted not their re-
quest till they were old, *Luk. 1. 13.*

To adde no more examples; by these wee
see the Lords dealing, even with holy men
and women his owne deare servants, that he
doth not alwaies grant their requests, nor con-
descend to their desires at the first, but as it
were holds them off, and suspends his grace
and favour for a time. And therefore if it shall
please him thus to deale with any of us, wee

A mult from these examples bee taught to
possesse our soules with patience, resting con-
tented in his will, and waiting on his good
pleasure to the end.

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

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

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

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

1. That though afflictions bee long and
tedious, yet God will at length give a joyfull
and comfortable issue. For to himselfe hath
promised, *Matth. 5. 4. Blessed are they that
mourn, for they shall be comforted, Psal. 34. 19.*
*Great are the troubles of the righteous: but the
Lord will deliver him out of all, Psalm. 17.*
*Mark the upright man, and behold the
just, for the end of him is peace.*

11. Afflictions, be they never so leave in
regard of continuance, yet they are in no sort
comparable to these eternall joyes, that God
hath prepared for them that love him. This
was *Pauls* meditation, who endured the
crosse, even to his dying day. *Our light afflic-
tion (saith he) which is but for a moment, wor-
keth in us an excellencie, and eternall weight of
glory.* And elie-where he professeth, that he
did not count the afflictions of this present time
unanswerable in value to the glory which shall be
revealed unto Gods children, *Rom. 8. 18. Saint
Peter* tells them to whom he wrote, that in re-
gard of their assured hope of eternall life, they
should rejoyce, though now for a season they
were in heavynesse through manifold tribulations,
*1 Pet. 1. 6. Lastly, the Author to the He-
brewes* comforteth the Church by this re-
ason, because it is yet a very little while, and
that shall come, will come, and will not tarrie.

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

Pag. 30.

2 Cor. 4. 19.

Heb. 10. 37.

Temporaire
death.

particular distresse of minde, arising of inward
afflictions.

Secl. 2.

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

Preparation
to death.

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

Concerning preparation, there are three
duties to be performed.

Psal. 39. 4.

Psal. 90. 12.

The first and most principall is commended
unto us in the booke of Psalmes, where
David prayes unto God, *Lord make me to know*
mine end, and the measure of my dayes. And Mo-
ses in like manner, *Lord teach me to number my*
dayes, that I may apply my heart unto wisdom.
In which places is remembered a notable duty
of preparation, to wit, that a man should re-
flecte himselfe of death continually, and be-
forehand number his dayes. This is done by
esteeming of every day as the day of his death,
and accordingly doing all waies that which he
would do if he were now to give up the ghost.

Account death
present.

Secondly, in way of preparation, we must
endeavour to disarm and weaken death, who
is as an armed man, that hath his weapons,
whereby he seeks to destroy us. And in this
case, we must deale with death as the Philis-
tines dealt with *Samson*. They saw by expe-
rience, that he was a mightie man, and by his
power and strength had given them many
foyles: and therefore they laboured to know
in what part of his body his strength did lie.
And after inquirie, finding it to be in the
haire of his head, they never rested till they
had spoiled him thereof. And questionlesse,
the time will come, when we all must encoun-
ter with this strong and powerfull *Samson*.
Death: In the meane while, it is a point of wis-
dome, to inquire wherein his power & might
consisteth. When this search hath been made,
we shall finde that his weapons are our mani-
fold finnes and corruptions, both of heate
and lye. For as *Paul* saith, *1 Cor. 15. 56. The*
ving of death is sinne. Therefore, that we may
spoil him of this his furniture, we must ex-
ercise our selves in the practice of two duties.

First, we all meane for the cutting off of
the Locke of our finnes, whereby alone Satan
hath the vantage of us; and these meane are
the duties of humiliation, invocation, and
true repentance. We must therefore humble
our selves before God, be instant in prayer, for
the pardon of our finnes past and present, and
in this point give the Lord no rest untill we
have obtained in our confessions the sweet
certificat of his favour and mercie in Christ,
whereby our mindes may be blasse and com-
forted.

This done, it stands us in hand to turne un-
to God, to be carefull to leave him, to enter-

tain in our hearts a resolved purpose and ju-
retention of new obedience, and conformitie
to the will and commandment of God in all
things. And this is the only way in the world
to breake this our enemy of his armour, to
pull the sting out of the mouth of this serpent,
and consequently, even in death to prevail
against him.

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

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

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

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

One is, the mercie of our lives, in respect
of sinne, and the consequences thereof. For
there is no man in the world, bee he never lo
righteous, that can truly say of himselfe, *I am*
cleane from my sinne. *Prove 20. 9.* Yea even the
regenerate, that have received grace to be-
lieve, to turne unto God, and to live accord-
ing to the Spirit, doe finde by experience
corruption and rebellion in their minds, wils,
and affections, which daily affordeth matter
of sinning against God: and on the other side,
hindreth and quencheth all the good motions
of the Spirit, that are in them. Again, such is
the irreconcilable malice of Satan, that hee
takes vantage of mans corruption, and neg-
lects no time or opportunitie, to intrap the
children of God in the snares of his temptari-
ons. And hence it is, that man by reason of his
owne corruption, and the wicked suggesti-
ons of the Devill, is at continual strife with
himselfe, hath daily occasion of sorrow,
worketh out his salvation with feare and
troubling, wading (as it were) even while he
liveth, in a sea of many miseries.

The second evil, is the Vanitie of all things
that are in the world. For whether we consider
the world it selfe, or the things therein contain-
ed, done or suffered, there is nothing so sure
and steady, whereunto man having attained,
can possibly rest fully satisfied, and content-
ed, or which in the end will not prove to be
most value vanitie. And the truth hereof ap-
peareth in the experience of *Salomon* him-
selfe, who (being king over Israel) wanted nei-
ther authoritie, nor abilitie, and opportunitie,

Rom. 7. 14.
23. Sc.

Apoc. 12. 4.
1 Joh. 3. 2.

Mac. 3. 34.

1 Cor. 7. 37.
Phil. 3. 10.
Phil. 1. 13.

Heb. 12. 10.

to take knowledge and trial of all worldly
things in all estates and conditions. And ha-
ving even of set purpose, carefully and ear-
nestly searched into them all, at length he
concludes, that the issue of all was unpossi-
bly vanitie, and vexation of minde, as wee
may read in his *Eccle. 1. 2.*

The third evil is, the Changeable condi-
tion of our life in this world, whereby it comes
to passe, that we are alway in a flucting and
transitorie state. For we are (as *Saint Peter*
speakech) but strangers and Pilgrimes, that
wander to and fro in the earth, as in a strange
country, and still are making forward to our
owne home. *We have here no abiding city, Heb.*
13. 14. The houses wherein we dwell, are but
Innes, in which we sojourn for a time: yea,
the bodies which we have, are but tents and
tabernacles, alway ready to be thifted, and
our selves to be translated into another place.

1 Pet. 2. 11.

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

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

Apoc. 12. 4.
1 Joh. 3. 2.

Mac. 3. 34.

In the third place, having thorowly con-
sidered of these things, we must compare the
estate of this present life, in the respects be-
fore named, with the estate of that which is
to come in the kingdome of heauen: and lay-
ing them in a parallel together, we shall finde
the one infinitely farre to excell the other,
in regard of true joy and comfort. And this
will make us, though living in the world, yet
to use it, as if we used it not: to have our con-
versation in heauen: to thinke with *Paul*,
that to be looked, and be with Christ, is best
of all forms: to have a true and lively taste of
the joyes of the world to come, and accord-
ingly with *Abraham, Isaac, and Jacob*, to
looke for a city that hath foundations, whose
builder and maker is God.

I. Secondly, it is demanded, how a man
may truly discern, whether this joy of the
Spirit be in him yea or no? For an answer he-
re-

unto, it is to be remembered, that there are
undry properties whereby it differeth from
carnall joy, and these are principally five.

First, this joy is brought forth (as it were) of
sorrow for sinne, and for the want of Christ.
1 Joh. 1. 4. For our Saviour Christ to his
Disciples, meaning for his departure, *but your*
sorrow shall be turned into joy. These words are
not only meant of his Disciples, but of all be-
lievers, who upon consideration of their finnes,
and the Ipiration I want of Christ Jesus, doe
mourne and lament. For not onely they, but
all true believers, are there oppoied unto the
world. *Againe, Mat. 5. 4. Blessed are they that*
mourne: that is, being touched with causes of
exceeding griefe, do withall mourne for their
finnes: *for they shall be comforted.* On the other
side, carnall joy, as it hath his beginning from
the flesh, and arising of things pleasing there-
unto, so it ends in sorrow and heavinesse. *In*
the end rejoycing is turned into mourning. *With*
Salomon, Prov. 14. 13. And Wee be so that
now laugh, for we shall weepe. *Link. 6. 25.*

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

Rom. 14. 17.

Thirdly, spirituall joy is founded in the
holty use of the Word, Sacraments and Pray-
er: and in the practice of Christian duties of
mercie, love, justice, &c. The other is no so.
For the world conceives a joy besides the
word, out of the exercises of inconvencien and
repentance: which stands in the practice of
cruelty, malice, oppression, injustice, and all
manner of impieitie. And hence it is, that he
who spent their daies in matter of rejoycing,
at length in a moment they goe downe to hell.
Job 21. 3. 14. 15.

Fourthly, heavenly joy is so fixed and ro-
ted in the heart, that it cannot be removed
thence. *Your joy shall no man take from you,* saith
Christ. *Job. 16. 22.* It must needs therefore
be true and sound, yea, able to swallow up all
matter of griefe and heavinesse: where as the
other is never sincere, but with the sweetnesse
thereof, hath alwayes mingled some bitter-
nesse. *Even in long liver* (saith *Salomon*, speaking
thereof) *the heart is weary.* *Prov. 14. 10.*
12. When the face of the wicked man shin-
eth, and his countenance is pleasant, even
then he is inwardly troubled, and his minde
is troubled.

Lastly, the joy of the Spirit is eternall, abid-
ing in the same degree of peace, not onely for the
termes of this life, but for ever in the world to
come. So as the rejoycing of the world is
earthly things: for as fading and decayfull,

Luk. 15. 10.
and 16. 12.
Iob. 20. 5.

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

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

11.
Helps in time
of death.

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

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

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

Our third meditation is, that there is a mystical union and conjunction, betwene Christ and every beleever, and that not onely in regard of soule, but of bodie also; which bring once knit, shall never be dissolved, but is eternall. Whereupon the dying, dead, rotten, and consumed body remaineth still a member of Christ, abideth within the covenant, and is,

A and shall be ever a temple of the holy Ghost. Thus Adam, and Abraham, which were dead for many thousand yeares agoe, yea every true beleever, from the time to the end of the world, shall arise at the last day in body to glory, by the power of their conjunction with Christ. In the winter season, after the most fruites void of leaves, buds, and blossomes: so as they seeme to us to be dead, and yet nevertheless there is a sap in the roote of them, which in the Spring will ascend, and revive the decayed branches. Even so it is with our bodies, which though they be corrupted, rotten, burnt, or eaten with wormes, or devoured by wilde beasts, so as they may seeme to be utterly perished; yet there is (as it were) a secrete and hidden sap in them, (by reason of their union with Christ) by which they shall be raised, revived and quickned, being made like unto the glorious body of Christ their head, with whom they shall reigne, and live for evermore.

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

1 Sam. 30. 6.

himselfe in the Lord his God: but how? by calling to mind the mercifull promises that God had made unto him, and by applying them unto his heart by faith. And Paul saith of himselfe, and the rest of the faithfull, that they received the sentence of death in themselves, that they might not trust in themselves, but in God.

2 Cor. 1. 9.

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

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

If we shall inquire, how this may be done, the answer is, when God layeth afflictions upon us in our life time, then by endeavouring to beare them with patience, meeknesse, and lowliness. For every affliction that hee weepeth a pensive death: and if we doe in it submit our selves to the hand of God, we shall the better obey him in the great death of all: and thus doing whensoever God strikes us with death, we shall with comfort endure the same.

Self. 4.
The third particular affliction or distresse, is *substantiall molestation*, whereby both persons, and places of mansion or abode, are either possessed, or otherwise molested by the malice of the devill.

Substantiall molestation.

1. Touching this affliction, the question of Conscience is, How such persons as are possessed, or feare possession, or else endure molestations by the devill in their houses, may have their mindes quieted and stilled; and consequently in that case be remedied? And here two things are generally to be con-

sidered in way of answer.

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

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

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

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

Now although the devill see to malicious an enemy of mankind, that hee seeketh how to devile what he ever may be hurtful unto them, and will be so powerful in his attempts, that no man by his owne proper strength is able to resist him; yet hee cannot put the least part of his power in execution, in what time, place, or manner hee desireth. The reason is, because God hath determined his power, by certaine bounds and limits, which hee cannot passe and they are especially two.

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

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

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

A second rule is this: Such persons must have recourse to God in his Word, in which hee promisseth his presence and protection to his children, in their greatest danger: & namely, that there shall no evil come unto them, neither any plague shall come neere their dwelling: because he will give his Angels charge over them.

Psal 91. 10, 11.

to keep thee in all thy ways. Again, *if thou wilt be a wall of fire round about thee* *Psalm 91. 5.* that he will extend peace over his church, like a flood, *Isa. 66. 12.* And that there shall be no force against *Isaac*, nor shall he be hurt, *Gen. 23. 22.* And yet if God sees it to be good for his children to be tried by possessions or witch-craft, in this case the promise freeth them not. For all temporall blessings are promised conditionally, so far forth as they may stand with Gods good will and pleasure, and withall may make for the good of his children. Howbeit, herein lies the comfort, that though such calamities befall them, yet they shall turne to their good, rather than to their hurt. This point well considered by the way, bewrayeth the great presumption of some, who are not afraid to say, their faith is so strong, that the Devil cannot touch them.

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

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

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

11. In the molestation and annoyance of *thoughts by spirits*, two things are to be remembred. First, men must not consort together, and abide there, where it is certainly knowne, that the Lord hath given the Devil power and liberty: left in so doing, they contempt the Lord, Our Saviour Christ, did not of his owne private motion and will betake himselfe into the wilderness, but by the direction of the holy Ghost, *Matth. 4. 1.* *And* in like manner did not of his owne head goe to Jerusalem, but upon the motion of the Spirit, *Act. 10. 17.* In the light of these examples, men are taught, not to call themselves into any places of apparant danger: much lesse to frequent those which God hath delivered up

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

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

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

Gen. 11.

Gen. 22. 3.

Gen. 22. 5.

CHAP. X.

Of the third special distress, arising
of the Temptation of Blasphemy.

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

Temptation
foule.

Sect. 1.

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

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

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

Sect. 2.

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

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

It may be said, How shall a man discern the thoughts that are from the Devil, from his owne thoughts? Answer, He shall know them by sundry notes.

First, by the entrance of them into the minde. For he that comes from the Devil, come speedily, as lightning into a house: and they are after a sort lodged into the minde by violence, so as the party cannot avoid them: and they come into the mind againe & againe.

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The remedy.

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

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

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

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

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

After inquirie thus made, the remedy is to be supplied. And the first and principall remedie pertains to doctrine, and instruction: in which the partie is to be instructed of his or her estate; namely, that in these said blasphemies are not his sinnes, but the Devils. For they are the devils sinnes, and he shall answer for them: and they are not ours, till we entertaine, receive, approve, and give consent unto them.

For proofe hereof, let this be considered, That unclean thoughts which have their residence in the minde of man, are of two sorts: Inward, and Outward. Inward are such as have their originall from the flesh; and arise

of the corruption of mans nature, though stirred up by the Devill. And these at the very first conceiving, are our sinnes, though they have no long abode in our mindes: And they are directly forbidden in the tenth commandment. Outward thoughts are those which have relation to an outward cause or beginning: Of which sort are those evil thoughts that be conveyed into the mind by the devill: and if we take no pleasure in them, nor yeeld consent unto them, they are not to be accounted our sinnes, but the Devils, by whom they are suggested. The truth hereof appears in Christs example, into whose mind the Devill cast this blasphemous Temptation, thereby moving him to infidelity, covetousnesse, and idolatry: which nevertheless were not his sinnes, because his holy heart gave not the least approbation to them, but abhorred and repelled them, and therefore was free from any taint of sinne, in or by them.

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

The second thing to be used in way of remedy, for the slaying of the minde in this temptation, is, that though it should be granted, that the fore-said evil and blasphemous thoughts are our sinnes, yet we are to remember, that they may through the mercie and goodness of God be pardoned; if they be heartily and unsincedly repented of, further, that neither they, nor any other sinnes (except that against the holy Ghost) doe condemn him that prayeth against them, and is heartily sorry for them.

It was Pauls complaint, Rom. 7. 19. *That he did not the good which he would doe, (saying) when inwardly desirous of his heart, to approve, that he did the evil which he would not, (saying) meaning in respect of the corruption of his nature. Now upon this, that hee endeavoured to doe that which was agreeable to the will of God, & was loathed and detested the contrary, and strove against his corruption, how did hee comfort himselfe? Mark the words following, v. 20. *If I do that I would not, that is no sinne against my others self purpose, I sinne against God; if I be sorry for it, it is not**

displeased

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

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

The fourth point to be remembered of the party troubled, is, that hee must as heartily and earnestly repent him of those his evil thoughts, as of evil words and deeds. For the truth is, because men are loose-minded, and have more care of their thoughts, than commonly they have of their words, and therefore the devill to plague and torment them, by conveying into their hearts most vile and damnable cogitations. Furthermore, the said party must labour to be renewed in the spirit of his minde, that is, to have his minde enlightened by the Spirit, whereby hee may know and understand the will of God in his Word. After repentance for evil thoughts, there must follow watchfulness, and a careful circumspection over all his waies; but principally hee must have an eye unto his heart, the fountaine of all: *Keep thine heart with all diligence, (saith Salomon, Prov. 4. 23) that is, above all things, see that thou counterwaigh thy thoughts, desires, motions, and affections.*

That the heart of a man may be guarded, two rules are to be observed. First, that the word of God dwell plentifully in it, Col. 3. 16 by daily meditation of the Commandments, promises & threatnings revealed in the same. It is noted by David, as a property of a blessed man, that hee exercised himselfe in meditation of Gods law day and night, Psal. 1. By this means the heart will be cleaned, and purged from unclean and polluted motions, and so

guided and directed, that it shalve not from God. This rule is of speciall use. For therefore do men hatch, and breed evil thoughts in their hearts, because they are not taken up with holy meditations: and hence it is that the heart of man is made even a prey unto the devill, because Gods word is not lodged therein. Excellent was Davids practice in this case, who kept the word of God in his heart, that he might not sinne against him, Psal. 119. 11.

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

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

CHAP. XI.

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

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

SECT. 1.

The violent Distresse of minde, shewes itselfe by feare and terrors of the Conscience, by doubtings of the mercie of God, by inextinguishable and fearefull complaints made to others.

Now Question is moved, How this violent distress of mind, arising from our owne sinnes, is to be cured? Answer. That it may be cured

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The violent Distresse.

The cure.

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

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

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

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

First, the partie is to be informed of a possibility of pardon, that is, that his finnes are pardonable, and though in themselves they be great and heinous, yet by the mercy of God in Christ they may be remitted. Now put the case, that the afflicted apprehendeth onely the odiousness of his finnes, and the wrath of God due to the same, and in this fit, put off the pardon from himselfe, and cannot bee persuaded that his sinne may be forgiven, what then is to be done? *Ans.* Then for the effecting of this first degree, certaine

Grounds are to bee laid downe, whereupon assurance in that case may be built up in his heart.

The first Ground of possibility of pardon is, *That the mercy of God is infinite, yea, over all his works.* *Psalm. 145. 9.* That the death of Christ is of infinite price, merit, and value, before God. That God is much in sparing, *Isa. 55. 7.* That with the Lord is mercie, and with him is plenteous redemption, *Psalm. 130. 7.* That Christs satisfaction is not onely a *(b) price*, but a *(c) counterprice*, *1 Tim. 2. 6.* able to satisfy for the finnes of all men, yea, for them that have sinned against the holy Ghost. For that sinne is not therefore unpardonable, because the offence thereof is greater than the merit of Christ, but because the partie offending, neither doth, nor can apply the merit of Christ unto himselfe. An ancient Father upon *Cains* words, saith, *My punishment is greater than I can beare. Thou sliest Cain: for Gods mercy is greater than the finnes of all men.* The mercy of God was very great to *Manasse*, *Isa. 50. 10.* to *Peter*, and to many others, though they were great offenders.

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

A third ground. *It pleaseth God many times to leave men to themselves, and suffer them to commit some sin that woundeth conscience. It is true and cannot be denied. But we must withall remember, that sins committed do not utterly take away grace, but rather make it the more to shine and show its selfe.* For God in mercy turneth all things, even sinne it selfe, to the good of them that be his: and therefore sinne committed, cannot either waite, or extinguishe grace received, but by divine dispensation, serves to amplify and enlarge the same; so as where sin aboundeth, there grace aboundeth much more, *Rom. 5. 20.* And the Lord said to *Paul*, being in great extremity, *3 Cor. 12. 9.* *my grace is sufficient for thee: for my power is made perfect through weakness.* Hence it appeareth, that Gods grace is not utterly lost, but appeareth lively in the time of distresse.

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

Grounds of possibility of pardon.

Augustin.
2. ad Rom.

Augustin.

1. Chre. 33. 13.
14. 15.

The Case of
Redivision.

The second degree of comfort is, to teach, that the sinne, or finnes of the partie distressed, are indeed pardoned. But it may be asked, upon what signes may this comfort be applied? I answer, upon these two. First, if the partie distressed confesse, that hee or shee is heartily grieved, that by their finnes, they have offended so loving and mercifull a God. Secondly, if they protest, that they desire with all their heart to bee reconciled unto God in Christ: and at least doe desire to repent for their finnes; and will doe every in heart a purpose to sinne no more, but in all things (as much as in them lieth) to performe new obedience unto God, *Luke. 15. 11.* &c. Now for the better enforcing of this comfort, some texts of Scripture fitting this purpose must be rehearsed; as for example, *Matth. 12. 31.* *I came not to call the righteous, but sinners, that is, those which are grieved, because in their owne conscience they are vile and heinous offenders, to repentance.* Again, *Matth. 11. 28.* *Come unto me all ye that are weary, and heavy laden, and I will refresh you.* And Christ saith, it was the end of his coming, to preach deliverance to the Captives, and to set at libertie them that are bruised, *Luke. 4. 18.*

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

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

Now these persons are to bee relieved in this sort. First, they must have their Conscience settled in this point, that their relapse is pardonable, though very dangerous. For proofe hereto, read *Ezay 1. 18.* where men who is made of divers Apostates, that were by

God called to repentance, with promise of pardon if they turned unto him. And in *Luke 15.* the prodigall child, by whom I understand one that after grace received, fell from his repentance and obedience to God when he did purpose in his heart to returne againe, was pardoned, and received into favour. In the *1 Cor. 5. 20.* *Paul* saith to the Corinthians, that were fallen away, *We pray you in Christs stead that ye be reconciled unto God.*

Secondly, being thus settled in conscience, they must againe repeat them of their finnes.

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

Self. 2.

The second kinde of this Temptation or trouble of mind, which is more common and lesse violent, befalls the children of God: and it is a griefe of *conscience* or *selfe*, whereby men are troubled in respect of the want of grace in their hearts, and defects of obedience in their lives. *Paul* the deare servant of God, was possessed with this trouble of minde, as we may read *Rom. 7. 15.* And indeed there is no child of God, but more or lesse, one time or other, hee feels the Rings of sin, and the buffeting of Satan, which cause griefe in his heart. But this griefe is a notable grace of God, and therefore they which want it, must labour to have it, and they which have it, must not seek to put it out, but to keepe it in measure and order.

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

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

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

The moderate
distresse.

lesse

Quo oculis
peccatum, et
maius judi-
cium.

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

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

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

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

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

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

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

For proofe hereof; First, consider the examples of this practice in Gods children. All that David, that worthy servant of God could doe, after his finnes committed, to bring him-

selfe againe into the favour of God, whom he had offended, consisted of three very heads, which have beene named; Repentance, Confidence, and Affiance in Gods mercie, and Performance of new obedience. And this his practice was verified, amongst many other places, specially in the 116. Psalm, and in all the Psalmes commonly called penitentiall. Againe, the Prophet Daniel was accepted of God only for the doing of these things, Dan. 9. And in like manner was Paul, and the rest of the Apostles, Rom. 7. 1 Tim. 1. 11. Againe, for further proofe, let it be considered, what it is that makes a man to become a Christian and servant of God: not this, that he is pure from all finnes, and never slides or swares from obedience unto God; but because when he sinneth and falleth, he is grieved with himselfe, and laboureth every day to mortifie his corruptions, which are the matter of sinne, in his heart, and life, and suffereth not sinne to reigne in his mortall bodie, but crucifieth the flesh, with the affections and lusts thereof.

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

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

How

Accept sinne, & remember them.

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

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

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

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

11. Ground. He that is indeed regenerate, hath this privilege, that the corruption of nature is no part of him, neither doth it be long to his perill; in respect of divine imputation. Paul saith of himselfe, Rom. 7. 17. I see

A no more I, but sinne as it dwelleth in me. In which words, he distinguisheth betweene his owne person, and sinne that is in him: For in man regenerate, there be three things, the soule, the soule, and the gift of Gods imputation, offered againe. Now touching the corruption of nature, that is in his person, and so may be said to be his, but it belongs not to the man regenerate: it is not his, because it is not imputed to him; and so indeed it is, though it was not in him. The Apostle, 1 Thess. 5. 23. prays for the Thessalonians, that God would keep their hearts, and souls, and bodies, in which place (as might manifestly appear) may be given: The Apostle speaking of men regenerate, and sanctified, makes three parts in them; a bodie, soule, and spirit; and by spirit, we are to understand not the conscience, but the gift of regeneration, & sanctification, which is the whole new man in body and soule, opposed to the flesh, which in a natural man is called the old man, Rom. 7. And the prayer which Paul makes in the behalf of the Thessalonians, teacheth us in effect thus much, that though corruption remaine in the regenerate, after regeneration, yet in respect of divine acceptation, he is accounted as righteous, and so continueth, his sinne (by the mercie of God in Christ) not being imputed to him to condemnation. And so much for that point.

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

CHAP. XL.

Of the fifth speciall duty, which is, to be free from the fifth and last kind of Temptation, or Trouble of the minde, which is, from an inward conscience.

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

First of all, the actions of man, though they be sundry, yet they all proceed from one onely fountain, and common cause, the soule; and are done by the power thereof. The body of itselfe is not at all a cause of any worke, but as it were a dead instrument, and by which the soule produceth all actions and motions.

Secondly,

How the body troubles the minde.

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

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

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

The Temptation followeth. The bodie causeth the trouble of mind two waies, either by Melancholy, or by some strange alteration

in the parts of the body, which oftentimes befall men: in what fore we shall see afterwards. For troubles of minde thus caused, are more common, and as noysome as the most of the former.

Sett. 2.

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

1. And first of all, if it be asked what Melancholy is? I answer, It is a kinde of earthly and blacke bloud, specially in the spleene, corrupted and disordered; which when the spleene is sloth, conveys it selfe to the heart, and the braine; and there partly by its corrupt substance, and contagious quality, and partly by corrupt spirits, annoyeth both heart and braine, being the seats and instruments of reason and affections.

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

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

Examples hereof are well knowne. I will only touch one or two. One is called the *Bestiall* or *Beastlike Melancholy*, a disease in the braine whereby a man thinks him to be a beast of this or that kind, and carries himselfe accordingly. And herewith have all these bin troubled, which have thought themselves to be wolves, and have practised wolfish behaviour. Again, it is said of *Nebuchadnezzar*, *Dan. 4.* that he was driven from men, and did as grasse as the oxen, that is, behaved

Melancholy.

Etsa Diaboli,
Solium
Diaboli.

noysome.

haved himselfe, and fed as a beast. Now some are of opinion, that his humane shape was taken from him, and that he was transformed into a beast; at least that he had the soule of a beast in stead of an humane soule for a time. But they are deceived. For there is no such transportation of soules into bodies, either of men or beasts. Others thinke, that *Nebuchadnezzar* was smitten in the braine with this disease of beast-like melancholy, whereby he was so bereft of his right minde, that he carried himselfe as a beast. And this interpretation is not against the text: for in the 31. verse of that chapter it is said, that *his minde came to him againe*: and therefore in the disease, his understanding, and the right use of his reason was lost. And the like is true in historie, by divers examples, though it were not true in *Nebuchadnezzar*.

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

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

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

First, when the conscience is troubled, the affliction it selfe is in the conscience, and so in the whole man. But in Melancholy, the imagination is disturbed, and not the conscience. Secondly, the conscience afflicted hath a true and certaine cause whereby it is troubled, namely, the sight of sin, and the sense of Gods wrath: but in Melancholy, the imagination conceiveth a thing to be so, which is not so: for it makes a man feare and despair upon

supposed and fained causes. Thirdly, the man afflicted in Conscience hath courage in many other matters: but the melancholic man feares every man, every creature, yea, himselfe, and hath no courage at all, but feares when there is no cause of feare. Fourthly, imaginations in the braine caused by Melancholy, may be cured, taken away, and cut off by means of Physicke: but the distresse of Conscience cannot be cured by any thing in the world but one, and that is the blood of Christ, and the assurance of Gods favour.

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

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

Thirdly, when hee is brought to faith in Gods mercy, and an honest purpose not to sinne any more; then, conceive mercifull promises of God are to be laid before him, and hee must be exhorted to rest upon these promises, and at no time to admit any imagination or thought, that may crosse the said promises. Now the promises are these, and such like. *Psalm. 34. 9. No good thing shall be wanting to them that feare God. Psalm. 91. 10. No evil shall come neere the godly man. 1. Cor. 15. The Lord is with you, while you are with him. & if you seek him, he will be found of you. 1. Tim. 4. 8. Draw neere to God, and he will draw neere to you.* And the best meanes to cause any man thus distressed to be at peace with himselfe, is to hold, believe, and know the truth of these promises, and not to suffer any by-thought to enter into his heart, that may crosse them.

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

Sett. 3.

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

Strange alterations besides melancholy.

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

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

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

Thirdly, the opinion being altered and reformed, it may be the alteration in the body will remaine: the party therefore in that case must be taught, that it is a correction of God, and that God doth not barely suffer the correction to be inflicted, but is the very author of it: and therefore the party is to be well pleased, and to rest himselfe in that will of

A God. For every present estate, whether it be good or bad, is the best state for us, because it comes by Gods will and appointment.

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

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

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

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

The end of the first Booke.

THE SECOND BOOKE OF THE CASES OF CONSCIENCE, concerning Man as he stands in relation to God.

CHAP. I.

Of the order of the Questions.



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

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

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

- I. Concerning the Godhead.
- II. Concerning the Scriptures.
- III. Concerning religion, or the worship that is due unto God.
- IV. Concerning the time of the worship of God, namely, the Sabbath.

CHAP. II.

Of the Godhead.

Touching the Godhead, there are two maine Questions.

I. Que-

I. Question.

Whether there be a God?



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

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

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

If it bee demanded, in what order God hath revealed this light unto man: I answer, that the light of nature serveth to give a beginning and preparation to this knowledge:

the light of grace minnistrs the ground, and gives further proofe and evidence: and the light of glory preids perfection of assurance, making that perfectly, and fully knowne, which by the former degrees was but weakly and imperfectly comprehended. Of these three lights.

Sec. 1.

The light of nature is that light, which the view and consideration of the creatures both in generall and particular, affordeth unto man. From the light of nature, there are five distinct arguments, to prove that there is a God: the consideration whereof will not bee unprofitable, even to him that is well-fled in this point.

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

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

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

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

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

Arguments from the light of nature, and Creation.

E
some

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

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

CHAP. III.

Of the Scriptures.

The second maine Question is touching the truth of Scripture:

Whether the Scriptures be the true word of God?

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

Sect. 1.

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

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

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

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

Thirdly, if it had not beene the word of God, the falshood thereof would have bene detected long agoe. For there hath bene nothing falsly said of God at any time, which hee himselfe hath not at some time or other opened and revealed. Even as hee did detect

and discover the falshood of the false Prophet *Hannani*, *Ierem.* 28. 16. And Gods heavy hand, no doubt, would long since have bene upon the Ministers and Preachers of the word if they had unjustly and wrongfully fathered it upon him.

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

Sect. 2.

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

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

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

For example: that there is a Redeemer of the world, is an article of faith, above reason; yet not above the same. For in natural understanding, God is not all justice, and no mercy. But if there were no Redeemer, then should

The matter of Scripture.

should God be all justice without mercy. Now because he hath revealed himselfe to bee as well mercifull, as he is just, reason concludes there is a Redeemer. Againe, that this Redeemer should be God and man, is above reason; yet not against it. For reason teacheth, hee must be God, that he might satisfie the infinite justice of God for sinne; which none but God can doe. Againe, that he must be man, because man having sinned, man must be punished for the sinne of man.

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

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

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

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

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

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

Sect. 3.

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

I. The doctrine of Scripture in the law,

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

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

Sect. 4.

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

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

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

Properties of Scripture.

Effects of Scripture.

Tacit. lib. 11. 10.

Plutarch. de laicent. orac.

The authors and pen-men of Scriptures.

but were directed by the wisdom of the Spirit of God.

Self. 9.

Conteries.

The fifth reason is drawn from the Conteries. The Devil and wicked men are, in judgement and disposition, as contrarie to Scripture, as light to darkness. I prove it thus: Let a man read any booke of Philosophie, and labour to be relieved of any one point therein, he shall never be tempted to infidelity. But if the same man read the booke of Scripture, and labour to understand them, he shall have within himselfe many motions and temptations, not to believe and obey it. Now what should be the cause thereof, but that these booke are the word of God, which the Devil labourer to oppugne with might and maine?

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

Self. 6.

Testimonies.

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

The second is, the testimonie and consent of Heathen men, who have recorded the very same things, at least many of the principall that are set downe in the Bible. If this were not so, man should have some colourable excuse of his unbelief. And these things which they record were not all taken out of the Scripture, but were registred to memorie by Historiographers, that lived in the times when they were done. Such are the stories of the Creation and Flood, of the tower of Babel, of the Arke, of Abraham and his possessions, of Circumcision, of the miracles of Moses, of the birth of Christ, and the slaughter of the young children, of the miracles of Christ, of

the death of Herod, Agrippa, and such like. And these we take for true in humane stories; much more then ought we to doe it in the Word of God.

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

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

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

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

Self. 7.

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

And first, they except against that which is written, *Gen. 1. 5. where it is said, God made the sunne the fourth day.* Now, say they, the sunne is the cause of the day; and therefore there could not bee three daies, before the sunne was created, considering that the effect is not before the cause, but the cause before the effect.

I answer, First, we must put a difference betweene cause and cause. For of causes, some be the highest, some subordinate unto them. The highest

Objections
against the
Scriptures.

Objection. 1.

highest and first cause of all creatures is God himselfe, from whom all things at the first immediately flowed; without any relation to their causes in nature. And thus were the first, second and third daies created and appointed immediately from God; and distinguished from the night by an immediate court of light, as ordained by him for that purpose.

But the subordinate and inferior cause of the day, in order of nature was the sunne, and that by the same appointment of God; and this cause would seeme to be, as the cause of the day be the fourth day of creation; for then it pleased him to make it his instrument, to distinguish the day from the night, as so for other ends and uses. And therefore it is so manifest, though the day was created before the sunne, yet the instrumentals cause thereof, considering that it was created before the sunne was set in the heaven, by the Creator himselfe.

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

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

Objection. 2.

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

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

Objection. 3.

The third Objection. *Moses* saith, *Man and Beast was made of the earth, and Fishes of the waters.* But all humane learning avoucheth, that the matter of every creature con-

sisteth of all the four Elements, earth, water, fire, and ailer.

Ans. *Moses* speaks only of that which were the principall; and in them included the other, because they are pure and mixt with the other. Since the fall. Again, some learned men have said, that all creatures are made of earth and water only, as being the two maine materiall principles of them; the third of ailer, nor of fire. And this agrees with *Moses*; and is no doubt a truth, that he speaks mostly of the principall matter of these creatures; and yet the fire and ailer are, and may be called elements; not beginnings; because they serve to form, preserve, and cherish the creatures.

The fourth Objection. *Gen. 3. 1. is said, that Eve before her fall was deceived by the Serpent.* Now this, saith the Atheist, is absurd; for Eve in the estate of corruption had the full truth in no woman so simple that will either admit speech; or suffer her selfe to be deceived by a Serpent; much lesse would be in the estate of her innocencie.

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

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

It will be said, that all ignorance is sinne; but *Eve* had no sin; and therefore shee would not be ignorant. Ans. Ignorance is twofold; some ignorance (A) which is of an evil disposition, which we are bound to know, and this is sin properly. But there is another ignorance, (B) which is no sin, when as we are ignorant of

Ignorantia
prope dispositi-
onis,
Ignorantia
merit privatio-
nis, negati-
onis puer.

Objection. 4.

of those things which wee are not bound to know. And this was in Christ: for he was ignorant of the fig-trees bearing fruit: and hee knew not the day of judgement, as hee was man. And this also was in *Eve*, when shee beheld

The fifth objection is about the Arke; *Gen.* 6. 15. God commanded Noah to make an Arke of 300 cubits long, of 50 cubits broad, and of 30. cubits high. This Arke, with the Arkist, being so small a vessel, could not possibly containe two of every sort of creatures, with their food, for the space of a yeare.

The first author of this cavill was *Apelles* the heeticke, that cavilled with Christians about the Ark. And the answer is as exact as the heresie; namely, first, that the quib of the *Ark* must be understood of the Egyptian quib, which is with some fix foot, and with one hundred foot, by which measure the *Ark* would be in length halfe a mile at the least. And by this means, any man may see a possibility, as reason that the *Ark* might containe and preserve all creatures, with their fodder, and room to spare.

The second answer is, that as the Jewes had a fhekle of the fanctuary, which was greater than the ordinarie fhekle, so they had besides the ordinarie cubit, a sacred cubit, the cubit of the fanctuary, whereof mention is made in the propheticke of *Ezechiel*, Chap. 40. and that was bigger by the halfe than the ordinarie cubit. And by this measure some say the Ark was made. But both these answers are only conjecturall, without good ground in the Scripture.

To this therefore I adde a third. In the daies of *Neah*, the stature of man was farre bigger than it is at this day, and looke as the stature of man was great and large, so was the cubit proportionally therefo, containing the length of the arme, from the elbow to the longest finger, send. And this being considered, that the Arke was built by that measure, and not by the ordinarie cubit as it is now, it will appeare, that the Aethiops had greatly deceiued himselfe, & abused that part of Gods Word that declares: the (to v. of the Arke.

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

Besides that it is to be remembered, that in the Arke were three lofts or stories, one above another, whereof each contained 10 cubits in height, and a chamber or floore of four remeasure 1000 cubits.

As for the creatures that were put into it: the Fowles of the ayre, though they were of many sorts, yet the biggest sort of them being the Eagle and his kinde, they could not take up any very large place for their residence. The water creatures, as some fowles, the fishes, &c. kept the waters, and were not

lodged in the Ark. And the beasts of the earth, (such being excluded, as were bred either by accidental generation; as Mules; or by putrefaction, as leopards, and other creeping things, which might afterward be rebred; in other creatures that were preserved, though for multitude and gratitude they exceeded the rest, yet (as some write) there are of them in all sorts above 150. distinct kinds. And though there were as many more not knowne, yet in probability they could not be either many or great. And of these that are great, there are thought not to be above 40 kinds.

Now though it be granted, that these were in the Arke 300. did not kind of beaſts, yet this number compared with the 7000. will ſayly appeare, that there might be allotted to every kind, in one only flove, 30. ſquare cubits, which in all beſidehood might ſuffice them all one with another, ſpecially ſeeing alſo we note an equall gratification: and therefore ſome might have that or more ſpace, and ſome leſſe. A I theſe things duly conſidered, the ſmall being of ſuch capacity, might comprehend all kind of beaſts and many more, together with their proviſion for a longer time than a yeare. Other doubt touching this hiſtorye (of leſſe moment) I omit, and paſſe to the next.

The first Allegation is out of Gen. 21. 5. where *Ismael* is said to mock *Isaac* when *Isaac* was wained, at the time *Ismael* was fifteen years of age at the least: for hee was borne when *Abraham* was 86. years old, Gen. 16. and *Isaac* was borne, when *Abraham* was 100. about an hundred, Gen. 21. 5. both which put together make 14. years, whereto our years being added before *Isaac* was wained, make up the age of *Ismael* as before. And yet after- ward in that chapter, v. 14. *Hagar* is said to carrie her child in her armes, and to cast him under a tree, when he and his mother were cast out of *Abraham*'s house: which argue him to have beene but a little child: whereas before he was said to be 15. yeares old.

Asf. A foolish cavill, which blind Atheists doe draw from the error of some translation For the text is plaine, that *Ismael* with his mother *Hagar*, by reason of extreme heat and drought, was almost dead, wandering in the wilderness of *Beerseba*: and being in this extremity, hee carried him not, but v. 18. led him in her hand, and set him downe under a tree, and there left him to die. For in those countries, men for want of water, wear at deaths doore: as we may see in the example of *Sifera*, *Indiges* chap. 4. 19. and *Sampson* chap. 16. 18.

The seventh Allegation, *Gen. 43. 8. Judas*
Josephs brother calls his brother Benjamin
a lad or boy, *Send the boy with me, &c.* and
yet this lad (saith the Atheist) the yeare fol-
lowing, when he went downe into Egypt
with *Jacob* his father, is said to have been

Objekt. 6.

Objekt. 7.

children; *Gen. 46. 31*. How can these two
stand together?

And this cavil ariseth from the grosse ignorance of the Atheist; in the original text: For *Benignitas* is called *child*, which word commonly signifies a *child*, but sometimes also a *young man*. Thus *Beniamin* was a 50 years old, it is called a *child*, *Gen.* 40:15. And *Isa.* 4, 23: *Domine* is said; 'I will say *meum* is my word, and Isted, or I aming mean is my heart; that is, I am should wound me, and a young man hurt me, I would lay him.' Now it is not like; that a child could hurt *Lamech*. Neither must this seem strange: for the most valiant men that *David* and *Isboseth* had, were called *benjamin*; and those bodies *Abner* and *Ishai*, *2 Sam.* 3, 14: and the phrase is used in other languages: For the Grecians do call young men by the name of *[mores]*; and the Latines by the name of *[juvenes]* boys or children.

The eighth Allegation, *Exod. 7* is said, v. 19. that 'all the waters in Egypt' were turned into blood; by *Moses* and *Aaron*: and yet, v. 21: it is said, that the Magicians of Egypt turned water into blood also: which seems to imply an absurdity, considering that all the waters were turned into blood before.

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

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

the First, we must put a difference between a common plague or judgement, and a universal. A common plague is, when it falls on a kindle creature, but it falls not on all of such like the manner. For all men are not such as the manner. For all men are not such, no kind of cattle were saved. But the universal is when no particular of any kind is exempted, but all destroyed. Such a plague is this plague, but some escaped and were referred for other judgements that followed. The ground of this distinction is this. The word [all] in Scripture is often taken indefinitely for many. Thus the Prophet *Ezra* speaks, c. 6. 6. 23. *From month to month, and from Sabbath to Sabbath, [shall all] people come to worship before me*: that is, many or great multitudes. And so in the new Testament, *Mat. 4. 23. Christ healed all diseases*, that is, many, and of all kinds of disease. And in like manner the text before alleged, must not be taken generally, to include all

A without exception, but indefinitely for many
or the most part of the cattle that were in the
land of Egypt.

The tenth Allegation, *Exod. 10: 22.* we read that one of the plagues was a palpable darkness, and for that, (for three days) together no man either saw another, or rose up from the place where he sat: And yet, v. 23 *Moses* is sent for, and called to come before *Pharaoh*: How should this be, seeing no man could stir from his place, nor have any light to go before him? for there was none to be seen, the darkness was so palpable, and the

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

The eleven Allegation, *Iudg.* 16. 29. the
Aethiops make a mocke at the history of
Sampson, as fabulous, where it is said, that all
the Philistines came together in one house to
make sport with him; and on one rooke stare
about 3000. persons to behold him while he
played : and yet there were but two pillars
whereupon the whole house stood, and those
also standing in the middle to neere together
that a man might reach them both with his
arms. This (say they) is most absurd and im-
possible.

C *Ans.* Although the full resolution of this cavil belongs to them that have skill in Architecture; yet thus much may be said in way of answer: That the Hoofe might be capable of so many persons, and they also that stood about might well see and behold *Samson*. For first, the whole hoofe was not sustained by two pillars onely, but by many more, whereof two were the principall. For in likelihood the middle part whereon the building was knit together, from the bottom to the top, being the weightiest of all, was supported by two maller pillars. The others which was more outward, and lesse weightie, might be upholden by lesser props, which Artificers in that kinde call by the name

Objekt. 19.

Obiect. 11.

Joseph Antioch.
Iudaic. l. 5.
c. 10. in fine

Plin. nat. hist.
lib. 36, cap. 2

the manner of the Egyptian Pyramids, wider below, and narrower above towards the top. And by this means it is probable, not only that they might containe a great company, but that all those which stood about the sides and upon the soole, might very well behold what *Samson* did below; specially considering that he stood in the middle of the Theatre, between two middle pillars.

The twelfth Allegation, 1 Sam. 16. 19. &c. it is said that *David* played before *Saul*, and that *Saul* knew him. But chap. 17. 5. when he was to fight with *Goliath*, *Saul* knew him not. Here is a plain contradiction in the Atheists judgement.

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

The thirteenth Allegation is out of 1 Chro. 21. 2. where the Papist plays the right Atheist, in going about to improve the originall copies. There (saith hee) *Ishobabphaz* is called king of Israel, when as indeed hee was king of *Judah*, and so is he called in the former booke of Chronicles. In like manner *Ahas* is termed king of Israel, 1 Chro. 28. 19. whereas the truth is, he was king of *Judah*. *Ans.* After the death of *Salomon* the kingdom was divided, and the ten tribes were called Israel, and the other two *Judah* and *Benjamin* did beare the name of *Judah*. Now after the division, for sometime the name of Israel common to both sides, was given to either, and both were named after it. And in this respect *Ishobabphaz* and *Ahas* may be termed kings of Israel. Againe, the name of Israel sundrie times in Scripture, and namely in the Prophets, is taken only for the two Tribes, which bare the name of *Judah* after the division. And thus also might *Ahas* have that name given unto him, though hee were king of *Judah*. Furthermore, the word

Israel is sometimes put for a true worshipper of God, that is, for him that is a Jew not without, but within, not in the letter, but in the spirit. Rom. 2. 29. Thus our Saviour saith of *Nathaniel*, John 1. 48. *Behold a true Israelite in whom is no guile*, that is, a man of an upright heart, that serveth God in spirit and in truth. And in this sense *Ishobabphaz* might bee termed king of Israel, because he was a king and patron of all true worshippers of God. For when then the Israelites forsook themselves together, and the godly among them came to live under him in *Judah*, though the distinction of the kingdoms did still remaine.

The fourteenth Allegation is out of Abr. 7. 16. where the Papists and Atheists allege the Scripture to be contrary to it selfe, in that there it saith, *Abraham* bought a field of *Emor*, when as, Gen. 23. 19. the same field was bought by *Isaac*.

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

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

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

CHAP. IIII.

Of Religion.

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

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

Ans. The name Religion is not always taken in one and the same sense. For sometime it is used to signifie the whole body of doctrine, revealed in the written word, that teacheth and prescribeth whatsoever is to be believed or practised, as necessarie to salvation. Other-whiles it is put for the inward vertue of the minde, where the same doctrine is believed, and the duties therein required, practised, and

Obj. 14.

performed to the Majesty of God. And being thus taken it is called by the name of *piety* or *godliness* in the Scripture. And in this second sense I take it in this place.

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

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

I. Question.

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

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

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

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

II. Rule. God must bee conceived of us, not by his nature, but by his attributes and

workes. By his attributes, as that he is infinite in mercy, justice, goodness, power, &c. By his workes of creation, and government of the world, of redemption, &c. Thus the Lord revealed himselfe to *Moses*, Exod. 6. 1. I. Ad haec sent me unto you: that is, one which hath his being in himselfe, and of himselfe, that gives being to all creatures by creation, and continues the same by his providence: one that gives a being and accomplishment to all his mercifull promises. When the Lord appeared to *Moses*, hee showed not his face unto him, but passed by him with a voice, The Lord, the Lord, strong, mercifull, and gracious, long suffering, and pleasurable in goodness and truth. Ex. 34. 6. In which place, the Lord proclaimes his name by his attributes. So in the Prophecie of *Jeremy*, Jer. 9. 24. I am hee that sheweth mercy, judgment, and justice in beland. The same *Daniel* contesteth in his prayer, when he saith, Dan. 9. 4. O Lord God, which art great and fearfull, keeping covenant and mercy toward them that love thee, and keepst thy commandments. And lastly, the author to the Hebrews, Heb. 11. 6. He that cometh to God, must believe that God is, and that hee is a rewarder of them that seek him.

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

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

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

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

Sonne:

Obj. 12.

Obj. 13.

Exod. 33. 23.

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

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

II. Rule. God must be conceived of us, not by his nature, but by his attributes and

works. By his attributes, as that he is infinite in mercy, justice, goodness, power, &c. By his works of creation, and government of the world, of redemption, &c. Thus the Lord revealed himselfe to *Moses*, *Exod.* 1. 5. 1. *I. Adhate sent me unto you:* that is, one which hath his being in himselfe, and of himselfe, that gives being to all creatures by creation, and continues the same by his providence: one that gives a being and accomplishment to all his mercifull promises. When the Lord appeared to *Moses*, hee showed unto his face unto him, but passed by him with a voice, *The Lord, the Lord, strong, mercifull, and gracious, long suffering, and plentiful in goodnesse and truth*, *Ex.* 3. 4. 6. In which place, the Lord proclaims his name by his attributes. So in the Prophecie of *Jeremy*, *Ier.* 9. 24. *I am hee that sheweth mercy, judgment, and justice in beland.* The same *Daniel* conleth in his prayer, when he saith, *Dan.* 9. 4. *O Lord God, which art great and fearfull, keeping covenant and mercy toward them that love thee, and keep thy commandments.* And lastly, the author to the Hebrews, *Heb.* 11. 6. *He that cometh to God, must believe that God is, and that hee is a rewarder of them that seek him.*

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

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

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

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

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

CHAP. V.

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

II. Question.

How God is to be worshipped and served?

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

Self. 1.

Adoration.

The heads of Inward worship are two; A-
doration of God, and cleaving to God. For as they are two different actions of the heart, so they may fully be termed two distinct parts of Gods worship. The distinction is in some part propounded by Moses, where he exhorteth the Israelites, *To feare Jehovah their God, to adore him, to cleave unto him, and to swear by his Name, Deut. 10. 20.*

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

This hath two principall grounds in the heart, which if they be wanting, there can be no true worship of God. The first is, Abnegation or deniall of our selves, when we esteeme our selves to be meerey nothing. The second is, Exaltation, or Advancement of Gods Majesty, above all the things in the world. Examples of these we have many in the Scrip-

tures, as of Abraham, who called God his Lord, & himselfe dust and ashes. *Gen. 18. 27.* the Angels, *Esa. 6. 2.* when in a vision the Prophet saw standing before God, with one wing covering their feet, which signified the abasing of themselves: and with another covering their faces, which betokened their adoration of Gods Majesty: Of Daniel, *Dan. 9. 7.* when he confessed, *To thee, O Lord, belongeth righte'ousnesse, I have sinned, I am vile, and my face is hid from thee, and my face is hid from thee, and my face is hid from thee.* Lastly of the woman of Canaan, who calls Christ Lord, and her selfe a dog.

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

Feare is a great part of the worship of God; which I prove by two places laid together, *Esa. 29. 13.* *Multi. 13. 8.* wherein Feare and Worship are taken for one and the same thing, for that which *Esa. 34. 14.* *Matthew* calls *Worship*. Now in this Feare there be two things that serve to distinguish it from all other feares.

First, it is absolute: for by it God is reverenced absolutely. *S. Paul* exhorteth to yield tribute, feare, and honour to the Magistrate, not for himselfe, but for God, whose Minister he is. And our Saviour saith, *Mat. 10. 28.* *Feare ye not them which kill the body, and are not able to kill the soule, but rather feare him which is able to destroy both soule and body in hell.* As if he should say, I allow and command you to feare men, onely for God, who hath set them over you; but feare God for himselfe.

Secondly, it makes a man, first of all, to feare the offence of God, and then the punishment and judgement. For it is not a feare of offence alone, but of the offence and punishment together, and of the offence in the first place.

If I be a Lord, where is my feare? And where it is said in Matthew, Mat. 10. 28. But will I feare him that is able to cast body & soule into hell fire; there is commanded a feare of God, in regard of his anger. We feare the sword of man, and that lawfully; why then may we not feare the punishment of God? Rom. 13. 4. If he said, this is a servile feare, to feare the punishment, and agrees not to Gods children; answer, slavish feare is, when a man onely feares the punishment, and not the offence of God, or at least the punishment more than the offence.

The second vertue of Adoration, is Inward Obedience of the hidden man of the heart. The Lord preferres this obedience before all sacrifice, *1 Sam. 15. 22.* This standeth in two things: First, in yielding subjection of the Conscience to the Commandments, threatnings, and promises of God, so as wee are willing that it should become bound unto them. Secondly, when the rest of the powers of the soule, in their place and time, performe obedience unto Gods. And by this means doe wee bring into captivity every thought unto the obedience of Christ, as *Paul* speaketh, *2 Cor. 10. 5.*

Mat. 15. 27.

Rom. 13. 7.

Mal. 1. 6.

The

The third vertue of Adoration is Patience, which is, when a man in his afflictions submiteth his will to Gods will, and quieteth his heart therein, because God sendeth afflictions. This was Davids counsell; *Be silent before the Lord; and drawe wait upon his pleasures, Ps. 37. 7.* and his practice when in trouble hee resigned himselfe into the hands of God, and said, *Lord, if I please thee not, loe, I am here, doe with me as seemeth good in thine eyes, 2 Sam. 5. 26.* This patience is a part of Gods worship because it is a kinde of obedience.

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

Self. 2.

Cleaving to God.

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

By faith, I mean true justifying faith, whereby we rest upon Gods mercy for the forgiveness of our finnes, and life everlasting: and upon his providence, for the things of this life. This *Abraham*, being strengthened in his faith, and relying by it upon Gods promises made unto him, gave glory unto God, *Rom. 4. 20.* This having faith is the very root and beginning of all true worship. For love which is the fulfilling of the Law, must come from it, *1 Tim. 1. 5.*

The second is Hope, which followes and depends upon faith: and it is that grace of God, whereby with patience wee wait the Lords leisure, for the performance of his promises, especially touching redemption, and life eternall. *If we hope (saith Paul) for that we have not, wee doe with patience expect it, Rom. 8. 25.*

The third is love of God, which hath two effects in the heart: First, it maketh the heart to cleave unto God, and to be well pleased with him simply for himselfe. In this manner God the Father loving Christ, testified that he was well pleased in him, *Mat. 3. 17.* Secondly, it moves the heart to seek by all means possible to have true fellowship with God in Christ. This the Church notably expresseth in the Canticles.

The fourth is inward prayer, or invocation of the heart; and it is nothing else but the lifting up of the heart unto God, according to his will, by desires and groanes unspeakable. Or, it is a worke of the heart, whereby it flies unto God for helpe in distress, and maketh him a rocke of defence. When the children of Israel were afflicted, *They remembered that*

God was their strength, and the most high God their redeemer, Psalm. 78. 5. Of this kinde of prayer *Paul* speaks, when he saith, *Pray continually, 1 Thes. 5. 17.* For solemne prayer continued, and uttered in forme of words, cannot alwayes be useful: but wee are to lift up our hearts unto God, upon every occasion, that by inward and holy motions and affections, they may be (as it were) knit unto him.

Now to conclude this point touching inward worship, wee must remember that it alone is properly, simply, and of it selfe, the worship of God: and the outward is not simply the worship of God, but only so far forth as it is quickened by the inward and grounded upon it. For God is a spirit, and therefore the true worship that is done unto him must be performed in spirit and truth, *John 4. 24.*

CHAP. VI.

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

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

I Prayer.

I. I. The hearing of the word preached.

II. II. The use of the Sacraments.

IV. Ourward Adoration.

V. Confession.

VI. An Oath.

VII. Vowes.

VIII. Fasting.

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

I. Question.

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

Lawfull Prayer.

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

Self. 1.

Conditions to be observed before prayer, are three.

Conditions before prayer.

First, he that would make such a prayer as God may be pleased to heare, must repent. *Esa. 1. 16.* God would not heare the prayers of the Jewes, because their hands were full of blood, that is, because they had not repented of their oppression and cruelty. *John 9. 31.*

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

Secondly, before a man make a prayer, hee must first (if need require,) be reconciled unto his brother. *If thou breest thy gift to the altar, and there rememberst that thy brother hath ought against thee, leave there thine offering, and go: thy way, first be reconciled to thy brother, and then come and offer thy gift.* Mat. 5. 23. when ye shall stand and pray, say, *if ye have any thing against my man, &c.* Mat. 18. 23.

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

In this preparation four things are required: First, the minde is to be emptied of all carnall and worldly thoughts; secondly, there must be in the minde, a consideration of the things to be asked. Thirdly, a lifting up of the heart unto the Lord, *Psalm* 25. 1. Fourthly, the heart must be touched with a reverence of the Majesty of God, to whom wee pray: *Eccles.* 5. 1. *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God.* For the neglect hereof, the Lord threateth to bring a judgment upon the Israelites, *Esa.* 29. 13, 14.

Self. 2.

Conditions in prayer.

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

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

2. Our prayer must proceed from an earnest desire of that grace which we want: and this desire is indeed prayer it selfe. *Moses* uttering never a word, but groining in the spirit unto God, in the behalfe of the Israelites, is said, *to cry unto the Lord.* *Exod.* 14. 15. *How knowest thou (saith Paul) what I pray as we ought, but the Spirit it selfe maketh request for us with sighs*

that cannot be expressed. *Rom.* 8. 26.

III. The petition must proceed from saving and true justifying faith. The reason is, because without that faith, it is impossible that either our persons, or our prayers, or any other action wee doe, should please God, *Heb.* 11. 6.

IV. Every petition must be grounded upon the Word of God, and not framed according to the carnall conceit and fantasie of mans brain, *And this is the assurance that we have in him, that if we aske anything according to his will, he heareth us.* 1 John 5. 14. Now wee have a double ground of our prayer in Gods word: a commandment to make the prayer, either generall or particular; and a promise, that our requests shall be granted.

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

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

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

V. Our prayers being thus framed, (as hath bene said) are to be presented and offered to God alone, and to none but him. For first, none else can heare all men in all places, at all times; and helpe all men in all places, and at all times, but onely hee. Again, the Spirit of God makes us to pray, and in prayer to call him *Abba*, Father. Furthermore, all prayer must be grounded upon the Word, wherein wee have the last warrant, either expressely set downe, or by consequence implied, to preferre

our suits and requests to any of the creatures.

VI. Prayer is to be presented to God, in the name, merie, and mediation of Christ alone. For our selves are not worthy of any thing; but shame and confusion. Therefore wee cannot pray in our owne names, but must pray onely in the name of Christ. Our prayers are our sacrifices, and Christ alone is that Altar, wherupon we must offer them to God: the Father. For this Altar must sanctifie them, before they can be a sacrifice of a sweet smelling savour unto God. Hence it is, that not onely our petitions, but all other things, as *Paul* witnesseth, are to be done in the name of the Lord *Iesus*, *Colos.* 3. 17. And Christ himselfe faith, *Whosoever you aske the Father in my name, he will give it you.* *John* 16. 23.

VII. There must be in prayers, Inlittance and Perseverance. The heart must be incessant, not onely in the act of prayer, but afterwards till the thing asked bee granted. This inlittance is commended unto us in the parable of the widow, and the unrighteous Judge, *Luke* 18. 1. Hereunto the Prophet exhorteth, when he saith, *keepe not silence, and give the Lord rest.* *Isa.* 62. 7. And *St. Paul* in like manner wiltheth the Romans to strive with him by prayer to God for him, *Rom.* 15. 30.

VIII. Every true prayer must have in it some thanksgiving unto God for his benefits. In all things let your requests be seasoned unto God in prayer and supplication, with giving of thanks, *Phil.* 4. 6. Christ himselfe gave direction touching this, in that forme of prayer which he taught his Disciples, *For thine is the kingdome, power, and glory.*

Self. 3.

Conditions after prayer.

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

The first is, a particular faith, whereby he that prayeth must be assured that his particular request shall be granted, *Mat.* 21. 24. *Whatsoever you desire when ye pray, believe that ye shall have it, and it shall be done unto you.* And that he may have this particular faith, hee must first have that whence it ariseth, namely, true justifying faith, standing in a persuasion of his reconciliation with God.

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

Thus wee have the first question of conscience resolved touching Prayer: that then the prayer is acceptable to God, when he hath

prayed observeth, as much as in him lyeth, all the conditions before, in, and after prayer.

II. Question.

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

Self. 4.

For answer to this wee must make and observe two distinctions and differences.

First, wee must distinguish betweene the cause and the person that defends and maintains the cause. The evill cause which an evill man defendeth, is to be condemned of us, and wee may always, and that lawfully, pray against it; but wee may not in like sort condemn and pray against his person.

Secondly, wee must distinguish of the persons of our enemies: Some bee private enemies, some publike. Private I call those, which bee enemies of some particular men; and are against them, in regard of this or that cause or matter, and yet are not enemies of God, or of his truth. Publike are those, which are not onely our enemies, but the enemies of God, of his kingdome, of his truth, and religion. Now wee may not pray against private enemies: wee may (as before) pray against their evill cause, but not against their persons. *Mat.* 5. 44. *Bless them that curse you, doe good to them that hate you, and pray for them which curse you and persecute you.* And wee are commanded to love our enemies as our selves.

Again, publike enemies of God and his truth are also of two sorts: either curable, or incurable. Curable are such as offend of ignorance, or some other humane faultie, so as there is some hope of their conversion and repentance. Wee must not pray against the persons of these, but onely against their dealings and bad causes, and pray for their persons, and for their conversion. Thus Christ prayeth for those that crucified him: *My Father forgive them: for they know not what they doe.* *Luc.* 23. 34. For them that stood him, incurable are those that sin obstinately and of malice, so as there is no hope of their amendment and conversion.

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

Of imprecations.

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

But for ordinary men, such as have nothing but ordinary gifts, and want the spirit of discerning, and have also a zeale mingled with choler, looke, anger, and hatred, they may use no extraordinary prayer against the person of any man. All that they may doe, is to pray, that God would restrain their malice, hinder their bad practices, and turne them to his glory, and the good of his Church. Therefore *Mat. 4. 19*. when there had beene a council holden at *Jerualem*, against the Apostles *Peter* and *John*, in the first beginning of the great persecution of Christians, in the Primitive Church, it is said that they departed from the assembly, and prayed together with the rest of the Church in this manner; *And now, O Lord, behold their threatening*, &c. Wherein they prayed not against the Council, nor against the men that late in council, but against their proceedings, courtes, devices, and threatenings. And their practice may be a pattern for ordinary men to follow. In *Luke 9. 54* the Disciples asking our Saviour Christ whether they should call for fire from heaven to destroy his enemies, hee sharply reproveth them for their impenitent heart against the Samaritans, and tells them, that they had not that extraordinary spirit, to effect such a thing because they were but ordinary men. Ordinary men therefore may not pray against the persons of Gods enemies. The Pope at this day is a professed enemy to Christ and his Gospel, yet no man may pray against the person of the Pope, but only against his state, kingdom, and regiment, which is Antichristian; whereby hee less himselfe against God and his kingdom.

Secl. 2.

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

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

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

III. Question.

What be the particular Circumstances of Prayer?

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

Secl. 1.

Concerning the Voice, this Question may be moved?

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

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

Now in private prayer, made in private and secret places, by private persons, the Voice is profitable, but not simply necessarie. It is profitable, because it stirreth up the affections of the heart, it serveth also to keepe the wandering minde in compasse, to expresse the affection, and to procure attention of the heart to the prayer. Yet it is not simply necessary. For a man is not bound in conscience to use a forme of words, in all his prayers. *Moses* prayed, he spake never a word, and yet it was a prayer: for the Lord sayes unto him, *Exod. 17. 15*. why criest thou? *Anna* praying in the temple, for lips did move, only her voice was not heard, and yet she is said to pray, *1. Sam. 1. 13*.

Again,

Of the circumstances of Prayer.

Of the voice in Prayer.

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

Out of this question ariseth another;

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

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

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

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

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

Secl. 2.

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

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

In Publike prayer, these rules of Gesture are prescribed. First, when publike prayer is made in the congregation, our gesture must alwaies be comely, modest, and decent. Secondly, all gesture used publike must serve to expresse as much as may be, the inward humilitie of the heart, without hypocricie. Now these kinds are manifold. Some concerne the whole body, as the bowing thereof, the casting of it downe upon the ground. Some againe concerne the parts of the body, as lifting up of the head, the eyes, the hands, bowing the knees, &c. Touching these, the Scripture hath not bound us to any particulars;

but in them all, we must have regard, that they serve alway to expresse the humilitie of our hearts before God. Thus have the holy men of God behaved themselves; yea, the holy Angels standing before the Arke, doe cover their faces, in token of reverence of the Majesty of God, *Ezay 6. 2*. Thirdly wee must in publike prayer, content our selves to follow the laudable fashion and custome of that particular Church where we are. For to decline from custome of particular Churches in such cases, often causeth schisme and dissensions.

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

Secl. 3.

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

The place of prayer.

Job. 4. 15.

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

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

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

Sect. 4.

The fourth Circumstance is the Time.

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

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

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

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

Thirdly, we are subject to innumerable infirmities, frailties, and wants, so as we cannot of our selves so much as thinke one good thought: therefore we are every day & hour to lift up our hearts to God, partly in prayer, partly in giving of thanks, that he would

make a daily supply by his grace.

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

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

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

By this doctrine, we may see what to judge of the Romane religion, touching set times of prayer. They prescribe certaine houes, which they terme *Canonicalls*, and they distinguish them in this manner: The first, they call the *Morning*, before the Sun-rising. The second, the *Prime*, from the first houre of the day to the third. The third, from thence to the sixth houre. The fourth, from the sixth to the ninth. The fifth, from the ninth to the twelfth, which they call the *Noon*. The sixth, is in the evening about the Sun-setting. The seventh and last, is after the Sunne-setting, which they call the *Completorie*. Now in these seven prescribed houes, by the doctrine delivered, I note three notable abuses.

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

I V. Que-

IV. Question touching prayer is,

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

These Accidents are principally three.

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

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

The second Accident is, that they finde themselves full of heaviness and deadnes of spirit, and their minds full of by-thoughts and wandering imaginations.

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

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

I. The man that is thus troubled, is to examine himselfe, whether he hath made his prayer to God aright, or no? For if he pray amiss, he may pray long and never be heard. Our Saviour would not grant the request of the sonnes of Zebedee, because they asked they knew not what, *Matthew 20. 32. Lame. 4. 3. To ask and receive not, because ye aske amiss*, that ye might consume it on your lusts. *Paul* prayed three times, and had the repulse, because he asked things inconvenient for him to receive, therefore answer was made, *My grace is sufficient for thee, 1 Cor. 12. 1.* The man therefore that would make a prayer aright, must have respect unto the matter

and forme thereof, as also to the disposition of his owne heart: if hee faile in any of these, then God will not heare; or if hee doth, hee heares in justice.

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

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

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

IV. Wee must thinke this sufficient, that we can and doe pray unto God, though we never have any request in this world granted, For by whose grace have we alwaies continued in prayer, but by the gift and grace of God? *Paul* in the like case was answered by God, *My grace is sufficient for thee, 1 Cor. 12. 9.* that is, thine infirmities shall not be removed: content thy selfe in this, that thou art in my favour, and hast received my grace, by which thou goest with stand this temptation. To this purpose, *John* saith, *If we know that he heareth us, what for ever we aske, we know that we have the petitions granted which we desired of him, 1 John. 5. 14.* This meaning is, if we can perceive, and discern that God listneth to our prayers, hereby we may assure our selves, that he grants our requests. Now by this we may

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

CHAP. VII.

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

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

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

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

How any man may profitably, to his own comfort, and salvation, hear the word of God?

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

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

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

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

The first is presumption; when the hearer presumes of his wisdom, knowledge, and ability to teach (if need were) his teachers. The remedie hereof is, *to be slow to speake*; that is, not to presume upon our owne gifts, thinking our selves better able to teach others, than to be taught by them. For so the Apostle afterwards expounds himselfe, when he saith, *My bretheren, be not many masters, Jam. 3. 1.* Let not private persons take upon them to become instructors of other men; but as Paul saith, *1 Cor. 3. 16. If any man among you seeme to be wise, let him be a foole, that he may be wise: that is, let him be willing to learne: even of his inferiours. And in this regard, let him follow the practice of N. Amos, who submitted himselfe to the advice and counsell of his maid.*

The second impediment is troubled affliction, especially rash anger, either against the Teacher or others. The remedie of this also is laid downe in the place before alleaged,

Re. flow to wrath, v. 19. The third is superfluity of maliciousnesse, that is, the abundance of evill corruptions and sinnes, which hearers shall by experience finde in their owne breasts and lives. This impediment hath many branches, principally three. 1. Hardnesse of heart, noted by the stony ground, in the parable of the sower, *Matth. 13. 20.* 2. The Cares of the world, signified by the thornie ground, *v. 23.* 3. The itching eare, *2 Tim. 4. 3.* when a man will heare no other doctrine, but that which is suitable to corrupt nature, not being willing to frame his heart to the word, but to have the word framed to his wicked heart.

The remedies of this impediment are these. First, every hearer of the Word must lay aside all superfluity of maliciousnesse, that is, cut off as much as in him lieth all corruptions both of heart and life. Hence it is, that God speaketh thus to the wicked man, *Psal. 50. 16. What hast thou done, to take my word in thy mouth, seeing thou hatest to be reformed, and hast cast my words behind thee?* To this purpose the Prophet Ieremie exhorteth the Jewes to be circumcised to the Lord, and to take away the fore-skins of their hearts, *Jer. 4. 4.* And Moses by Gods commandment was to justify the people three daies, before they came to heare the Law delivered by himselfe in Mount Sinai, *Exod. 19. 11.* Again, every man will and ought to have a care to prepare himselfe more or lesse to the receiving of the Lords Supper: which duty is as well to be performed before the hearing of the word, considering that in substance it differeth not from the Sacraments, they being the visible, and preaching the audible voice of God. Secondly, every hearer must receive the word with meeknes, that is, with quemes subject himselfe to the word of God in all things, *1 Pt. 3. 15. I dwell with him that is of an humble spirit, to revive the spirit of the humble.* &c.

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

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

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

First, when the Word of God is in delivering, every hearer must heare with judgement. But some will say, many Preachers bewray faults and infirmities in their preaching: Th this Paul answereth not understanding, *Dispe-*

not prophetic, 2 Thes. 5. 12. Yea, but what if they deliver untruths? Paul answers againe, in the next verse, *Try all things, and keepeth that which is good: and Saint Iohn to the like purpose, 1 Iohn 4. Believe not every spirit, but trie the spirits whether they be of God.*

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

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

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

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

First, a true and right understanding thereof.

Secondly, it must be mingled with faith, *Heb. 4. 1.* For the word is as wine, or water of life: our faith is the sugar that sweeteneth it, and gives it a pleasant relish. The word there-

fore must be tempered, and mixed with our faith, that it may become profitable unto us. Now in this mixture, there is required a double faith: the first generally, whereby we believe the doctrine delivered to be true, so as we never call the same into question; *Our Gospel to you (saith Paul) was in much assurance. 1 Thess. 1. 5.* The second specially, whereby we apply the word preached unto our selves, for the humbling and comforting of our hearts.

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

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

111. The duties to be performed after Hearing, are these.

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

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

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

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

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

II. Question touching Hearers is,

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

For

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

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

First, *Hardnesse of heart*, when a man is not inwardly moved and affected with the word preached, but remains in the same state he was before. This is set forth by the hard ground that is by the high way side, and by the stony ground, *Math. 13. 4. 5.* And such is the heart that is not moved nor affected either with joy, sorrow, feare or consolation. The hardnesse of heart ariseth from a custome in sinning, and from the deceitfulness of sin, *Heb. 3. 13.*

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

First, they must labour to bee touched in heart, with sense and feeling of their spirituall povertie, and want of Gods favour and mercie in the pardon of their finnes. The reason is given of *David*, *Psal. 25. 9.* *The Lord teacheth the humble his wayes:* And by *Mary* in her song, *Luk. 1. 53.* *He hath filled, hee hungry with good things, and the rich hee hath sent empty away.* The second meanes is, to heare the word of God with an honest heart, joyned with a constant purpose of not sinning. The third, to be careful to bring good affections, as a good understanding. For affections are the feet that carrie the heart, and *Salomon* bids us to take heed to our feet, *when we enter into the house of God, Eccles. 4. 17.* They are the very key of knowledge and memorie, and therefore *David* sayes, *The secret of the Lord is revealed to those that feare him, and his covenant is to give them understanding, Psal. 25. 4.* And that which he saith of feare, may be said also of other good affections.

The second sort of Causes, are ordinary and usuall defects of naturall gifts: as of capacity, or conceit, of memorie, and understanding. For all men have not the like gifts of nature, and therefore all men cannot reap like

benefit by the Word preached. These wants may be discerned thus; if the minde and memorie bee weak or wanting, as well in common worldly matters, as in divine things that belong to Gods kingdome. And to this kind of men, which are thus troubled for not profiting, there belongeth comfort; yet not simply, but upon these conditions. First, if they know the principal grounds of religion. Secondly, if they have care to profit and increate in knowledge. Thirdly, if they live according to the measure of their knowledge in obedience to Gods will. There being observed, such parties are to comfort themselves in this, that God in mercie will accept of their endeavour, forgive their ignorance, and beare with their infirmities. This is so be seen in the example of *Peter*, whose faith was highly commended by Christ, when he said, *the gates of hell should not prevail against it, Math. 16. 16.* And yet at that very time, *Peter* was ignorant of many maine points of Religion, as of the death, resurrection, and ascension of Christ. And in his person, the other Disciples are commended also for their faith, because they held Christ to be the Messiah and Saviour of the world, though they were ignorant of the manner of his redemption, thinking he should have bene an earthly King, *Mat. 16. 21.* Again, the want of knowledge in such as have naturall defects, may be supplied by good affection, if they be not wanting in an honest heare, and careful endeavour of godly life. Thus the Church of the Jewes in the old Testament did farre exceed the Church of the new in good affection, though it came farre short of it in knowledge and apprehension.

CHAP. VIII.

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

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

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

Whether the Sacraments ministred by Hereticks, Idolaters, and unchristian Ministers, be Sacraments or no?

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

full

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

First, the preaching of the Word, and administration of the Sacrament are all one substance. For in the one the will of God is seen, in the other heard. Now the word preached by Hereticks is the true word of God, and may have his effect. The Scribes and Pharisees, great Doctors of the Jewes, were not all of the Tribe of *Levi*, but descended from other Tribes. Again, even the principal of them lived by extortion and babblerie, and were wicked men, yea Hereticks and Apostates, deposed and excommunicated persons. And yet because they occupied the places of good teachers, and sat in the chaire of *Moses*, that is, read the doctrine of *Moses* Law, Christ biddeth his Disciples to heare them, *Mat. 23. 2.* provided only that they tooke heed of the leaven of their false doctrine & wicked life. Now if the word taught by their ministrerie was powerfull, why may not the Sacraments ministred by the Hereticks standing in the roomes of shee true Ministers, bee true Sacraments? In the dayes of *Paul*, *Phil. 1. 15.* some preached Christ through envie and strife, and some of good will: what was the Apostles judgement in this case? Himselfe answered, *ver. 18.* *What then? yes Christ is preached, not whether of envie, whether in he under a pretence, or sincerely, whether I joy, yea, and will joy.*

Secondly, this point is plaine by examples. The Leviticall Priests under the Law were Hereticks, and taught attaine from the bread of the Morall Law. Yea, they held justification by works, *Rom. 10. 3.* and yet Circumcision by them administered was in force; neither was the Passover celebrated by them, as the sacrifice which they offered, any other than the true Paschever; and true sacrifice. *Indus* was a verie hypocrite, yea, Christ said him a Devill, *Ioh. 6. 70.* and yet hee preached

the word at Christs commandment, and baptized with the rite of his Disciples, *Ioh. 4. ver. 1. 2.*

Thirdly, the Sacraments, if it bee administered in the name and by the power of Christ, is the ordinance of God, being received by faith, yea, a true Sacrament of Christ; and the force and efficacy thereof doth not depend upon the worthinesse of the Minister, but upon Christ. The letters or Epistle sent from one man to another are untheistical, and irreverently to expresse the minde of the author, though the messenger or carrier bee a wicked or a naughty man. And in like manner, the signe of any man that stands in the roomes of a lawfull Minister, doth not nullifie the Sacrament, and therefore nor heretie or insufficiency. *S. Cyprian*, who lived verie 300. years after Christ, was of this opinion, that Sacraments administered by Hereticks were no Sacraments. But the Churches of *Africa* in those times concluded the contrary, a shall him, according to the doctrine that hath been delivered.

The *3. 4.* By this doctrine they are fully to be blamed, who would have their children re-baptized, which were before baptized by the Popish Priests; because the Sacrament, though administered by a Papist, if he stand in the roomes of a true Pastor, and keep the forme thereof, is a true Sacrament. 11. Others by this doctrine come to be reproved, that refuse to receive the Sacraments at the hands of unpreaching Ministers. For though the Minister bee insufficient and preach not, yet if hee bee called by the Church, he hath the place of a lawfull Pastor, his administration is warrantable, and the Sacrament by him administered a true Sacrament.

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

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

CHAP. IX.

Of Baptisme.

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

G

I. Que.

I. Question.

Whether Baptisme bee necessarie to Salvation, or no?

For answer to this Question, we must rightly distinguish of necessity. A thing is said to be necessary two manner of wayes: either absolutely and simply, or in part. Absolutely necessary is that, which is in all respects necessary, and the contrary whereof is utterly unnecessary. Necessary in part is that, which in some respects, or upon certain causes and considerations is necessary. This distinction premised, I answer:

Sect. 1.

First, that Baptisme is necessary the second way, in part and respectively, that is, in divers and sundrie regards.

I. As the lawful use thereof is a note, whereby the true Church of God is discerned and distinguished from the false Church. Not that the Church of God cannot be a Church without the Sacrament; for it may want Baptisme for a time, and yet remaine a true Church, as well as the Church of the Jewes in ancient times wanted circumcision for the space of forty years, *Isa. 56.* and yet ceased not to be a true Church and loved of God.

II. As it serves for necessarie uses and purposes to men of years, that are to be baptized: as first, to testify unto the Church and themselves, that they are received into the bodie of Christ, which is the company and societie of the faithfull. Secondly, to testify their obedience to Gods commandement, and their subjection to his ordinance appointed by him for their good. Thirdly, to be a necessary prop to uphold their weaknesse, a seal to confirme their faith in the covenant of grace, and an instrument to convey Christ unto them with all his benefits.

III. It is necessarie to infants, as it serves to enter and admit them into the visible Church, and withall to signifie their interest in the covenant of grace, and consequently their right and title to life everlasting.

Sect. 2.

Secondly, I answer, that Baptisme is not absolutely or simply necessary, so as the partie that dies without it, remains in the state of damnation, and cannot be saved. My reasons are these:

I. Baptisme is appointed by God, to be no more but a seale annexed unto, and depending upon the covenant: therefore we must put a difference betwene it and the covenant.

The covenant of grace, and our being in Christ, is absolutely necessary: for no man, woman, or child can be saved, unless they

A have God for their God. But the signe thereof is not. For look as to the essence of a bargain, the content and agreement of the parties alone is of meer necessity required; and this being yielded, the bargain is a bargain, though it be neither sealed, subscribed, nor confirmed by wimes; so likewise a man may be saved, if he be within the covenant of grace, though hee have not received the seale and signe thereof, the Sacrament of baptisme.

II. The bare want or privation of baptisme (when it cannot be had) is pardonable, and doth not condemne the partie unbaptized. The theefe upon the crosse was saved, though hee was never baptized, *Luk. 23.* And sundrie Martyrs in former times, who were Gods deare children, and died for the maintenance of his truth, though they wanted the outward and visible baptisme, yet by Gods mercie they were not destitute of the inward, and consequently were not condemned, but saved. And so, many children under the Law died before the eighth day uncircumcised. Yea, when any among them were weak, and could not endure to have the foreskin of their flesh cut, in probability their circumcision was defected, and some of them died in the meane time: which nevertheless being borne of believing parents, were undoubtedly saved, according to the promise of God made to *Abraham*, *I will be thy God, and the God of thy seed.* For as Christ faith of the Sabbath, so may we say of circumcision; It was made for man, and not man for it. And it was a judgement both rash and uncharitable, to thinke that all the males of the children of Israel that died before circumcision were condemned.

C Yet on the other side, the wilfull contempt and careless neglect of this ordinance, when it may conveniently be administered and received, is deadly and damnable. And to them that are guilty of this sinne, is the threat of God justly denounced, *Gen. 22:18.* *Even that person shall be cut off from his people.*

III. The grace and mercie of God is free, and not tied or bound to the outward elements. *Isa. 48.* *The wind bloweth where it listeth, that is, God gives grace, and vouchsafeth favour, to whom, where, and when it pleaseth him.* And hence it is, that they whom he would not have perish, but come to eternal life, shall be saved, though they be not partakers of this Sacrament.

D IV. Infants borne of believing parents are holy before baptisme, and baptisme is but a seale of that holinesse, *1 Corin. 7:14.* *The children of believing parents are holy.* *Rom. 11:26.* *If the first fruits be holy, so are the whole lump; and if the root be holy, so are the branches.* Yea, to them belongs the kingdom of heaven as well as to others. Christ faith, *Suffer little children, &c. for to them belongeth the kingdom of heaven.* *Mark. 10:14.*

It is alleged, that those which are sanctified

How Baptisme is necessary, and why?

How Baptisme is not necessary, and why?

fed have faith, which infants have not. *Ans.* God's faith, *I will be thy God, and the God of thy seed.* By vertue of this promise, the parent layes hold on the covenant for himselfe and for his child, and the child believes because the father believes.

It is objected againe, that infants are borne in original sinne, and therefore cannot be borne holy and sanctified. *Ans.* Everie believing parent sustaines a double person. First, as he is a man descending of *Adam*, by corrupted seed, and thus being himselfe corrupted and unleske, his children also are corrupt and impure. Secondly, as he is an holy and believing man, ingrafted by faith into Christ the second *Adam*. And thus by his faith comes his child to be in the covenant, and partaker of the benefits and privileges thereof; and by the same faith hee being a believer, the guilt of original corruption which is in the infant new borne, is not imputed unto him to condemnation. And for these causes the Sacrament of Baptisme is not absolutely and precisely necessary to salvation, but so and in that sort as hath beene declared.

Against this doctrine it is objected, that Christ faith to *Nichodemus*, *Except a man be borne of water and the Holy Ghost, hee cannot enter into the kingdom of God.* *Isa. 55.*

To this objection sundrie answers are given. First, if the place be understood of Baptisme, then the words may carrie one of those two senses. First, that our Saviour directs this speech principally against *Nichodemus*, who was a timorous professeur, and remained ignorant, and had long neglected his baptisme. Secondly, that the kingdom of heaven is here put, not for everlasting happinesse, but to signifie the visible estate of the Church of the new Testament; and then the meaning is, no man can be admitted into the Church, and made a visible member thereof, but by the water of baptisme: neither can any man be made a lively member of Christ Jesus, but by the Spirit, that is, by regeneration, which alone makes the partie that is entered into the Church by baptisme, to be a lively member of the bodie of Christ. Secondly, others answer, that this place is to be understood not of Baptisme, but simply of regeneration, and that Christ alludes to the sayings of the Prophets, which speake of cleane water, *Ezek. 36:25.* and expounds the same in this sort; Thou *Nichodemus*, art by profession a Pharisee, and usest many outward washings: but know this withall, that unless thou be washed inwardly by cleane water, that is, be regenerated and renewed by the Holy Ghost, thou canst not enter into Gods kingdom. Lastly, it is answered, that the necessity of salvation lies not in both, but only in the new birth by the Holy Ghost; as if Christ should say, Except yee be regenerate and borne anew of the Spirit, which as cleane water purgeth

A and cleareth you from your sinne, yee cannot be saved.

The *Ps.* By this doctrine touching the necessity of Baptisme, are justly challenged two sorts of men.

The first is the Popish sort, who build the absolute necessity of Baptisme upon false and unstable grounds. For they reach in their writings, that all men are borne in sinne and corruption, and unless they be cleansed from it they can never be saved. Now Baptisme (they say) is appointed by God, as the only remedie and sole means whereby they may be purged from sinne, and come to salvation. And thus they shew by a comparison of Baptisme with the brazen Serpent: which as it was the only remedie for the cure of those which were stung by serpents, so is this Sacrament the only means set apart by God, to keep them that are partakers thereof, from the sting of death and eternal destruction.

C But the answer is plaine out of the former doctrine; That though all men be conceived and borne in sinne, and cannot enter into the kingdom of heaven, except they be cleansed; yet Baptisme is not of absolute necessity for this purpose. For it is not appointed by God, as the only remedie of this evil, but only to be a signe and signification of the purging and cleansing of sinne, by the blood of Christ. Now those that are within the Covenant may have their sinnes remitted by the mercie of God, and that according to the forme of the Covenant, though they receive not the signe thereof; so be they do not wilfully contemne nor neglect the same when it may be had. Again, the Serpent lifted up by *Moses*, in it selfe and by it owne vertue was a bare signe, and was no remedie to cure the diseased Israelites: but they were cured by their faith in the word of Gods promise annexed unto the signe: according to which *David* saith, *Hee sent his word and healed them.* *Psal. 107:20.* And to the same effect *Augustine* saith, *That the cure and health of the Israelites came not from the Serpent, but from Gods commandement obeyed, and his promise believed.* And so is Baptisme a remedie, and no otherwise.

D The second is, the common ignorant sort of people, who thinke that an infant dying without baptisme, dies without christendome; and that it cannot possibly be a Christian, unless he be baptized. This their opinion is very erroneous. For by it they make baptisme the seale of the covenant, to be as necessary as the covenant it selfe. Whereas on the contrary, baptisme is not simply and absolutely necessary, so as the partie dying without it cannot be saved, but only in part, as it serves to distinguish the true Church from the false, to be a necessary signe of our admission & entrance into the Church; yea, to confirme our faith in the promise of God. Neither is baptisme of force to make a Christian, but only

Lib. de mirabil. Script. c. 31. Non in seipso, sed in domino imperio & i. tomali. &c.

to signify and declare a man to bee a Christian, by being within the covenant of grace.

II. Question.

Whether witnesses, which are commonly call Godfathers and Godmothers, bee necessary?

To this there are given two answers.

First, that these of Godfathers and Godmothers is not simply necessary to the Sacrament of Baptisme. For first, it seems that of ancient times the parents of children which were Heathens, and newly converted to Christian Religion, were either ignorant and could not, or careless and would not bring up their children agreeably to the word of God, and the Religion which they newly professed. And hence it was thought meet, that some persons of good knowledge and life should be called to witness the Baptisme, and promise their care for their childrens education. But now parents among us being better taught and qualified, the other is not of such necessity. Secondly, Christ hath instituted and ordained in his Word, all things fit, convenient, and necessary unto lawfull Baptisme, amongst all which hee hath not any where expressly prescribed the use of Sureties. Thirdly, the whole congregation assembled together at the administration of this Sacrament, doe present the child to the Lord, and are witnesses that the child is admitted into the Church, and is externally in the Covenant. And therefore I take it to bee a fault, when the congregation doth depart before the child be baptized. Fourthly, that which is required of them to promise and performe, may, yea must and ought to be performed by the parents of the baptized, who are by the word of God to bring up their children in the feare of God.

The second answer is, that though such persons are not necessary to the essence of Baptisme, yet they are not simply to be rejected: this alway presupposed, that they be fit men, and well qualified. Their function stands in four things.

First, that they be of yeares of discretion, sufficient to undertake such a charge. And therefore it is a fault, when children are called to bee Godfathers and Godmothers, which neither are come to yeares of discretion, nor able to consider what they doe, or ought to doe.

Secondly, that they have at least some knowledge and understanding, not only in general of the principles and grounds of religion, but also of the nature and end of the Sacrament, and of the substance of the promise whereby they binde themselves in the behalfe of their Godchildren. It was in

ancient times required of such persons, as were to bee witnesses, that they should know and understand the Creed, and the Lords prayer. Therefore those are justly to be blamed, that call such persons to be witnesses to their children, which though they have yeares sufficient, yet they have little or no knowledge of the grounds of the Churchine, or of the bond whereby they oblige themselves for the good and godly education of the infants in time to come.

Thirdly, that they be known to be of an honest and reformed life, not justly chargeable of impiety, incivility, or dishonesty: that by their example the children may in time to come be drawn to holiness of life and conversation. For how can hee that is of a dissolute and wicked life, be able to bring others committed to his charge, to the embracing of true religion?

Fourthly, that they be careful to performe their promise made in the face of the Church, for the good education and instruction of the child in the feare of God, specially when the parents be negligent and careless in that behalfe.

Now the reasons why these Sureties are not to be simply rejected, if they be qualified, as hath bene said, are these: 1. Because this custome though it be not directly grounded upon Scripture, yet it is not repugnant thereunto. For being rightly used and kept, it tendeth to the furtherance of religion and godliness in particular families, and consequently to the edification of the Church. 1. It is not an new thing, but an ancient commendable practice, continued in the Church of God above the space of 120. yeares. 1. Because these parties doe supply the defect of natural parents when they be wanting either by death, or by negligence while they live; if they be answerable to their promise made in the behalfe of the children, touching the things that belong to their salvation.

Yet further touching these persons, three questions are moved.

I. Q. What duties are they to doe in the behalfe of the partie baptized?

Ans. Papists teach, that the principall and properst of the Surety is, the taking of the infant baptized from the hands of the Priest, into his owne armes and custodie. B. it is this, though it be an action neither good nor evil, yet considering it may as well be done by another as by him, and the doing of it by another is no whit prejudiciall to the end for which such persons were first appointed in the Church, namely, the good education of infants baptized, it cannot bee the principall duty of the Surety.

But the things required of them are especially these:

I. To be speciall witnesses of the admission and entrance of the partie baptized into the Church of God.

II. To

11. To binde themselves by solemn promise, in the name of the child, before the whole Church assembled, that they will be careful so soone as hee comes to yeares of discretion, that hee be brought up in the feare and service of God, and be instructed in the principles of faith and repentance, and acquainted with the promise made by them in his behalfe, that he may frame his life thereafter.

11. To have speciall care of the performance of their promise, that by all good means which God hath appointed, both publicke, as hearing the Word, and receiving the Sacraments; and private, as exhortations, and admonitions, in time to come hee shall bee moved and incited to forsake the Devil, &c. and to pay his vow made at this Baptisme.

11. Q. Whether children baptized come to bee of spirituall kindred with the whole Church, by reason of their Godfathers and Godmothers?

The Papists answer, yea, and they expound their answer in this manner: Lookers by carnall propagation a man hath naturall being; so by the Sacrament of Baptisme he hath a spirituall being in the state of grace, according to which he is borne againe. Now as by carnall propagation arieth a bond of kindred betweene one man and another: so by the receiving of Baptisme there arieth a bond of kindred betweene the members of the Church; by means whereof, the Sureties become as fathers and mothers to the parties baptized.

Wee on the other side answer negatively, that persons baptized doe not by their Baptisme become spirituall kin to the Church. Now that this is the truth, and the contrary doctrine of the Papists erroneous, will appear by these reasons:

I. The Sacrament it selfe doth not give a spirituall being to any man that is partaker thereof; neither is it of force to make a man a Christian, or a member of the invisible Church of God. But that which doth this, is the Covenant of grace, wherein is promised remission of finnes, and life eternall, in and by Christ. And the Sacrament is only a seal of that covenant, and no more.

Now if baptisme cannot make a Christian, much lesse can it give unto him a spirituall being in the bodie of Christ, and consequently any such spirituall alliance, whereby one member may be allied unto another.

11. There is not the same reason of baptism, that is of carnall propagation or birth. For baptism is not regeneration it selfe, but the Sacrament, that is, the signe and scale of regeneration. And therefore though naturall kindred comes by carnall seed and birth, yet spirituall kindred cannot come to any by baptism. 11. The Scripture mentions only

two sorts of kindred, and no more; the one, which arieth properly from societie and communion of blood, which wee call *Carnall kindred*; the other, which comes by carnall conjunction of man and woman in the estate of marriage, commonly termed *Affinitie*. And besides these, the Scripture acknowledgeth none.

If it be said, that God is the father of all believers, and that they are his sonnes and daughters, and Christ their elder brother: and therefore there must needs be a spirituall alliance betweene them all: I answer, it is true: but that this kindred hath his originall from baptism, and beginneth with that relation that is betweene the Sureties and their God-children in that Sacrament, it is a Papist invention, devised by the wit of man, without ground or warrant in the word of God.

11. Q. But bee it, that the Papists opinion were true, then a further question may be moved?

Whether spirituall kindred contracted by Baptisme, can be a just impediment of marriage betweene the witnesses themselves, or their children?

The Papists in their writings answer, that spirituall alliance being farre more excellent than carnall, is of much more force, both to hinder a man from marriage before hee marries, and to break off marriage when it is consummated.

But this doctrine (as the former) is not warrantable. For first, they themselves affirme, that this impediment doth not depend upon the Law of Nature, but upon the judgement of the Church. But the estate of marriage stands by Gods ordinance, who hath given libertie of entrance into it to all men, that are out of the degrees forbidden in his Law without exception: and therefore the lawes and constitutions of men cannot prejudice, or take away mans libertie in that behalfe.

Secondly, all believers are brethren and sisters in Christ, and therefore are spirituall allyed each to other. Now if this spirituall alliance be polluted by marriage, or makes marriage undertaken a meere nullitie, then no believer shall marrie in the Lord: for Christians by this means must never match with Christians, but with Pagans and Infidels.

Thirdly, this impediment is a superstitious invention of Popish Canonists, only to increase the treasure of their Church, by their multitude of dispensations. And it seems that they are either ashamed of it, or wearie to beare the imputation thereof. For some of their owne Canons are against it, which doe allow Godfathers children to marrie, and a man to marrie his Godfathers wife. And the Council of Trent hath drawn this affirmative into a narrow compass, which before was so farre enlarged, allowing the Witnesses themselves to be man and wife, not urging

Lib. sec. 4. dist. 4. qu. 1. c. 1. imped. contrahendum. etiam monum. & dicitur contraham, vel de matr. lib. 1. cap. 39.

Decr. Greg. 1. qu. 1. c. 1. Concil. Trid. Sess. 24. decret. De reformatione cast. non. n. 5. c. 5. c.

all the three kinds of kinned, but only some degrees of compariſon.

III. Question touching Baptiſme.

whether children of excommunicate perſons, which are caſt out, and yet holden as members of the Church, have right to Baptiſme?

For better reſolving of this queſtion, the ground of the answer is firſt to be laid downe, and then the answer ſpecifically to be made.

There are two Texts of Scripture commonly alleged, concerning the ſoule and uſe of Excommunication. The firſt is *Math. 18* the ſecond is *1 Corin. 5*. The ſcope of them both is to ſhew, that the member which is excommunicated is barred from the Kingdom of Heaven. For he is not to be added a true member of the Church, but as an Heathen and a Publican; and therefore is put out of Gods Kingdom, and delivered up to Satan. Of this weight is Excommunication.

Now in Excommunication there are three judgements to be conſidered: The firſt, of Gods; the ſecond, of the Church; the third againe of God.

The firſt is, when God doth hold any obſtinate ſinner guilty of his offence, and conſequently guilty of condemnation, unleſſe he repent. This is the firſt ſentence. The ſecond is, the judgement of Gods Church upon the offender, after that God hath holden him guilty. For the judgement of the Church followeth the judgement of God, and doth indeed nothing, but pronounceth the parties guilty and ſubject to condemnation. And the difference betweene them both is only this; That God holds the offender guilty, and the Church declareth him ſo to be. Now the ſecond judgement is not to be given abſolutely, but with condition of repentance, and ſo farre forth, as man can judge by the fault committed, as alſo by the word, which gives direction, how to diſcerne of the impenitence of the ſinner. The third and laſt judgement is Gods, whereby he ratifies and confirms that in heaven, which the Church hath done on earth: and this in order followeth the ſecond.

This ground being laid downe, I come now to the answer.

Fiſt therefore, the parties excommunicate are in ſome reſpects no members of Christs body, and in ſome reſpects they are.

They are not in two regards. Firſt, in that they are cut off from the company of believers, by lawfull excommunication, & ſo have no participation with them, either in prayer, hearing the Word, or receiving the Sacraments. The reaſon is, for that the action of the Church ſtands in force, God ratifying

that in heaven, which the Church doth upon earth. Secondly, becauſe by their ſinne they have (as much as in them lieth) deprived themſelves of the effectuall power of Gods ſpirit, which might rule and govern them.

But in other reſpects they are members, as will appeare, if we conſider the divers ſorts of members.

Some are members *not actually*, and in preſent, but *in the eternall counſell* of God, and are to be in time when they ſhall be called. Thus was *Paul* before his conversion, and therefore he ſaves of himſelf, that *God had ſpared him from his mothers womb, and called him by his grace, Gal. 1. 6*. Alſo of himſelf and other believers he ſaves, *When we were enemies, we were reconciled to God, by the death of his Son, Rom. 5. 10*. Some againe are members *only in form and appearance*, of which ſort are hypocrites, which ſeeme by their outward piety, to be that they are not in deed; wherein they reſemble the wooden leg that is cunningly faſtened to the bodie, but indeed is no leg, nor part of the body, wheret it is as joyned.

A third ſort are lively members, which are united unto Chriſt by faith, and have fellowship with God in him, being juſtified, ſanctified, governed and preſerved by his ſpirit; and will doe feeble, and ſhew forth the power of the ſame ſpirit dwelling in them. Of theſe *Paul* ſpeaketh, *Rom. 8. 16*. *As many as are led by the ſpirit of God, they are ſons of God*. The fourth ſort are *decayed members*, which though they belong to Gods election, and are planted truly ingrafted into the vine Chriſt Jeſus, yet for the preſent, have not a lively ſpirit of the power and vertue of the ſpirit of Chriſt in them. Theſe may ſetly be reſembled to the leg of a man, or ſome other part, that hath the dead paſſie, which though it remaine for ſome time without feeling, and uncapable of nourishment, yet being joyned to the body, it may by vertue of ſome ſtrong medicine be recovered, and made whole as the other.

Of this ſort are excommunicate perſons. For in regard of their ingrafting, they are true members, and cannot be quite cut off from the bodie of Chriſt, *Job. 19. 28*. though otherwiſe they are not holden ſo to be, in a three-fold reſpect.

One in regard of men, becauſe they are excluded from their holy Communion with the faithfull, by the Churches cenſure. The ſecond, in regard of God, becauſe that which the Church rightly bindeth on earth, is bound in heaven. The third, in regard of themſelves, becauſe for a time they want the power and efficacy of the ſpirit, untill they be thoroughly touched with repentance, and begin (as it were) to live againe.

Now, though in theſe reſpects, they be not effectuell members of the Church, yet the truth is, they are nowholly cut off from the ſociety of the faithfull. For the ſeed of faith remaineth in them; and that knits the

bond

bond of conjunction with Chriſt, though the ſoule thereof be loſt, untill they repent.

In this caſe, the parties excommunicate is, as a free man in bonds, who untill he get out of priſon, hath no uſe of his freedom, and yet continues a free-man ſtill, though he ſeemeth in priſon. So alſo the children of God may ſtill be the children of God, though excluded from the congregation of the Church, by ſome offence.

From this that hath bene ſaid, ariſeth the Answer to the Queſtion propounded; namely, that the children of ſuch perſons, as are excommunicate, are (notwithſtanding their excommunication) ſo long as they are indeed, and in the judgement of charity, true members of the body of Chriſt, though in ſome other regards, they are not in preſent holden, ſo to be.

Yet further, beſides the former grounds, conſider the reaſons.

Fiſt, children of parents, that are profeſſed members of the Church, (though cut off for a time, upon ſome offence committed) have right to baptiſme, becauſe it is not in the power of man, to cut them off from Chriſt, though they be excommunicated. Secondly, the perſonall ſinne of the parent may not keepe the bleſſing from the child; and therefore not deprive him of participation of the ordinance of God. Thirdly, we muſt alway put a difference betweene them, which do not make ſeparation from the Church, and yet are grievous offenders: and open Apoſtates, that joyne themſelves with the enemies of the Church, to the ruine and overthrow of the truth of the Goſpel. Fourthly, we muſt put a difference betweene thoſe, that have given up their names to Chriſt, though fallen grievouſly; and Turkes, and Infidels, that are forth of the Covenant, and never belong to the Church. Laſtly, if the mercie of God enlarge it ſelfe to ſhoulders, yea to infinite generations: why ſhould man bee ſo hard hearted, as to make queſtion; whether ſuch Infants belong to the Covenant, and conſequently keepe them from the Sacraments of Baptiſme?

Out of this Queſtion, ariſeth a ſecond; Whether children borne in fornication, have right to baptiſme?

Anſ. They are not to be kept from it. For the wickedneſſe of the parent ought not to prejudice the child, in things that belong to his ſalvation.

Yet in this caſe, ſome Cautions are carefully to be obſerved; as firſt, that the parent hold the true faith and religion: ſecondly, that hee be by the Miniſter exhorted, to a true humiliation of himſelfe, and to earneſt repentance for his ſinne committed, and that before the child be baptized. Thirdly, that there bee ſome appointed to answer for the Infant, be-

ſides the parents, and to make ſome promiſe openly to the Church, that it ſhall be carefully brought up, and inſtructed in the faith. And the ſame is to be obſerved and practiſed, before the baptizing of the children of parents excommunicate.

IV. Queſtion.

How men are to make a right uſe of their Baptiſme, when they be come to years?

The ſort obſerving hereof is the caſe of many ſoules, and corruptions in the lives of men. It is commonly holden a great fault in civill matters; for a man not to keepe his covenants. Much more is it a heinous ſinne before God, not to keepe the promiſes, and pay the vowes made unto him.

For answer thereto to the Queſtion, we muſt ſetle this for a ground: That baptiſme both for ſignification, force, uſe, and fruit, continues not for a moment of time, but for the whole courſe of a mans life; it doth not reſpect only the time paſt or preſent, but that which is to come, yea, that whole time that a man hath to ſpend, from the very act of his baptiſme to his death. Againe, Baptiſme is the true Sacrament of Repentance, for remiſſion of ſinnes: which being once received, remaineth a perpetual reſtiffneſſe and pledge of the everlaſting covenant of God, and of the continual waſhing away of ſinne in the blood of Chriſt.

This Ground premied, I come to the uſe of Baptiſme, which is two-fold.

The firſt is, that it ſerves to be a token and pledge of Gods favour towards us, and that principally three waies.

Fiſt, in that it ſealeth and confirmeth to us the free pardon and forgiveness of our ſinnes. Thus *Cornelius* was baptized of *Peter*, after hee had heard the Goſpel preached, and received the holy Ghoſt, that it might be unto him a pledge of the remiſſion of his ſins, *Act. 10. 48*. And in like manner doth *Peter* exhorte the converted Jewes, to repent them of their ſinnes, and to receive the ſacrament of Baptiſme, as a ſeale and pledge of Gods mercie, in the forgiveness thereof by Chriſt, *Act. 22. 28*.

In regard of this uſe, baptiſme is of great force, to relieve the heart in diſtreſſe. For when any child of God feels himſelfe laden with the burden of his ſinnes, the conſideration and remembrance thereof, that God hath pardoned them all, and given him a ſpeciall & certaine pledge of his pardon in baptiſme, will ſerve to ſtay and ſupport his ſoule. Yea, though his ſinnes were of force to make a ſeparation betweene God and him, yet remembering that his name is written in the Covenant of God, and that he hath by Gods mercie received the ſeale of the Covenant, hee ſhall not need to be much diſtained. When

Satan

Satan tempteth him to doubt of his owne estate, in regard of his corruption; even then let him have recourse to his Baptisme, and thinke of the earnest and pledge of Gods favour, which he hath received. Let him draw out his evidences, signed with the seale of Gods covenant, made unto him in Jesus Christ: and that shall bee sufficient to stop the mouth of Satan, and to repell his temptations.

Secondly, Baptisme is a pledge of the vertue of Christs death. *Do you not know* (saies *Paul*) *that all we which have bene baptized into Iesus Christ, have bene baptized into his death?* Rom. 6. 3. For they that beleeve, are by baptisme conformed to Christ their head, because they are by it buried together with him into his death, *verse 4.*

This point is of excellent use in our lives. For it teacheth a man, when his owne corruption moveth him to sin, and he is now even in the combat, the spirit lusting against the flesh, and the flesh against the spirit; even then, to call to memorie his Baptisme, wherein it pleased God to seale unto him the mortification of his sinne, by the power of Christs death: and consequently to pray earnestly unto him, for the continuance of the same power in his heart; for the continuall crucifying of the old man, and the utter destroying of the bodie of sinne, *Rom. 6. 6.*

Thirdly, Baptisme is a pledge unto us of the life of Christ, and of our fellowship with him therein. For looke, as hee being dead in the grave, raised himselfe to life, by his owne power; even so, and more than so, being now in heaven glorified, doth he by the power of his Death raise up his members from death to life, *Rom. 6. 4.* A certaine pledge whereof he hath given us in this Sacrament. Which also affordeth singular comfort and joy unto a man, even in his greatest extremities. True it is, that man by nature is dead in sin; yet God of his mercie sealeth unto him in baptisme, his rising from the death of sin to newnesse of life. True it is againe, that all men must die. Yet this is our comfort, that in Baptisme God hath sealed to us even our rising from the grave to life everlasting, and all by the vertue and power of Christs resurrection. This is a comfort of all comforts, able to uphold the soule of man, even in the hour of death.

The second Use of Baptisme is, that it serves to bee a notable meane of our death unto sinne, and that three waies.

First, by putting us in minde of mortifying the flesh, and crucifying our owne corruptions. For if we bee baptized into the death of Christ, as *Paul* saith, *Rom. 6.* then ought we not to continue in sinne, but to labour by all meanes, as by prayer, by railing, by the word preached, and by avoiding all occasions of offence, to kill and destroy the corruption of our nature, and the wickednesse of our hearts, *Gal. 5. 24.*

Secondly, it causeth us to dedicate our selves wholly unto God and Christ, remembering that wee once offered our selves to be baptized, (in the presence of the whole congregation) in token that wee should ever afterward consecrate our soules and bodies unto the Lord, and wholly renounce and forsake the flesh, the world, and the devil.

Thirdly, it causeth us to labour to keepe and maintaine peace and unitie with all men, but specially with Gods people. For Baptisme is a solemne testimonie of the bond of mutual love and fellowship, both of Christ with his members, and of the members one with another. To this end *Paul* saith, *that we are all by one spirit baptized into one bodie, 1 Cor. 12. 13.* yes, and Baptisme is one of those things, whereby the unitie of the spirit is preserved in the bond of peace.

V. Question.

whether a man falling into sinne, after he is baptized, may have any benefit of his Baptisme?

Answe. He may, if he repent. And the reasons are these:

First, his Indentures and Evidences remaine whole in respect of God, and his name is not put out of the covenant. Which is otherwise in the Evidences of men. For if they be once cancelled, a man cannot have his name put in to them againe.

Secondly, Baptisme is indeed (as hath bin said) the Sacrament of Repentance, and (as it were) a plank or board to swimme upon, when a man is in danger of the shipwrecke of his soule. Therefore if a man repent, and bee heartily sorrie for his sinnes committed, hee may have recourse to his baptisme, wherein was sealed unto him the pardon of all his sinnes past, present, and to come: he standing to the order of his baptisme, beleeving and repenting.

Thirdly, to them that fall, even after Baptisme, there is hope of repentance, and consequently of the favour of God, if they bee touched in heart with true remorse and sorrow for their offences. For hence it was, that *Paul* calles the Galatians (fallen after they had bin baptized) to the remembrance of the favour of God promised unto them in the Covenant, and sealed in their baptisme, *Galat. 3. verse 27.* In the same manner doth *Iohn* call the Churches of Asia, that had left their first love, to repentance and conversion, *Apoc. 2. verse 5. 16.* And the said *Iohn*, in the Ecclesiasticall historie is said to have reclaimed a young man, who had most grievously fallen after his Baptisme.

CHAP.

Eph. 4.

Euseb. Becler, Hist. l. 3. c. 13.

CHAP. X.

Of the Lords Supper.

Thus much concerning the Sacrament of Baptisme. Now we come to the Sacrament of the Lords Supper; concerning the use whereof there are two principall Questions moved.

I. Question.

How farr forth men have libertie to use or not use the Lords Supper?

For the answering hereof, I propound three Rules.

The first: Every man of yeares, living in the Church, and being baptized, is bound in conscience by Gods commandement, to use the Lords Supper. In the institution of the Supper, the Lord gave a Sacramentall Word; whereof there be two parts: a Commandement, and a Promise. The commandement is expressed in these termes: *Take, eat, drinking, &c.* And it binds all men in the Church that are baptized, to the use of the Lords Supper.

The second Rule: Every man of yeares baptized, is to receive it often. *1 Cor. 11. 26. As oft as ye shall drink it in remembrance of me.* The reason is, because we have need continually to feed on Christ. And herein the Lords Supper differeth from Baptisme: because by Baptisme a man is once only grafted into Christ; but being in Christ, hee hath need often and continually to be fed in him to life eternall. And this often nourishment of the beleever is sealed unto him by the often use of this Sacrament.

The third Rule: Every man is to receive and use the Lords Supper according to the laudable custome of that Church whereof he is a member, unless there bee a just impediment. A just impediment is that which barres a man from the use of the Supper, as Suspension, Contagious and incurable sickness, Absence upon a just and weightie cause, as when a man is in his journey, and such like.

The reason of the Rule is; first, if any man refuse to receive it, when he may conveniently, having no just impediment; so doing, hee neglects and contemnes the ordinance of God. Secondly, for a man to abstaine, when hee is called to receive it, though haply hee may be excused, in regard of some reason inwardly knowne to himselfe; yet his abstinence is a bad example, and may give offence to others. Thirdly, the man that may receive and yet will not, doth in effect suspend and withhold himselfe from the benefit of this holy Sacrament.

Now these three Rules, as they serve directly to answer the Question in hand, so they do

plainly discover some errors and faults in the practice of sundry persons in these daies. Some there bee that thinke it sufficient to receive the Communion once by the yeare, namely, at Easter time. Whereas on the contrary it is to be used as oft as may be; considering that it is nothing but the shewing forth of the Lords death till he come: which is not once or twice in the yeare, but often, yea continually to be remembered. Other there are that take libertie to themselves, to come to this Table, and abstaine at their pleasure, as if it were a thing arbitrary to themselves; which notwithstanding the Lord hath enjoined by expresse commandement, as hath beene said.

But some alledge for this their practice, that they are at variance with such and such persons, that have done them wrong, and whom they cannot forgive; and in this respect, they were better abstaine, than come unprovided. To whom it may bee said, that their unnesse in this and other respects, ought to be a strong motive to induce them, at least to use all holy endeavour, to prepare themselves every day, rather than a meane to keepethem backe. For if a man should abstaine upon every occasion of variance, discontentment, and infirmities, he should never receive, and so consequently have no benefit by this ordinance of God. Dailie preparation therefore is the more necessarie, that when they be called and have opportunity, they may come as welcome guests unto that heavenly banquet.

II. Question.

How may a man rightly use the Lords Supper to his comfort and Salvation?

Answe. Three things are required thereunto; Aright Preparation, a right Receiving, and a right Use or it afterward.

Sec. 1.

That Preparation is needfull, the commandement of the Apostle plainly shewes, which is directed to all Communicants without exception. *1 Cor. 11. 28. Let a man, that is, let every man examine himselfe.*

Now that a man may be rightly prepared, hee must bring with him foure severall things.

First, Knowledge of the foundation of Religion, specially of the use of both the Sacraments. That this is necessarie to Preparation, it appeareth by that which *Paul* requireth in a good Communicant, *1 Cor. 11. verse 26.* to wit, *the shewing forth of Christs death*, which is done by confession and thanksgiving; and these two cannot bee performed without knowledge.

The second thing required is Faith. For all Sacra-

Sacraments are feales of the righteouſnes of faith, *Rom. 4. 11*. Now Faith is hereby diſcerned, when the heart of the beleeuer contents it ſelfe only with Chriſt, the matter of ſalvation; and doth beleeve, not only that there is a remiſſion of finnes in generall, but that his finnes are forgiven to him in particular.

The third is Repentance, ſtanding in a heartie ſorrow for finnes committed, in a hatred and deteſtation of the ſame, and in a reſolved purpoſe of amendment, and obedience for time to come.

Here we muſt remember, that renewed Repentance for finnes committed, is principally required before the Sacrament. For the Apoſtle chargeth the beleeving Corinthians, with unworthie receiving, becauſe they came in their finnes, without renovation of their repentance.

The fourth is Charitie towards man. For this Sacrament is a Communion, whereby all the receivers, joyntly united together in love, doe participate of one and the ſame Chriſt. And therefore, as no man in the old law might offer his Sacrifice, without a fore-hand agreement with his brother; ſo no Communicant may partake with others at this Table, without reconciliation, love, and charitie.

Now further touching Preparation, there are three Cafes of Conſcience to be reſolved.

I. Caſe. What ſhall a man doe, if after preparation he findes himſelfe unworthie?

Anſw. There are two kinds of unworthines; of an evil conſcience, and of infirmities: Unworthines of an evil conſcience, when a man lives in any ſinne, againſt his conſcience. This we muſt eſpecially take heed of. For it is proper to the *Reprobatore*; and he that comes to the Table of the Lord unworthily, in this ſenſe, queſtioneth he ſhal eat his own judgement, if not condemnation. The unworthines of infirmities is, when a man truly repents and beleeves, and makes conſcience of every good dutie, but yet fees and feels wants in them all, and in regard thereof, himſelfe unfit to the Supper. Such unworthines cannot juſtly hinder a man from coming to this Sacrament, neither is it a ſufficient cauſe to make him to abſtaine. The reaſon is, becauſe the Lord requires not therein perfection of faith and repentance; but the truth and ſincerity of them both, though they be imperfect.

If it be demanded, how the truth of faith and repentance may be knowne; I anſwer, by theſe notes. *I.* If our faith be directed upon the right object, Chriſt alone. *II.* If there be a hungering and thirſting after his bodie and blood. *III.* If we have a conſtant and ſerious purpoſe, not to ſinne. *IV.* If there follow a change of life. Thus we read, that many of the Jewes, in the daies of *Hezekiah*, came to *Hieruſalem*, and did eat the Paſſover, which had not cleaſed themſelves, according to that which was written in the Law. And yet, for thoſe among them that had pre-

pared their whole hearts, to ſeek the Lord, the text ſaith, that *God heard the prayer of Hezekiah, and breked the people, though they were not cleaſed, according to the purification of the Sanctuary.* *2 Chron. 30. 18, 19, 20.*

II. Caſe. Whether it be requiſite to preparation, that a man ſhould come faſting to this Supper?

Anſw. It is not neceſſarie. For in the Primitive Church, Chriſtians did firſt feaſt, and at the end of their feaſt received the Lords Supper. And if receivers bring with them attentive mindes, reverent and ſober hearts, it matters not whether they come faſting or not. *The kingdomes of God hande not in meats and drinks.* *as Paul ſaith, Rom. 14. 17.*

III. Caſe. Whether ſuch perſons as are at contention, and goe to law one with another, may with good conſcience come to the Lords table? The reaſon of the Queſtion is, becauſe men thinke when they goe to law that they do not forgive.

Anſw. There be three kinds of forgivenesſe; of revenge, of the penalty, and of judgement. Of revenge, when men are content to lay aſide all hatred and requital of evils. Of penalties, when being wronged, they are content to put the matter up, and not proceed to revenge by inflicting puniſhment. Of judgement, when a man is willing to eſteeme and judge things badly done, as well done, and to judge a bad man ſo evil perſon, not an enemy, though he be an enemy.

Of theſe three, the firſt is alwaies neceſſary. A man is bound in conſcience to forgive the offender, and leave that to the Lord, to whom vengeance properly belongeth. But to the forgivenesſe of penalties and judgement we are not alwaies bound. We muſt thus and decline injuries offered, as much as poſſibly we can; but when they be offered, we may with good conſcience ſeek a remedy of them, and uſe any lawfull meanes to defend our ſelves.

Therefore I anſwer to the Queſtion thus: That if a man going to law with another, forgives him in regard of revenge, when he comes to the Lords table, hee doth his dutie. For doing that, he is not bound to the other, as hath bene ſaid.

Seſt. 2.

The ſecond thing, in the right uſe of the Lords Supper, is the right receiving of it. Wherein there be two things required.

Fiſt, the renewing of our Knowledge, or generall faith. And then ſecondly, the renewing of our Speciall Faith in Chriſt.

Let the reaſon of both be obſerved. This Sacrament containeth many particular ſignes; as not only the bread and wine, but the additions alſo the ſame. The ſignes may be thus diſtinguiſhed. Some of them are repreſenting ſignes, ſome are ſignes applying.

Repreſenting ſignes are ſuch as doe lively ſet forth unto us Chriſt with all his benefites, as the bread and the wine, the breaking, and the

the powring. Applying are thoſe, that doe appropriate the ſame; as, the giving and receiving of the bread and wine. The firſt four ſerve properly to renew our knowledge: the ſecond, to confirme the ſame by application.

Now anſwerable to the ſcope of the Sacrament, muſt be our right receiving, which conſiſteth in renewing of our knowledge and faith, in the myſterie thereof.

Our knowledge is renewed principally, by meditation in the uſe of the Supper, after this manner.

Fiſt, when we ſee two ſignes to be received, we muſt call to minde, that Chriſt is our perfect Saviour, that is, both bread and water of life.

Secondly, when we behold the bread and wine ſet apart by the Miniſter, and conſecrated by repeating the promiſe, and prayers made for that end, we muſt remember, that Chriſt was ordained and appointed by God, to be our Mediator and Saviour, *Iohn 6. 27. Act. 3. 23, 36.*

Thirdly, when wee ſee the bread broken, and wine powred out, we are to meditate of Chriſt, that was crucified for us, and broken, both by the firſt death, and paines of the ſecond, whereby life and righteouſneſſe was procured unto us.

Fourthly, the giving of the elements into the receivers hands, offers unto our meditation thus much: That God doth truly and really give Chriſt, with his merits and efficacy, to every beleeving receiver.

On the other ſide, our Faith is renewed by apprehenſion and application in this manner. When the Miniſter gives the bread and wine, and the Communicant receives them, at the ſame time are we to lift up our hearts to heaven, to apprehend Chriſt by faith, beleeving him, with all his benefites to be ours: that he was made man for us, that he ſuffered and died for the remiſſion of our finnes. For theſe outward ſymbolicall or ſacramentall actions ſerve to no other end, but to ſignifie unto us theſe inward actions of the minde and will, whereby we apprehend and receive Chriſt, to our ſalvation.

Here by the way two Cafes are propounded.

I. Caſe. What is to be done, if a man after often receiving, ſtill doubteth whether hee hath faith or no?

Anſw. He muſt ſtrive againſt doubting, and endeavour to beleeve; being heartily ſorry for the weakneſſe and infirmities of his faith. And let him withall conſider and remember, that God hath not only given his promiſe, but ſet apart this Sacrament, to be a ſpeciall ſigne and pledge of his mercie contained in the promiſe, for the upholding and ſtrengthening of mans faith.

But ſome man will ſay, Mine endeavour is nothing, if doubting prevaille. *Anſw.* It is not ſo. For if a man can be heartily ſorry for his

infirmities, if he ſtrive to beleeve, if in heart he hungereth and thirſteth after Chriſt, faith is begun, and he is ſome ſort doth apprehend Chriſt. The poore begger by the high way ſide enjoyeth the almes that is given him, though he receive it with a lame and leprous hand. The ſtomacke that loathes phyſicke, if it receives into it the firſt but one drop of the potion preſcribed, and that in very weak and fainting manner, it will be able at length to take benefit by a greater quantitie, and in the meane time it receives good. The man that is in cloſe priſon, if he fees but one little beame of the Sunne, by a ſmall crevice; by that very beame he hath uſe of the Sunne, though he ſeeeth not the whole body of the Sunne. In like manner, though our faith, the hand of our ſoule, be mingled with weakneſſe and corruption; though we feele never ſo little meaſure of Gods grace in us; yet, though our knowledge be never ſo ſmall, yet it is an argument, that the Spirit of God begins to worke in our hearts, and that we have by Gods mercy begun to lay hold on Chriſt.

It will be ſaid further: If I feele not Chriſt given unto me by God, I doe not, nay, I cannot beleeve. *Anſw.* In nature it is true, that Experience begins firſt, and then follows Assurance, but in ſpirituall and divine things, there is a contrary couſe to be taken. For here we muſt begin with faith, and in the firſt place ſimply beleeve Gods promiſe, & afterwards we come, by the goodneſſe of God, to feele and have experience of his mercie. This point was notably praſtrated by *Iſchaſaphar*, who being in a great extremity, and ſeeing no way to eſcape, praſtrated his faith in the fiſt place, and ſaid, *Lord, ſeeke thou what to doe, but our eyes are toward thee.* *2 Chron. 20. 12.* And the like he taught the people at the ſame time, *verſ. 20. Put your truſt in the Lord, and ye ſhall be aſſured.* Thus *Abraham* is ſaid, *above hope to beleeve under hope the promiſe of God.* *Rom. 4. 18.*

I. Caſe. If in the very inſtant of receiving a man feele his heart to hard, that he cannot liſt it up unto God, what is then to be done? *Anſw.* Firſt hardneſſe of heart is twofold, ſenſible, and inſenſible. The ſenſible hardneſſe of heart is a great and dangerous judgement. But the ſenſible and felt hardneſſe, which is in Gods children, and which they feele and bewaile in themſelves, is rather a bleſſing than a curſe. Of this, the people of God complained, *Eſa. 63. 17.* And it muſt not diſcourage any Communicant, but rather comfort him, becauſe it is a ſigne of grace. For it there were no grace in the heart, corruption and hardneſſe could not be felt.

Secondly, I anſwer, that the benefit of the Sacrament is not tyed to the very inſtant of receiving; but if before and after a man liſt up his heart to God, hee ſhall finde comfort, though for the preſent he hath not ſo lively ſenſe and feeling thereof as he deſireth.

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alway provided, that the same partie be displeased with himselfe, that he cannot doe that which he would and ought, nor in that measure that is required. And such a one must consider this to his comfort, that though hee doe not apprehend Christ, yet Christ apprehendeth and accepteth him.

Scit. 3.

In the third place; after the receiving of the Sacrament two things are required.

First, that thanks be given unto God, not only in word, but in every action of our life, for Christ and all his benefits. Secondly, that not only for the present, but ever afterward, still we renew our faith, repentance, and obedience.

But what is a man to doe, if after receiving he finde no comfort? *Ans.* First, he must examine, whether he hath truly believed and repented, yea or no. If he hath not, then the fault is in himselfe, and not in Gods ordinance. If he hath, let him not be dismayed, for the joy of the Spirit is sowne in his heart; and though it be hid for tyme, yet at length it will shew it selfe. *1 P^{er}. 9. 11.*

CHAP. XI.

Of Adoration.

THe fourth Head of the outward worship of God is Adoration; wherein wee consider two things, First, what it is; Secondly, what be the Questions propounded concerning it.

Scit. 1.

For the former. Adoration in generall is an outward worship, signifying and testifying the inward worship of the heart. *More specifically*, by it we must conceive, the bowing of the head and knee, the bending and prostrating of the body, the lifting up of the hands, eyes, and such like.

Adorat. is two-fold; *Religious*, or *Civill*. Religious Adoration is that worship of God, in which Religion and godliuesse is exercised, expressed, and signified. In it there be two things alwayes joyned together, and yet distinctively to be considered. The first and principall, being the foundation of all the rest, is the intention of the minde, whereby God is conceived, as an absolute and omnipotent Lord, knowing all things; yet the heart of man; hearing the prayers of all men, in all places, at all times; the author, preserver, and giver of all good things. The second, depending upon the former, is the outward prostrating of the body, as the bowing of the knee and such like, for this end, to testifie our subjection unto God, as our absolute Lord, &c. Thus it is which makes Adoration a true religious worship.

The other kinde of Adoration is *Civill*, pertaining to the second Table, learned by

some *sociall*; because it is the adoration or worship that fellow creatures give one to another. And this (as the former) hath in it two things. The one is the intention of him that performeth it, which must be this; That the creature worshipped is indued with excellent gifts of God: or that he hath a power of government over us. For one of these two is ever the ground of civill Adoration. The other is the Action or outward Gesture of the bodie, in token that the creature worshipped is indued with excellent gifts, and graced with authority before named. Here we must remember that the bowing of the body, &c. and in generall all bodily gesture performed, is one and the same, both in Religious, and Civill worship, and the distinction standeth only in the intent of the minde.

Scit. 2.

Now the Questions about Adoration are two.

I. Question.

To what thing is Adoration due, and in what manner?

Ans. We must distinguish the things that are, and they be of three sorts or ranks: In the first rank comes God the Creator; in the second the creatures: in the third the Worke of the creatures.

For the first, Adoration that is due to God the Creator, must not be sociall, (for we are not Gods mates and companions) but only Religious. Yea, all religious worship is due to God and to him alone: which I prove thus. The Devill when hee tempted our Saviour, desired no more of him, but the prostrating of his body; yet upon this ground, that he was the giver and disposer of all the kingdomes of the earth. But Christ denies it, and answers: *Then shalt worship the Lord thy God, and HIM ONLY shalt thou serve, Matt. 4. 10.* Again, the very scope of Religious Adoration is, to acknowledge the Godhead and the Properties thereof. And hereupon it must be given to God alone, and consequently not to the creature, unless we will acknowledge a godhead in the creature.

Here we are to remember two Caveats, touching Religious Adoration.

First, if Adoration be given to the true God with a false and erroneous intention, it maketh him an Idol. For example: If the bodie be bowed with this intent to worship God, out of the Trinity as the Turke doth, or if he be worshipped out of the Sonne with the Jew; thus doing, we worship not the true God, but an Idol. The reason is, because God is so to be conceived of us, as hee hath manifested himselfe in his owne word, and no otherwise. If otherwise, God is not conceived, but an Idol or fiction of the braine, and the Adoration is not done to God, but to the Idol.

Secondly,

Secondly, to worship God in, or before an Image, is *Idolatry* and *superstition*: and God to be worshipped is made an Idol. For hee that thus worships him bindeth his presence, operation and grace, to those places, to which God never bound himselfe; or his presence, &c. God hath not appointed Images to be pledges of these things, either by promise, or Commandement. Hence it followeth, that the man which worships God otherwise than he would be worshipped, or looketh to be heard where God will not heare, is an Idolater. Against God expressly forbids the worship of his Majestie; in, or before any creature in heaven or earth, *Deut. 4. 15, 17, 18, 19.*

But the Idolater in excuse of his sinne is wont to pretend many things.

First, that when hee worshippeth, he intends not to worship the Image, but God in the Image. To this we answer, that it matters not what his meaning is. For let him intend what he will, if God detesteth that manner of worship, it is not to be tendered unto him in any sort. The Israelites worshipped not the calf itselfe, but God in the calf, *Exod. 32. 8.* yet then *Moses* saith, that they worshipped an idol.

Secondly, hee allegeth, that in the Old Testament, God was worshipped before the Arke; and that there he promised to heare the prayers of his people. *Answer.* The reason is not alike. For they had an expresse Commandement given them by God, touching Adoration before the Arke; and a promise that they should be accepted and heard; but the Idolater hath no such Commandement, or promise.

Thirdly, hee objecteth, that Subjects doe kneele downe before the chaire of estate in the absence of the King or Queene, in token of subjection due unto them: and therefore much more may they to the Images of God, and Saints in heaven glorified. *Answer.* This reason is also insufficient. For the kneeling before the chaire of estate is a mere civill testimonie of civill worship, and being referred to this end, to shew loyaltye and subjection to lawfull Princes, it stands in force by the Commandement of God. But there is no such warrant from Gods word, for bowing to Images: neither is it his will that they should be tokens, and pledges of his presence.

The second sort of things that bee, are the creatures, which must bee distinguished into four kinde. I. Wicked spirits. II. Good Angels. III. Living men. IV. Man departed.

Touching wicked spirits or devils, the question is. What is the Adoration that is due unto them.

Answer. They are the enemies of God, and accursed of him: therefore no honour or service belongs unto them, by his will and appointment. And for that very cause, we are

to have no dealing with them at all. May we are utterly to renounce and abhorre whatsoever things come from the devil, or his instruments; as namely, all Spels, Charms, Incantations, &c. which serve to the working of wonderts; and yet have no such vertue given them from God for that end, either by creation, nature, word, or institution.

Now concerning the good Angels; If they did now appeare unto us, and we had certaine knowledge therof, we might adore them. But how long with civill and sociall worship. For to we reade, *Gen. 18. 17.* that *Lucifer* (being two Angels coming toward Sodome, rose up to meet them, and bowed himselfe with his face to the ground). By which example it appeareth, that though Angels may be adored, yet not with Religious, or that which is mixed with Religious worship, but with worship purely and merely civill. Whereupon it was that the Angel refused the worship done unto him by *John*, saying, *Seest thou dost not; I am thy fellow servant, and one of thy brethren. Rev. 19. 10.* I will moreover, that such at this day, the Angels appeare not unto us; we may not worship them at all, either in civill or religious manner, albeit we must ever have a reverent estimation of them.

As for living men, Adoration merely civill is only due unto them, & that in respect of the gifts of God, which we see to be in them, as to their ability, grace, &c. which they have among men. This is especially enjoined in the fifth Commandement; Honour thy father, &c. and confirmed also by the example of *Abraham*, who stood up and bowed himselfe before the people of the land the Hittites, *Gen. 23. 7.* Provided alwayes, that this adoration be according to the laudible custome of the country, where they live.

But for worship either simply religious, or mixt, it is in no sort to be yielded them. Thus *Peter* (when *Cornelius* met him, and fell downe at his feet) refused to accept of the honour done unto him; which notwithstanding was not a divine, but a mixed kinde of worship performed unto *Peter* in a reverent opinion of his person, as being more than an ordinary man, *Acts. 10. 25, 26.* In like manner, *Mordecai* the Jew denied to worship *Human*, because the honour which the King appointed to be given unto him was an excessive honour, having some divine worship in it, such as was done to himselfe. Of the same sort is the kissing of the Popes feet, which indeed is civill worship, but mixed with religious. For it is tendered unto him, as to the Vicar of Christ, and one that cannot erre; the like to which is not done to any Emperour or potentate on earth.

Lastly, touching dead men, or Saints departed, as *Peter*, *Paul*, and the rest; all the worship we owe unto others is no more but a reverent estimation of their persons, and imitation of their vertues. Religious or civill

H Adora-

Adoration due unto them, we acknowledge none: because neither wee have to deale with none: they with us. Therefore Romish Adoration of them wee renounce, as flat idolatry: considering it gives unto them a Divinity, making them present in all places, to know our hearts, and heare our prayer at all times, which is the prerogative of God alone.

Now for unreasonable creatures, no Adoration at all apperaineth to them, but only a reverent and holy use of them. For Adoration is a signe of Subjection of the inferior to the superior: but man is their superior: and therefore he is to doe them no worship or service. And hereupon wee justly condemne the Adoration of the reliques of Saints, of the bread and wine in the Sacrament, &c.

The third sort of things is the worke of the creature, to wit, Images. Where, if it bee demanded, what Adoration is due to them? I answer, none at all. Reasons. 1. Wee have an expresse inhibition to the contrary, in the second Commandment, *Thou shalt not bow downe to them, nor worship them, &c.* 2. The superior must performe no Adoration to the inferior. Now though it should bee granted, that they were the Images of God, yet man is a more excellent Image than they, and they are inferior not onely to him, but even to the baser sort of creatures. The worke is one of the baser creatures upon the earth, yet it is the worke of God. The Image is a worke not of God, but of man. Man therefore may as well in all reason and better, worship the worke, than the Image.

CHAP. XII.

Of outward confession.

THe fifth head of Gods outward worship is *Confession*. I meane not the Ordinary or Ecclesiasticall Confession, but that which is made before the Adversary. Concerning which, there bee many Questions commonly made.

I. Question.

whether Confession of faith bee necessary, and when?

Answer. That confession is necessary, it appears by manifest testimonies of Scripture: 1 Pet. 3.15. *Be ready to give an answer alwayes to every man, that asketh you a reason of the hope that is in you.* Here is a flat Commandment to: Confession. Again, Rom. 10.9. *If thou shalt confesse with thy mouth, and beleve with thy heart thou shalt be saved. For with the heart man beleveeth unto righteousness, and with the mouth man confesseth to salvation.* And Marke 16.16. *Whoever shall be baptized in the name of the Father, Son, and Holy Ghost, he shall be saved.*

A adulterous generation, of him that the Son of man bee ashamed also, when hee cometh in the glory of his Father, with his holy angels. This is granted of all Divines, save onely of some pestilent Hereticks.

The second part of the Question is, when Confession is to be made?

For answering whereof, this must be remembered for a Ground, that there is a distinction to bee made betweene Commandments affirmative and negative. The negative bindeth at all times, and to all times. For it is not lawfull as any time for a man to doe evil. The affirmative bindeth at all times, but not to all times. For it commands a duty to bee done, which nevertheless is not at all times to bee done. For example: To give almes, is prescribed by an affirmative Commandment, and yet Almes are to bee given onely at fit times and occasions. Hereupon it pleaseth the Lord to propound part of the Morall Law in negative termes, because negatives are of greater force. Now confession being commanded not by a negative, but by an affirmative Commandment, wee are not bound thereunto, at and to all times, but when just occasion is offered.

When then (may some say) are the especiall times, in which Confession is to be made before the Adversary?

Ans. There are two principally, to which all the other may bee reduced. The first is, when wee are examined touching our Religion by them that are in authority, as by Magistrates, Princes, Judges, &c. For at such time we are lawfully called to make confession of our faith, and may do it with boldnesse. Thus much the place before named importeth, where wee are enjoined to *be ready to make an account, &c.* 1 Pet. 3.15. that is, not to every examiner, but to those alone who have power and authority given them by God, for that purpose. And the same is implied in Christs speech to his Apostles, *Matth. 10.18. And ye shall be brought before governors and Kings for my sake, in witness to them, and to the Gentiles.* And in this case, not to make profession of our faith, is in effect to deny Christ, to scandalize the Church, and greatly to prejudice the truth. The second time of confession is, when in the wane thereof, Gods glory is directly impeached, the salvation of men hindered, and our neighbour offended. And then we are necessarily to confesse, though no examination be made.

If it bee here asked, How wee may be able to discern of this time? The answer is, by Christian wisdom, which teacheth us, that when by our silence wicked men are emboldened to speake evil of Gods word, and weak ones occasioned to fall from the faith, then is the fittest time to stand in the defence and maintenance of the truth. Out of these two times and cases, Christians have liberty not to confesse, but may lawfully conceale their

their faith; nay (which is more) their persons, by changing their habit and attire, upon this ground, because the affirmative Commandment doth not alwayes binde.

Here it is objected, First, that wee are saved onely by faith, and therefore confession is not necessary. *Answer.* Wee must consider faith two wayes. First, as an instrument created in the heart, whereby wee apprehend and apply Christ with his benefits to our selves, for our justification and salvation. Secondly, faith must bee considered more largely, as it is a way to bring us to life everlasting. Now in the first acceptance, it may bee truly said, that wee are saved by faith alone. For there is no grace of God whereby wee take hold of Christ but faith. But if wee take it in the second sense, as a way to life, then wee may truly say, that it alone saveth not, but hope, love, repentance, good works, and all divine vertues. In this sense *Paul* saith, *we are saved by hope, Rom. 8. verse 24.* because by it wee wait for our salvation: and hope is the way in which all must walke that looke to bee saved. Again, hee saith, *Momentary afflictions doe worke unto us an eternall weight of glory, 2 Corinthians 4. verse 17.* But how? Not as causes, but as wayes, signes, and markes, that give us direction to our journeyes end. And thus the woman is said to be saved by bearing of children, 1 Timothy 2. verse 15. Which bearing and bringing up of children is no cause, but onely a way wherein shee must constantly walke to glory. And though in mans judgement, that may seeme a way of misery and death, yet indeed it is otherwise, if the children continue in faith, love, and holiness with modesty. Again, the Apostle James saith, that *Abrahams faith wrought together with his works, Jam. 2. verse 22.* which are likewise not to be understood as working causes, but as testimonies, and evidences, declaring and manifesting, that hee was just in the sight of God.

Secondly, it is objected, that confession of our faith to God is sufficient. For so Saint *Paul* seemes to say, *Rom. 14. verse 22. Hast thou faith? have it with thy selfe before God.* therefore confession before man is not needfull. *Answer.* The Apostle speaketh not of that faith whereby wee are justified and saved, but of that which standeth in a persuasion of the use or not use of things indifferent. And this a man may keepe to himselfe, that is, hee may use it, as hee shall not thereby offend his brother. That Commandment was given by *Paul* for those times, when men were not fully perswaded of the use of Gods creatures, as meats, drinkes, &c. but to these times it is not.

II. Question.

whether it bee lawfull for a man being

urged, to goe to idol service, and brave himselfe, as hee keepe his heart to God?

Answer. It is not: and I prove it by the scope of the eighth and tenth chapters of the first Epistle to the Corinthians, where the Apostle disputes the Question, whether the Corinthians might goe into the Temples of idols, and eat of meat offered unto them: in the meane time, not partaking with idolaters in the worship of the Idols? This hee avoucheth to bee utterly unlawfull, and for that purpose tels the Corinthians, *That they cannot drinke of the Lords cup, and of the cup of devils.* Now as this was unlawfull for them, so it is unlawfull for any Protestant to goe to any Popish assembly to heare Masse. Again, God is the Creator of the body and soule: therefore hee is to bee worshipped in both: and consequently wee robbe him of his due, when wee relieve our heart to him, and give our bodies to Idols. To this purpose *Paul* exhorteth the Romanes to give up their bodies a living sacrifice, holy, and acceptable unto God, *Rom. 12.1.* which place utterly condemneth the error of time, who thinke that God will be content with the soule, and that they may bestow their body in the service of the devil.

But against this doctrine sundry things are alleged. The first is the example of *Naaman*, 2 Kings 5. 18. 19. who said to the Prophet, *When I have my selfe into the house of Rimmon, the Lord be mercifull to me in this thing.* To whom *Elisha* answered, *Goe in peace.* Here (say some) the Prophet gives leave to *Naaman* to worship in an Idols Temple.

To this there bee sundry answers given. Some affirme, that *Naaman* speaks onely of Civil and Politike worship, and not of Religious. For his office was to kneele downe in the Temple, that the King might lean upon his shoulder, when hee worshipped the idol. And *Naaman* makes open profession, *verse 7.* that he will worship no God but the God of Israel.

Others answer, and that more truly, that *Naaman* dooth acknowledge it a sinne, to goe to the house of *Rimmon*, and therefore hee craves pardon for it at Gods hands, twice together, *vers. 18 and 19* which makes a vow, that hee will thenceforth offer neither burnt offering, nor sacrifice, to any other God, save onely to the Lord: and hereunto *Elisha* answereth, *Goe in peace.*

Yet further it is answered, that *Naaman* requesteth the Prophet to pray for him, that hee might bee constant in the service of the true God. And (in case hee were drawn against his purpose by humane traitie, to bow againe before *Rimmon*, with his King:) that the Lord in mercy would pardon his offence. And to this the Prophet yeeldeth, saying, *Goe in peace.* As if he should say, *Goe to: I will pray for thee to this end and purpose.*

point, he saith therefore gives no warrant for bodily presence in idolatrous assemblies.

The second Object. *Iohn* openly professed the worship of *baal*, and yet hee dissembled, meaning nothing lesse, 2 *King*. 10. 18. And the Lord commends him for his diligent execution of that which was right in his eyes, verse 30.

Answe. *Iohn* is commended, not for his dissembling, but for his diligence in destroying *Achis* house, his Religion, and the Priests, with all that belonged to them: though in other matters belonging to the service of God, he departed not from the times of *Ieroboam*.

The third Object. *Daniel* 3. 6. *Nebuchadnezzar* made a decree, that whosoever would not fall downe and worship the golden Image, should be cast into the midst of an hot fiery furnace. Now we doe not read, that any more refused to obey but three, and therefore it seems that *Daniel* did worship the Image, as well as others.

Answe. *Daniel* was not accused as the three children were, and for that cause there is no mention made of his refusal. Again, put the case he had beene accused, yet the King took no knowledge of his accusation, because hee was in favour, both with him, and the people.

The fourth Object. *Paul* together with four men that had made a vow, yielded to punish himselfe according to the law of *Moses*, because hee would not offend the weak Jewes, *Act*. 21. 24. and yet that Law concerning purification, as also the whole body of Ceremonies, was abrogated in the death of Christ. Now if he might doe that which was unlawfull, for the avoiding of offence; why may not a man goe to Masse, and to prevent the scandal, which may be taken on the behalf of the Papists?

Answe. It is true, that there was an end put unto the ceremoniall Law by Christs death; yet it was not at the first wholly to be abolished, but by little and little. Again, the use of Ceremonies remained as a thing indifferent in itselfe, the Temple of *Ierusalem* was destroyed by *Titus*, and the Church of the new Testament thoroughly planted. And till unto these were accomplished, the use of the ceremoniall Law was no sinne; provided, that it were not chosen or urged, as a thing necessary to salvation.

Now whereas it is said, that we may be present at the Masse, for the avoiding of offence; it may further be answered; first, that we are to do our duties, though men bee never so much offended; for it was the rule of Christ in like case, 1 *Cor*. 14. 23. *let them alone, they bee the blinde leaders of the blinde*, *Matth*. 15. 14. Secondly, we ought not to do evill, that good may come thereof.

The fifth Object. The Masse is Gods or-

dinance, appointed by Christ, though now it be corrupted by men. *Answe.* It is a most damnable idol, yet worse than an idol of the Gentiles; and the Adoration performed therein is most abominable, and hath more affinity with grosse Gentilisme, than with the institution of our Saviour Christ.

III. Question.

Whether any man, especially a Minister, may with good conscience fly in persecution; and if he may fly, when?

Whether it be lawfull to flee.

Se. 1.

This Question consisteth of two parts. Touching the first; many men are of opinion that it is utterly unlawfull to flee in persecution: as *Tertullian*, who hath writtens a whole booke of this argument; and besides him, certain Hereicks named *Circumcelliones*, in that part of Atticke, which we now call Barbary, and some also of the sect of the Anabaptists. But the truth is, that sometimes it is lawfull to flee, though not always. For proove whereof, consider these reasons.

First, Christs Commandment, *Matth*. 10. 23. *When they persecute you in one City, fly into another.* If it be said, that this Commandment was limited to the times wherein the Apostles preached in Jewry, and therefore is temporarie: I answer, No: for there cannot any text of Scripture be brought, to shew that it was ever yet repealed. And the Apostles (who had received this Commandment, even after Christs ascension, and the giving of the holy Ghost,) being persecuted, did flee from one place to another; as we may read, *Act*. 9. 25. 30. 2 *Cor*. 12. If it be alleged, that if this be a commandment to flee, then all must flee: I answer, that though the commandment be general to all persons, and therefore every Christian may lawfully shun apparent danger: yet the same is particular, in regard of circumstances of time and place. For though all may fly, yet there be some places and times wherein men may not use that liberty, as shall appear afterwards.

The second reason is taken from the example of many worthy men recorded in Scripture. *Isaac* the Patriarch fled from the presence of his brother *Esau* into Haran, to *Laban*, *Gen*. 27. and againe, from thence to the land of his fathers, *Gen*. 31. *Moses*, after hee had slaine the Egyptian, fled out of Egypt into Madian, where hee lived 40. yeares, *Exod*. 2. And this was no rash flight, but a worke of faith, *Heb*. 11. 27. *Obadiah* the Governour of *Achiz* house hid as hundred men of the Lords Prophets, by hiding in a cave, and fed them with bread & water, when the King would have destroyed them. 1 *King*. 18. 13. *Elisha* being in feare of his life, fled from *Iehu*.

into Mount Horeb, 1 *King*. 19. 3. Again, in the new Testament, our Saviour Christ being in danger withdrew himselfe, *Iohn* 10. 39. and that finally times, till the hour of his passion was come. *Paul*, when the Jewes took council together to kill him, was let downe by the brethren in a basket through a wall in *Damascus*, *Act*. 9. 25. And when the Grecians went about to slay him, hee was brought by the brethren to Cesarea, and sent to Tarsus, *vers*. 29. 30. Again, being in danger, hee used Christian policy to save himselfe. For by saying he was a Pharisee, hee made a division between his accusers, the Pharisees & Sadducees, and so escaped, *Act*. 23. 6, 7. And if that were lawfull for him to do, then is it also lawfull for a man by flight to save himselfe, in case of danger, whether he be a private man, or a Pastor.

Yet for the better clearing of the Answer, some allegations to the contrary are to be examined.

Object. I. Persecution is a good thing, and that which is good may not be eschewed. *Answe.* Good things are of two sorts. Some are simply good, in and by themselves; as virtues, and all morall duties: and these are not to be eschewed. Some againe are good onely in some respects. Of this sort are things indifferent, which be neither commanded nor forbidden, but are good or evill, in respect of circumstances. And these may be eschewed, unless we know that they be good for us. Now persecution being of this kinde, that is to say, not simply good, but only by accident, may be avoided; because no man can say that it is good or bad for him.

Object. II. Persecution is sent of God, for the trial and good of his Church. *Answe.* First, evill things sent of God may be avoided, if hee shewes a meane or way, how they may be avoided. For example: God sendeth sickness, famine, the plague, and sword: hee sends also meane, and remedies for the preventing and removing of them, as Physicke, and food, &c. And these we may lawfully use for the said purposes: and in like manner may persecution be avoided, if God offer meane of escape. Secondly, there is a two-fold will of God, his revealed & his secret will. By his revealed will he hath appointed, that in case of present danger, when meane of escape be offered, they may be used. Now because they that are lawfully assured of Gods revealed will, therefore in obedience therunto, they use the meane to save themselves from danger. As for his secret will, because it is unknowne, and therefore uncertaine unto us, we may not rashly presume thereof, and against his expresse will refuse the meane offered, but use them rather, till God reveale the contrary.

Object. III. To flee in persecution is a kinde of deniall of Christ and against confession: hee therefore that flies, seems to make no confession, but rather to deny Christ.

Answe. Christian confession is double, open

or implicit. Open confession is, when a man boldly confesseth his faith before the Adversarie, even to the death. This is the greatest and highest degree of confession, and in the holy Martyrs in former times continued, even to the losse of their lives, undergoing the punishment of death, inflicted upon them by the Adversaries of Christ Jesus, for the maintenance of the truth. Implicit is, when a man to keepe his Religion, is content to forsake his country, friends, and goods. This is a second degree, inferior to the former, and yet it is a true Confession, acceptable to God. And under this kinde comes flight in persecution. Whence it appears, that lawfull flight in times of danger is no deniall of Christ, nor yet against confession. For sometimes it pleases God to call men to profess his name openly, by suffering; sometimes againe, not openly by suffering, but by flying; and this latter way, though it be not so high a degree as is the former, yet it is in deed and in truth, in the measure, a true profession of Christ, and pleasing unto God.

Object. IV. Our Saviour Christ commands us, *Feare not them that can kill the body*, *Mat*. 10. 28. Now if a man must not feare them, then hee must not flee.

Answe. The text speaketh not of all feare, but of such feare as tendeth to Apostasie, and causeth men to renounce faith and good conscience. Again, it speaks of that feare, whereby man teareth man more than God. Thirdly, it speaks of such feare, as by which a man is urged to tempt God, by doing some thing that is repugnant to his will, and that out of his calling. Now when the Question is of flight in persecution, we understand not such a flight as tendeth to Apostasie, or argueth the feare of man more than of God, or that is repugnant to Gods will; but that alone, whereby we use the meane offered, according to his appointment; lest wee should seeme to tempt him, and bring upon our selves unnecessary danger. And thus the first part of the Question is answered.

Se. 2.

The second is concerning the time, when a man may flye, Minister, or other? And for better resolution thereof, we are to remember, that there be eight Conditions required in Christian flight, especially that which pertained to the Minister.

The first is, if there be no hope of doing good by his abode in that place where the persecution is. But while hee conceives any hope of doing good, by teaching, preaching, or otherwise, hee may not flee. Thus the Minister shall easily discern in Christs wisdom. To this purpose *Paul*, *Act*. 18. *vers*. 10. having a while preached at Corinth, and finding that the Jewes detested him and his ministry, intended a present departure thence. But the Lord appearing unto him by night in a vision warned him to stay: for (saith he)

I have much people in this city: that is, many that are to be converted, and brought unto the faith. Every Minister in his place must have a special care of furthering Gods kingdom, whether it be by flying, or not flying.

The second condition. Consideration must be had, whether the persecution be *personall*, or *publike*. Personall is that which is directed against this or that mans person. Publike, which is raised against the whole Church. If it be directed against the person of the Pastor, he may use his liberty. For it may be that his flight will bring peace to the Church.

But what if the people will not suffer him to flee? *Ans.* They should be so farre from hindring of him in this case, that they ought rather to succour and relieve him. Thus, when *Demetrius* had raised a tumult against *Paul*, under pretence of *Diana*, and hee would have presented himselfe unto the people, in the common place; the disciples suffered him not, *Act. 19. 30.* And what care they had of his preservation, the same ought the people to have of their Pastor, in case of like perill. But if the persecution be common to the whole Church, then he is not to fly. For it is necessary, at such times especially, that those which are strong should support and confirme the weak.

The third Condition. If there be in the Pastor a moderation of minde. For he must take heed of these two extremities, that hee bee neither overcome with excessive feare, nor through overmuch confidence, run headlong into apparent danger. And that he may avoid these extremities, hee must first pray to God for wisdom, courage, and confidence: and secondly, use the consent and advice of the Church, for his direction in this behalfe: that all things may be done in wisdom.

The fourth condition of lawfull flight is, that the Minister withdraw himselfe only for a time, and not utterly forsake his charge, and calling. Yea, if hee be principally ayimed at in the persecution, he may lawfully go apart; and it is the duty of the Church also, to see him conveyed away in safety, till the persecution be over. And thus doing, hee neither forsakes the Church, nor his calling; but only useth the means of his preservation, for the keeping of faith and a good conscience. This warrant our Saviour gives to his Apostles, *Mat. 10. 23. When they persecute you in one city, flee into another.* The end of that Commandment was, that the Apostles might preserve themselves in safety, till they had preached the Gospel to all the cities of Israel, as the next words doe declare.

The fifth Condition. If after due triall and examination, we finde not himselfe sufficiently armed with strength to resist or beare the extreme. For then he may retire himselfe into some places of safety, where he may live to the glory of God, keeping faith and a good conscience.

The sixth Condition is: If hee be expelled, or banished by the Magistrate, though the cause bee unjust. For tojection is simply to bee yeelded to the punishments and corrections of Magistrates, though wee doe not always tender obedience to their Commandements.

The seventh is, If God offer a lawfull means and way of escape; and doth (as it were) open a doore, and give just opportunity to flee. In this case not to flee (especially if hee have not strength sufficient to stand out) is a tempting of God.

The eighth condition. If the danger be not only suspected, furnished, and scarce afeare off; but certain and present. Otherwise the Pastor falls into the sinne of *Isaiah*, who forecaasted dangers in his calling, and therefore punished them by flying to *Lavium*.

These Conditions being observed, it may bee lawfull both for Pastor and people to flee in times of persecution.

Secl. 3.

In the next place it may bee demanded, When a Pastor, or other may not flee?

For answer hereunto, the signes of unlawfull flight are to bee considered, and they are principally foure.

The first is, when God puts into a mans heart the Spirit of courage and fortitude, whereby hee is resolved to abide, and stand out against the force of all enemies. Thus *Paul*, *Act. 20. 22.* went bound in the spirit to *Ierusalem*. Where, though he knew that bonds and afflictions did abide for him, yet he would not be dissuaded, but uttered these words of resolution, *I passe not as all, neither is my life dear unto my selfe, so that I may fulfill my course with joy, & the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.* This motion of the Spirit is not ordinary, yet in the time of hot persecution it hath been found in many worthy instruments of Gods glory, as may be seene in the histories of sundry Martyrs, in the dayes of *Queene Mary*. But one especially, of whom I was credibly informed; that having this motion, to stand out, and yet flying; for that very act, felt such a tug in his conscience, that hee could never have peace till death.

The second signe is, when a mans imprisonment, and under the custody of the Magistrate. For then hee is not to flee, because hee must in all his sufferings obey the Magistrate.

Here a Question is moved. Whether a man that is imprisoned may breake prison?

To this Popish Schoole-men answer, that hee may, if the cause of his imprisonment bee unjust. And suitable to this assertion, is the Common practice of Papists. Wee on the contrary say, and that truly, that no man violating in durance, may use any unlawfull or violent meanes to escape, for we may not at any hand resist the Magistrate in our sufferings. Servants are commanded to subject themselves

When a man may not flee.

selves with patience, unto the unjust corrections of their masters, *1 Pet. 2. 19.* And this reason is given; *For it is thankworthy, if a man for conscience toward God endure griefe, suffering wrongfully.* The Apostles being in prison, used no meanes to deliver themselves; but when the Angell of the Lord had opened the prison doores, then they came forth, and not before, *Act. 5. 19.* And that which *Peter* and the other Apostles did, must Pastors and other men also doe in the like case, for religions like.

The third signe. When a man is bound by his calling and ministration, so as in it hee may glorifie God, and doe good to the Church by preaching; then hee must not flee. For the duties of a mans calling must bee preferred before any worldly thing whatsoever, whether body, goods, friends, or life, &c.

The fourth signe. When God in his providence cuts off all lawfull meanes and wayes of flying; hee doth then (as it were) bid that man stay and abide: I say, lawfull meanes, because we may not use those that are unlawfull, but rather rest contented, and reigne over selves wholly to Gods will and pleasure. We must not doe any evil, that good may come thereof; and of two evils, not only not the lesse, but neither of both is to be chosen. So much of Confession.

CHAP. XIII.

Of an Oath.

The sixth Head of Gods worship, is an Oath: concerning which, three Questions are to be handled.

I. What an oath is?

II. How an oath is to be taken?

III. How farre forth it bindeth, and is to be kept?

Secl. 1.

I. Question.

What is an Oath?

Ans. An Oath is a religious necessity confirmation of things doubtful, by calling on God to be a witness of truth, and a revenger of falsehood.

First, I call it a Confirmation: for so the holy Ghost speaketh, *An Oath for confirmation is among men an end of all strife.* *1 Ti. 6. 16.*

Secondly, I terme it a religious confirmation, because an Oath is a part of Gods religion and worship. Yea, it is sometimes put for the whole worship of God; *Esa. 49. 18.* *In that day shall they swear by the Lords name: that is, they shall worship the true God.*

Thirdly, I adde a necessary confirmation, because an oath is never to be used, in way of

The nature of an Oath.

confirmation, but only in case of nicere necessity. For when all other humane proofes doe faile, then it is lawfull to fetch testimony from heaven, and to make God himselfe our witness. In this case alone, and never else it is lawfull to use an Oath.

Fourthly, I say, in which God is called upon, as a witness of the truth, and a revenger of falsehood. This is added in the last place, because herein alone stands the forme and life of an Oath, that in things doubtful we call God as a witness of truth, and a just revenger of the contrary. There bee sundry kinds of confirmation, as the affirmation, the asseveration, and the obtestation. And by this Clause, an Oath is distinguished from them all: because in it we call upon God to give witness to the thing avouched, but in the other three we doe not.

Now touching this last point of the forme and life of an Oath, three Questions are to be answered, for the better clearing of the whole doctrine.

I. Question. Whether an Oath taken by creatures, be a true oath, and to be kept?

Ans. An Oath by creatures, is an Oath, though unlawfull. For though there be not in it a direct invocation of God for witness, yet when wee call the creature to give testimony, we doe then indirectly call upon God, because hee is seene in them, and looke how many creatures there be in the world, so many signes are they of Gods presence. This answer Christ himselfe maketh, *Mat. 23. 21. 22.* *Hee that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon, that is, by God himselfe.*

II. Question. Whether an oath by false gods be a true oath or no? for example: the oath of the Turke by *Mahomet*, the oath of *Laban* by the gods of *Machor*, that is, by his Idols: when as in them there is no invocation of the true God of heaven and earth.

I answer, as before, though it be not a lawfull oath, yet it is in value and effect an oath. For though that thing be a false god indeed, by which it be taken, yet it is the true God, in the opinion of him that sweareth. Thus *Mahomet* is to the Turke in stead of the true God, and is honoured of him as God: and therefore his oath by *Mahomet* is a true oath. Thus when *Laban* in the covenant that hee made with *Jacob*, sweareth by the feare of his father *Isaac*, and *Laban* by the Idols of *Nachor*; *Jacob* accepted the oath which was tendered to him in the name of a false god; which he would not have done, if it had not beene an oath at all. And hence the Cause is plain, that swearing by a false god is an oath, and therefore bindeth the swearer in conscience, though it be unlawfully taken.

III. Question. If in every oath God ought to be cited as a witness, how then can God swear by himselfe, seeing none can witness unto him?

Ans.

Ans. This description of an oath whereby the creature sweareth, includes not that oath whereby God sweareth. For the end why God sweareth is, to bind himselfe (as it were) with a bond unto man, whereby hee would have man to repute him a liar, and no God, if hee failes and keeps not his promise. Thus the Lord sweareth in his wrath, *Heb. 3. 11. If they shall enter into my rest.* The words of the oath are to be understood with this clause, *Ass. &c.* then let me be holden as no God, or as a false God. And in this manner is God said to swear, when he manifesteth to man that hee is content to be counted no God, if that which hee avoucheth by oath bee not performed.

Furthermore, in every oath there be foure distinct things. First, an Asseveration of the truth; which should be avouched, though there were no oath taken. Secondly, a confession or the omnipotent presence, wisdom, justice, and truth of God; whereby we acknowledge, that he is the searcher and knower of the heart; yea, that he is both witness, judge, and revenger of falsehood and lying. Thirdly, Prayer and invocation, whereby God is called upon, to give testimonie to the conscience of him that sweareth, that he speaks nothing but the truth. These two actions of Confession and Invocation doe make an oath to bee no lesse a true and proper part of Gods worship, than prayer it selfe. Fourthly, Imprecation, in which a man acknowledging God the just revenger of a lie, bindes himselfe to punishment, if hee shall swear falsely, or speake an untruth wittingly or willingly.

Now though these be the distinct parts of an Oath, yet all of them are not expressed in the forme of every oath; but sometimes one, sometimes two of the principall, and the other concealed, but yet alwaies understood. For example: the Prophet *Jeremie* teacheth the people of *Israel* a forme of swearing, *Thou shalt sweare the Lords oath, Jer. 4. 2.* In which there is expresse only the second part, Confession, and in that, the rest are to be understood. Again, the words of *Ruth to Naomi, Ruth. 1. 7. The Lord doe for me, and more also, if ought be dead he depart me and thee, are only an invocation, in which the other parts are implied. So the oath which God maketh, Heb. 3. 11. If they shall enter into my rest, is expresse only by Imprecation, and the other parts understood, though they be not mentioned. In common speech betwene man and man, it is usually avouched, (though in it wickedly.) *If hee saith thus or thus, let me be changed; would I were dead, I would I might never move hence, &c.* Now this avouchment, howsoever it may be taken, is indeed a forme of swearing, in value and force all one with the oath of God, when he saith, *If they enter into my rest, let me be no God, but a deceiver.**

Sometimes two parts of the four are expressed, and the rest understood: *2 Cor. 1. 23.*

A. Now I call God to record upon my soul. Here in vocation with Imprecation is uttered in speech, and the other two conceived in the minde. By these particulars, wee see it usual in Scripture, to propound formes of swearing by expresseing some one or two particular parts in stead of the rest; yet so as the parts concealed be all understood; for otherwise the oath is not formall and entire.

Sec. 2.

II. Question.

How an oath is to be taken in a good and godly manner?

For the answering hereof, two Rules are to be remembered.

The first Rule. He that will take an Oath by the name of God, must swear in truth, in judgement, in righteousness, *Jer. 4. 2.* These three vertues are required in a lawfull Oath.

First, that he be made in truth. And we must know that there is a double truth; the one of the thing spoken the other of the mind wherein it is conceived. Truth of the thing is, when a mans speech is framed according to the thing as it is indeed, or as neere as possibly may be, and that because God is truth it selfe. This is called by Schoolemen, *Logical verity.* Sometimes by reason of mens frailtie, the truth is wanting, because we know not things as they are. The truth of the minde is, when a man speaks or swears as he thinketh, or is in conscience perswaded of the thing; and this the Schoolemen terme *Moral verity.* Now though the first of these two be wanting, yet the latter must necessarily be in an oath, lest we fall into perjury.

The second vertue is *Judgement*, that is, prudence or wisdom. This judgement requires discretion and consideration, principally of five things. First, of the thing in question which is to be confirmed. Secondly, of the nature of the oath that is taken. Thirdly, of the minde and true meaning of him that sweareth. Fourthly, of the particular circumstances, of time, place, and persons, when, where, and before whom he sweareth. Fifthly, of the eveue or issue of the oath. All these are duly to be regarded, that we swear not rashly or unadvisedly.

The third is *Justice*, wherein also care must be had of two things. First, that the point to be confirmed be lawfull. And it is then lawfull, when it may stand with pietie and charitie. Secondly, that the occasions of taking the oath be also just; and they be chiefly foure. 1. When it may further Gods glory and worship, or serve to prove some doctrine of salvation, in whole, or in part. 2. When it may tend to the furtherance of brotherly love, or to the preservation of our neighbours life, goods, or good name: or further, to the confirmation

firmation of some league, covenant, or contract made betwene parties upon good ground, and for good and necessary purposes. III. When it serveth to relieve a mans owne private needfull; as when one swears to maintain his owne good name, goods, or life; to confirme his owne faith and truth in contracts. An example hereof wee have in *Paul*, who to confirme the *Romines* in the perswasion of his love and care of them, *1. Cor. 9. 3. 4. I have sworn by the life of Christ, that I will not cease to pray for you, &c.* And againe, to keepe his owne credit and good name among the *Jewes*, *1. Cor. 9. 3. 4. I have sworn by the life of Christ, that I will not cease to pray for you, &c.* And againe, to keepe his owne credit and good name among the *Jewes*, *1. Cor. 9. 3. 4. I have sworn by the life of Christ, that I will not cease to pray for you, &c.*

First, that the oath be ministered lawfully, not against pietie or charitie. Secondly, hee which takes an oath tendered by the Magistrate, must swear according to the minde and meaning of the Magistrate, who exalts the oath, and not according to his owne private intent. Thirdly, hee must not swear ambiguously, but in a simple sense, so as the words of his mouth may be agreeable with that which he conceiveth in his heart, as *Psalm. 15. 2.* And whatsoever oath is taken without observation of these Caveats, the same is not taken in truth, but in fraud and deceit. Popish teachers affirme, that in some cases they may swear in a doubtful meaning. And this they practise in time of danger, when being convicted before the Magistrate, and examined, they answer *Yea* in word, and conceive a negation, or *Ne* in their mindes. A practice most impious, and flit against this excellent Rule of the Prophet, that a man should swear in truth, judgement, and justice.

The second Rule is, That the forme in which the oath is propounded, must be a plain, simple, and direct forme, wherein God is directly called to witness. For his worship is directly to be given to him; and therefore the oath also being an Invocation of his name, and a part of his worship, is directly to be made.

That the meaning of this Rule may the better appeare, one question is to be answered; Whether in the forme of an oath, a man may not swear directly by creatures, and indirectly by God?

Most of the Popish sort, and some Protestants hold that hee may. But the truth is otherwise. *I say unto you (saith our Saviour) swear not in all, neither by heaven, nor by the earth, nor by thy head, &c. Math. 5. 34.* In which words, hee forbids all indirect oaths whereby men swear indirectly by creatures, and directly by God: for so did the Pharisees. Again, if a man might swear by creatures, and conceal the name of God, it would

diminish his Majesty and authority, and much deceit might be used: for the swearer might say that hee swore not, but only used an obtestation.

Against this it is objected. 1. That *Joseph* swore by the life of *Pharaoh*, *Gen. 41. 25.* wherefore it may seeme that oaths by creatures are not unlawfull. *Ans.* First, it may be said, that *Joseph* sinned in so swearing: for therein hee imitated the *Egyptians*, who swore by the life of their King. Secondly, it may be answered, that *Joseph* doth only make an asseveration, and not an oath.

Object. 1. h. The church in the Canticles takes an oath by the creatures, *Can. 2. 7. I charge you daughters of Jerusalem, by the rose and by the haiden of the field, &c.* *Ans.* It is no oath, but an obtestation; whereby the church calls the creatures to witness, her earnest affection to Christ. The like is made by *Moses*, *Deut. 32. 19.* when he saith, *I call heaven and earth to record against you this day.* And by *Paul* in his charge to *Timothee*, *1. Tim. 5. 21. I charge thee before the Lord, before the Lord, and the life of the creature, there is no swearing, but a kind of obtestation, or summing up of the creatures as witnesses. And there is great difference betwene an oath and an obtestation. In the Obtestation, there is no more but a calling of the creature to give testimonie, the matter being already apparent and manifest. But in an Oath, where the matter is not so manifest, God is made not only a witness, but also a judge and revenger.*

Object. II. h. *Saint Paul* sweareth by his rejoicing in Christ, *1. Cor. 15. 31.* which rejoicing was a created passion, or a creature. *Ans.* That was also an obtestation, or a word of avouchment and asseveration; and not an oath. For it is all one as if he had said thus, My sorrows and afflictions which I endure for Christ would testify (if they could speake) that as certainly as I rejoyce in Christ, so certainly I died daily.

Object. IV. *Abigail* swears to *David* by the creature; *As the Lord liveth, and as the souls liveth, 1 Sam. 25. 26.* *Ans.* The former part of her speech may be called an oath, but the latter is only an obtestation, or earnest avouchment joined with an oath.

Now, although it be no sort lawfull to swear by creatures, yet when a man sweareth directly by God, he may name the creatures in way and terme of an oath; especially if hee make them as his parties and pieces, let before God, that in any in justice be revenged upon him in them, if hee lie and sweareth not a truth.

Sec. 3.

III. Question.

How farre forth doth an Oath binde, and is to be kept?

The

The answer to this Question is large, and therefore for order sake I distinguish it into two parts; and first I will shew when an oath binds; secondly, when it bindeth not.

For the first; an Oath taken of things certain, lawful, and possible, is to be kept, yea and binds always, though it be rendered even to our enemies. To this purpose God hath given speciall commandment in sundry places, *Numb. 30. 3. Whosoever sweareth an oath to bind his soul by a bond, he shall not break his word, but shall do according to all that proceeds out of his mouth: Matth. 5. 33. Thou shalt not forswear thy selfe, but shalt performe thine oathes unto the Lord: Exod. 20. 7. Thou shalt not take the name of the Lord thy God in vaine; that is, lightly and rashly. But Gods name is taken in vaine, when an oath made of things lawful and possible is not kept. David at the humble request of *Shimei*, (who had before cursed him) pardons his fault for the time, and swears to him that hee should not dye, *1 Sam. 19. 23. David made conscience of this oath, knowing himselfe to be bound thereby, and therefore till his death he kept it; only he charged Salomon not to count him innocent, 1 King. 2. 9.**

Now for the better clearing of the answer, we are to consider foure particular cases touching this point.

I. *Case.* What if a man take an oath by false gods, whether is hee bound to keepe it yea or no?

Ans. He is, and the reasons are these. First, from the like. There was a question among the Scribes and Pharisees, *Mat. 23. 16.* whether a man swearing by the creature were a debter or no? The Pharisees taught, that if a man swore by creatures, the oath did not binde: But Christ, *verf. 20.* affirmeth, that he that swears by the Temple, or by the Altar, or by heaven, swears by God indirectly, and so takes an oath, though not a lawfull oath, and thereupon remains bound and is a debter: now by proportion hee that swears by false gods, swears by God indirectly, because the false God is in the opinion of him that swears, a true God, and to his oath bindeth, and is to be kept. Secondly, *Abraham* accepteth the oath that *Abimelech* tendereth unto him in the name of a false God, *Gen. 21. 23.* So doth *Jacob* accept of the oath made unto him by *Laban*, *Gen. 31. 53.* which they could not have done, if their oathes had not bene sufficient bonds to binde them to observance and performance.

It will be said, Hee that admits of an oath by an Idoll, doth communicate in the sinne of him that sweareth. *Ans.* In case of necessity, a man may admit of such an oath without sin. A poore man being in extreme want, borroweth of an utterer upon interest: it is sinne to the utterer to take it, but it is not so in the poore man, who is compelled by the utterer to give interest: Thus the poore man

doth use well the iniquitie of the utterer. So it is in an oath: A godly man may well use and take benefit by the wicked oathes of idolaters, so farre forth as they shall serve for the ratifying and confirming of lawfull covenants.

II. *Case.* If a man take an oath, and afterward endure hurt or damage by it, whether is he then bound to keepe his oath or no?

Ans. If the losse be but temporarie and private, (the oath being made of a thing lawfull) it must be endured. For *David* reckoneth it among the properties of a good man, *That he sweareth and changeth not, though it be to his hurt, Psal. 15. 4.*

And here a difference is to be made between a promissory oath, and a single promise. A single promise may be reversed by the will and consent of him to whom it is made, but a promise made by an oath is to be kept, though losses and hindrances ensue thereupon. For the reverence we beare to the name of God used in the oath, ought to be of greater force with us, than any private hindrance or inconvenience which may befall us upon the performance of the same.

III. *Case.* Whether doth an oath binde conscience, whereunto a man is drawne by fraud and subtiltie?

Ans. If the oath be of things lawfull and possible, it bindeth and is to be kept, though we were induced to it by deceit. *Isma* deceived by the Gibeonites, was brought to make covenant of peace with them, and to bind it by an oath: now perceiving after three daies, that they had wrought it by craft, he would not touch them in reverence of the oath that he had taken, *Iosh. 9. 18. 19. 20.* And about 300. yeares after, when *Saul* had slaine certaine of the Gibeonites, the Israelites for that fault were punished with three yeares famine, which could not bee stayed, till seven persons of *Sauls* house were hanged upon *Gibeah*, *2 Sam. 21.*

IV. *Case.* What if a man take an oath by feare and compulsion, is he to keepe it yea or no? For example; A man falling into the hands of thieves, for the safety of his life is urged to take a solemne oath, that he will fetch and deliver them some portion of money, and withall never discloase the parties. The oath being thus taken, the Question is, whether he be bound to keepe it.

Ans. Some Divines are of opinion that the oath is to be kept, and some say no: but generally it is answered that it must be kept, because this feare did not abolish the consent of his will. But if it be alleged, that in so doing he shall hurt the common-wealth: Answer is made, that if he doe not sweare secretly, hee may in probability bring greater damage to the weale publike, in depriving it of a member by the losse of his owne life. But it will be said, by this means he maintains a theft.

Ans. Be it so: yet he remains excusable, because

cause that was not his intent, but only to preserve his owne life to the good of the Common-wealth.

Thus the most and best Divines doe hold. But for my part I leave it in suspence; though it seemes in likelihood that the partie which sweares silence, doth after a sort maintaine theft, and communicate with the sinne of the robber: and further gives occasion, that others may fall into the like hazard and jeopardie of their lives. And so much of the first part of the Answer.

The second part of the Answer to this third maine Question follows: namely, to shew when an oath bindeth not. An oath doth not binde in six cases.

I. When it is against the word of God, and tends to the maintenance of sinne. The reason is, because when God will not have an oath to binde, it must not binde. For an oath must be a bond of iniquitie. Hereupon *David* having sworne a rash oath, to destroy *Nabal* and his house, and being stayed from it by the Lord in the meanes of *Abigail*, he praileth God in this manner: *Blessed bee the Lord God of Israel, which sent thee this day to meet me, and blessed be thy counsell, and blessed be thou which hast kept me this day from committing blood, 1 Sam. 25. 32. 33.*

II. If it be made against the wholesome lawes of the Common-wealth; because every soule must be subject to the higher powers, *Rom. 13. 1.*

III. If it be taken of such persons as want reason; as of children, mad-men, or fooles; because they know not what they sweare, and there can be no binding of conscience, when he that sweareth wanteth reason to discern what he doth.

IV. If it be made by those who are under the tuition of their superiours, and have no power to binde themselves; as by children which are under the government of their Parents: For these are part of their parents goods; and therefore not fit to undertake an oath without their consent. Neither are they to chuse a calling, or make any contract of themselves, but only by the direction and advice of their parents, though some of the Popish sort doe erroneously teach, that a child may binde himselfe by oath, to become a Monk of this or that order, without consent of parents.

V. If it be made of things impossible: for then it is a vaine oath.

VI. If at the first it were lawfull, and afterward become impossible and unlawfull. For such oathes God himselfe may be said to reverse. Thus if a man binde himselfe by oath to live in single life without marriage, and after findes that God hath not given him the gift of continencie, in this case his oath becomes impossible to be kept, and therefore being reversed by God, and becoming unlawfull, it may be broken without impietie.

To these six, the Papists adde two other. The first, when the oath is made upon custome. And they put this example; If two men going out of a doore, or over a bridge, the one sweares by God that he will not goe first, likewise sweares the other: yet at the last after contention, one of them goes first. In this case, saies the Papist, the oath binde not. *Ans.* Custome cannot make that which is sinne to be no sinne, or perjurie to be no perjurie: but rather doubles the sinne, and makes it above measure more vile and abominable; and they that give themselves to this usual and customeable swearing, cannot but oftentimes become guiltie of this perjurie.

The second Case is, when the Superiour power, that is, the Pope or other inferior Bishops give order to the contrary, by relaxation or dispensation. *Ans.* It is false. For in every lawfull oath there is a double bond, one of man to man, the other of man to God. Now if in the oath taken, man were only obliged to man, the oath might be dispensable by man: But seeing man when he sweareth to man, sweareth also to God, and thereby is immediately bound to God himselfe, hence it followeth, that an oath taken cannot have release from any creature. Therefore our Saviour Christs commandment is, *Thou shalt not forswear thy selfe, but shalt performe thy oaths: to whom? to the Lord, Mat. 5. 33.* And the oath that passed betweene *David* and *Jonathan*, is called *the Lords oath*, *2 Sam. 21. 7.* and *1 Sam. 20. 8.* God will have the oath to binde, as long as seemeth good unto him, yea and ease binding when it pleaseth him. And that which himselfe binde: h, or will have to be bound, no creature can loose: *The things which God hath coupled, let no man separate, Mat. 19. 6.* And herein the Pope shewes himselfe to bee Antichrist, in that he challengeth power to dispense with a lawfull oath, made without error or deceit, of things honest and possible.

Out of this answer, another Question may be resolved, namely, when doth a man commit Perjurie.

Ans. I. When a man sweareth that which he knowes to be false. II. When he sweareth that which hee means not to doe. III. When he sweareth to doe a thing, which hee also means to doe, yet afterwards doth it not. In these three, the not performing of an oath made is flat perjurie.

That we may yet be informed concerning the sinne of Perjurie, one Question of moment is to be skanned. In Societies and Corporations, there be Lawes and Orders, to the keeping whereof, every one admitted to an office takes a corporall oath: Afterward it falls out upon occasion, that hee breaks some of the said Statutes: The Question is, whether he be not in this case perjured?

Ans. Statutes are of two sorts. Some are principall or fundamentall, which serve to maintain the state of that body or corporatio.

Others

Others lesse principall or mixt, that serve for order or decency. In the statutes principall, the law-maker intends obedience simply; and therefore they are necessary to be kept. But in the lesse principall, hee exacts not obedience simply, but either obedience or the penaltie; because the penaltie is as much beneficiall to the state of that body, as the other. The breach of the former makes a man guilty of perjury; but it is otherwise in the latter, to bee it the delinquent partie bee content to beate the mulct, if it be imposed. Thus students and others belonging to such societies, may in some sort excuse themselves from the sinne of perjury, though not from all faults, in breaking some of the lesse local statutes, els we could live in any society without perjury.

Yet one more Question is propounded touching perjury, whether a man may exact an oath of him whom hee feares or knows will forswear himselfe? *Answer.* A private man must not; but a Magistrate may, if the partie offer to take his oath, (not being urged thereto,) and be first admonished of the grievousness of the said sinne of perjury. In the execution of Civill Justice, Magistrates must not stay upon mens finnes: *Moses* expected not the Israellites repentance for their idolatry; but presently proceeded unto punishment. Neither must the publike good or the Common-wealth be hindered, upon the likelihood or suspicion of a mans perjury.

CHAP. I.

Of Vowes.

THe seventh head of the Outward worship of God is concerning a vow. All the Questions whereof may be reduced to these foure.

I. Question.

What is a Vow?

Answer. A vow is a promise made to God of things lawfull and possible. I call it a promise, to distinguish it from a single purpose. For a purpose may be changed, but a vow lawfully made cannot. Again, there is great difference between these two: for in a vow, there is first a purpose to doe a thing: secondly, a binding of our selves to doe that we purpose. For this cause I terme it a promise, because it is a purpose with a bond, without which there can be no vow made.

In the next place I adde a promise made to God; not to Saint, Angel, or Man. The reasons are these. First, a vow is properly the worke of the heart consisting in a purpose. Now God alone knowes the heart, and he alone is able to discern of the purpose and intent of the

A same: which no Angel, Saint, or other creature can possibly doe. Secondly, when the vow is made, none can punish and take revenge of the breach thereof, but God. Thirdly, in the old Testament, the Jews never vowed but to God; because the vow was a part of Gods worship: *Deut. 23. 22. When thou shalt vow a vow unto the Lord thy God, thou shalt not be slacke to pay it, for the Lord thy God will surely require it of thee, and so it should be some unto thee.* Whereby this way, we may take notice of the superciliousness of the Popish Church, that maketh vowes to Saints and Angels, which is in effect to make them gods, and to worship them as the Jewes worshipp'd God in the old Testament.

II. Question.

Whether a vow be now in the new Testament, any part of Religion or Gods worship?

The answer is threefold.

First, if a vow be taken for a promise of moral obedience; the answer is, that a vow is indeed the worship of God, and so shall bee to the end of the world. For as God (for his part) promiseth mercie in the covenant of grace; so we in Baptisme doe make a vow and promise of obedience to him in all his commandments; and therefore *Peter* calleth Baptisme a stipulation, that is, the promise of good conscience to God. This promise once made in Baptisme is renewed so oft as wee come to the Lords Supper, and further continued in the daily spirituall exercises of Invocation and Repentance.

But it may be said, wee are already bound to the obedience of the Law, by order of divine Justice; therefore wee cannot further binde our selves. *Answer.* He that is bound by God, may also binde himselfe. *David*, though he was bound by God in conscience, to keepe the Law, yet he binde himselfe freely by oath to helpe his owne weaknesse, and to keepe himselfe from falling, when he saith: *I have sworn and will performe it, that I will keepe thy righteous judgements, Psa. 119. vers. 106.* and the same bond is no lesse necessary and behoofull for us, if wee consider how prone and readie we are to fall from the worship of God.

The second answer. If a vow be taken for a promise of some ceremoniall dutie, as of Sacrifices and Oblations, or of giving house, lands, and goods to the Temple, then wee must put a difference between the Old Testament and the New. In the Old Testament, the vow of such duties was part of Gods worship, but in the New it is not, and that for these Reasons.

First, the Jewish ceremonies were to the Jewes a part of Gods worship, but to us Gentiles they are not, considering they are all in Christ abolished, and none of them doe now

stand

stand in force by Gods Law to us. Thus the Passover was a ceremonie, or service appointed by God to bee observed of the Israelites and their posteritie, *Exod. 12. 24. 25.* and therefore food as a part of Gods worship to them for a perpetuall ordinance. But to us in the new Testament, both it and other Legall ceremonies are abrogated, and we have onely two Sacraments to be administred and received, as scales of the promises of God, and parts of his worship, baptism, and the Supper of the Lord.

Secondly, that which is not commended unto us by God, in the name of worship, is no worship to us. Now the ceremonies of the Jewes are no where commended unto us in that name; and therefore it is a vaine thing for any man to vow the observation thereof.

Thirdly, vowes of ceremoniall duties did in a peculiar manner, and upon special respects, pertaine to the Jewes. Hereupon, when they vowed house, lands, goods, &c. to the use of the Temple, this they did, as being the Lords Tenants, of whom alone they held their possessions: and hereby they acknowledged, and also testified their Homages and Services due unto him. And this particular respect concerneth not the Church and people of the new Testament: whence it followeth, that they are not tied by the same bond to performe worship unto God by the vowes of ceremonies, gifts, oblations, and sacrifices.

The third and last part of the Answer. If a vow be taken for a promise of some bodily and outward worke or exercise, as fasting, giving of Almes, abstaining from certain meats and drincks, &c. then it is not any part of Gods worship, but onely an helpe, stay, and furtherance of the same. For first, we have liberty of conscience in Christ, to use, or not to use all indifferent things. Now Gods worship is not a thing of that nature, but absolutely necessary. Secondly, *Paul*, *1 Tim. 4. 8.* affirmeth, that bodily exercise profiteth little, but godlinesse is profitable for all things: in which words he opposeth godlinesse to bodily exercise; and therefore godlinesse, or the worship of God, consisteth not in them.

But the words of *David* are alleaged to the contrary, *Psal. 76. 11. Vow and performe unto the Lord your God.* Where we have a double command, one to make vowes, another to pay them. To which I answer: first, *David* speaketh of the vow of all morall duties, then the Commandement concerneth every man, because the thing commanded is a part of Gods worship. For it is as much as he had said, Vow thankfull obedience unto God, and performe it. Again, if the place bee meant of the vow of ceremoniall duties, then it is a Commandement peculiar to the Old Testament, and so binde the Jewes only: howbeit not all of them, but only such as had just cause to make a vow: for otherwise they had liberty to abstaine from vowings, *Deut. 23. 22. When*

A *thou abstainest from vowings, it shall be no sin unto thee.* Of one of these two kinds must the place alleaged necessarily be understood, and not of the third, which is of bodily exercise: for then it should reverse Christian libertie in the use of things indifferent, which no commandement can doe.

By light of this Answer, wee may discern the error of the Popish Church, which maketh vowes a part of religion and the worship of God. Nay further, it teacheth that some vowes; as namely those of Povertie, Continencie, Regular Obedience to this or that Order, are workes of merit and supererogation, tending to a state of perfection, even in this life; and deserving a further degree of glory in heaven, than the workes of the Morall Law.

III. Question.

When a Vow made doth binde, and when not?

Before I give answer to the Question, I will lay downe this Ground.

In making of a Lawfull Vow, foure Conditions are to be observed.

The first concernes the person of him that voweth, that hee bee a fit person. His person may be discerned by two things: First, if he be at his owne libertie, (as touching the things whereof hee makes his vow,) and not under the government of a superior. Thus in the old Testament, if a daughter had made a vow without the consent or allowance of her father, it might not stand in fecht, *Numb. 30. 4. 5.* Secondly, if the party keepe himselfe within the compasse of his calling generall and particular. Hence it followeth, that vowes of going a Pilgrimage, to worship this or that idoll, in this or that place, for example, *Saint James of Compostella* and the Lady of *Lanret*, &c. are utterly unlawfull, because such persons by this practice doe leave their calling and condition of life, and take upon them a calling not warranted by the Lord.

The second Condition is concerning the matter of a Vow. It must be Lawfull, Possible, and Acceptable to God. Hereupon it follows that there bee foure things which cannot bee the matter of a Vow. The first is sinne. Thus the Jewes bound themselves with a Vow, that they would neither eat nor drinke, till they had killed *Paul*, *Act. 23. 12. 14.* This their vow was nothing else but a threatening of God himselfe, and therefore utterly unlawfull. Secondly, trifles, and light matters, as when a man voweth not to take up a straw or such like. And this is a plaine mocking of God. Thirdly, things impossible, as to fly, or to goe on foot to Jerusalem. Fourthly, things meetely necessary; as to die, which cannot be avoided.

The third is touching the Forme of a Vow. It must bee voluntary, and free. And

that

that it may be so, three things are necessarily required. First, that it be made in judgement, that is, with reason and deliberation. Next, that it be done with consent of will. And thirdly, with liberty of conscience.

Hence it appears, that the Vowes of children, mad-men, and fooles, or such as are taken upon rashnesse, or constraint; also the vow of perpetuall abstinence from things *impure* indifferent, are all utterly unlawful; for the first four are not done upon judgement, the next without due consideration, and the last are greatly prejudiciall to Christian liberty.

The fourth concerns the End; which is not to bee a part of Gods worship, but only a stay and prop to further and help in the same. Now there be three particular ends of a vow. First, to shew our selves thankfull to God for blessings received: secondly, to prevent sinne to come, by keeping sobriety and moderation: thirdly, to preserve and increase our faith, prayer, repentance, and obedience.

This Ground being laid, the Answer to the Question propounded is this: When in vowing we observe the conditions pre-requized, the vow is lawfull, and consequently bindes the party vowing, so as if hee keepe it not, he dishonoureth God. But when the said conditions doe not concur in the action of vowing, it becomes unlawfull, and the party remains free, and not bound to performance.

Here by the way a Question of some moment is made; Whether *Iephre* upon his Vow did offer his Daughter in sacrifice or no? considering that it is plaine, even by the light of nature, as also by the doctrine before taught, that a man is bound by the vow which he maketh.

This Question admitteth sundry answers, according to the divers opinions and judgements of men, upon the place written, *Judges 11. 39.* And my purpose is not to examine that which others have brought in way of resolution, but briefly to deliver that which I take to bee the truth. I answer therefore, that *Iephre* did not offer his daughter in sacrifice upon his vow; but only dedicated her unto God, after the manner of the Nazarites, to the end of her daies, to lead her life apart in a single estate. The truth of this answer will appear by these reasons:

First, in the 37. verse of the Chapter, the daughter of *Iephre* craves leave of her father to goe apart into the mountains, for two months space, to bewaile her Virginity. Where it may be observed, that she went not to deplore the losse of her life, but her future estate and condition, because there was (upon her fathers vow) to live a perpetuall single life. And why? Surely because (as the text saith, v. 39.) shee had not knowen a man; and it was accounted a curse in *Judea*, for a woman alwayes to live unmarried.

Secondly, in the last verse it is said in our common English translation, that the daughters of *Israel* wept yeare by yeare, *Iament* the daughter of *Iephre*; but I take it, it may be as well, or better translated out of the Hebrew, *they went* to *talk* or *confer* with her, and so to comfort her; and that this interpretation may, not seeme strange, the very same word is observed in this sense, *Judges 5. 1.* that they shall *talk* or *confer* of the righteousnesse of the Lord. Now if they went yeare by yeare to comfort her, then she was not put to death.

Thirdly, *Iephre* is commended by the holy Ghost, for the excellency of his faith; and that out of the same history. Now the commendation of his faith, and the unnatural murder of his daughter, cannot stand together. But it will be said, that *Iephre* vowed, that whatsoever came out of his doores to meet him should be the Lords, and he would offer it for a burnt offering, verse 31. Answer. The words may more truly be read thus; *or I will offer it in sacrifice*; and the meaning of the vow was this: That thing which first meeteth me, if it be a thing to be sacrificed, I will sacrifice it; if not, I will dedicate it to the Lord. For it seemes to consist of two parts, whereof the latter is coupled to the former, by a disjunctive conjunction, as the Grammarians speake. In this manner the word itselfe-where taken, so as it may either way be expounded. In the fourth Commandement, *Exodus 20. vers. 10.* in our common translation it is read, *thou and thy sonne, and thy daughter*; but out of the Hebrew it may be translated either *and or*.

It will be said againe, that *Iephre* rent his cloathes, because his daughter met him, when hee returned from the victory. Answer. That was in regard of her vowed virginity, which was a curse among the Jewes. And besides, he had but one daughter, and by this means of sacrificing her, all hope of posterity after him was cut off.

But it seemes that Monasticall vowes of virginity by this example are lawfull. Answer. Indeed the custome of vowing virginity became in those dayes, but they thought it not a state of perfection, but rather an estate of misery, as may appear, in that he rent his cloathes when he met him; and the daughters of *Israel* went to comfort her, as being now in a wofull and miserable estate.

Upon these reasons I conclude, that *Iephre* did not offer up his daughter in sacrifice, but only set her apart, to live a single life, to the honour and service of God. And *Iephre* might know, even by the light of nature, that it was a sinne to vow his daughters death, and a double sinne to kill her.

IV. Question.

whether Monasticall or Monkish vowes binde or no?

To

*Le-thannoth
Sonus expounded
by the Hebrew
Doctors,
handed in *Iud.*
11. 40.

*Ierban-
na. *Heb.* 11. 31.

To this the Papists answer affirmatively, placing the greatest part of their Religion, in practice and observance of these vowes.

That we may know them the better, they are in number three. The first is the vow of continency, whereby a man renounceth Marriage for ever, and voweth unto God perpetuall virginity. The second, of Voluntary Poverty, which is, when a man gives over all property of his goods, and bindes himselfe to live by begging. The third is, of Regular obedience, when a man resignes himselfe in conscience to be ruled by another, and to keepe some devised order, in all actions and duties pertaining to religion.

Now the Question being, whether these vowes binde or no? I answer in a word, they doe not, and that for these reasons.

First, they are flat against the law of God, which I make manifest in the particulars. The vow of perpetuall chastitie is expressly against commandment, *1 Cor. 7. 9.* *If they cannot abstaine, let them marry: for it is better to marry than to burne.* To this text the Papists answer, three wayes.

First, they say that this place of Scripture is only a divine permission, and not a Commandement: we reply againe directly, that it is a plaine Commandement. For the intent of the holy Ghost in that text, and in the whole chapter is, to ordaine a necessary remedie for incontinencie, which *Paul* calls *burning*, and for the avoiding of fornication, which brings destruction to the soule. And for that purpose, he speaks not in permitting manner, but in imperative termes, *Let them marry.*

Secondly, they answer, that the words concerne only incontinent persons, that commit fornication. Wee on the other side asseme, that they are not only given to them that live incontinently, but to all persons, which are subject to *burning*, which *burning* may be without incontinency.

For the better understanding whereof, let it be considered, that there be three distinct degrees of lust in man. The first is, when the temptation is first received into the minde. The second, when the same temptation prevaleth, though with some resistance and trouble of the minde and conscience, which also (though no outward offence as yet follow) is a degree of burning. The third is, when the temptation so farre prevaleth, that the heart and will is overcome, and the duties of religion for the time utterly hindered. This is the highest and worst kinde of burning. And if we consider these degrees well, it will easily appear, that there may be burning, without incontinent living.

Thirdly, they answer, that this text speaks of those persons alone that are free, not of those who are bound from marriage by some vow. Wee contrariwise asseme and hold, that the words are general, and plainly directed to all persons bound by vow or

otherwise; and that appears by verse 35 where he saith, *I speak not this to angle you in a snare.* These words do shew, what *Pauls* mind was, touching the vow of perpetuall virginity: For he leaves every man according to Gods ordinance, to his owne liberty, willing none by vow to binde himselfe from the use thereof.

Now for the vow of Regular Obedience, that also is against the word of God, *1 Cor. 7. 27.* *I have bought with a price, I want not the servants of men.* Where the Apostle forbids us to subject our hearts and consciences to the lawes and ordinances of men, in matters of Religion; and consequently overthrowes the vow of Regular obedience. For in that man bindes himselfe to be ruled (in all things belonging to Gods worship) according to the will and pleasure of his Superiour, yes, to eat drinke, sleepe, to be clothed, &c. according to a certaine rule given and prescribed by him; whereas in regard of conscience we are bound only unto God.

Lastly, the vow of voluntary Poverty is also a plaine abuse of Gods owne ordinance and appointment, *Deut. 15. 5.* *that there should be no begger in Israel.*

But it may seeme, that this law is not perpetual. For in the New Testament we read, that there were beggers, as namely one that was laid at the gate of the Temple, daily to aske almes, *Act. 3. Anf.* This Law neither was, nor is now abrogated by God, but the observation of it (at that time, and since) was much neglected. And the neglect of provision for the poore is the cause of begging; and the vow of perpetuall poverty still remains as a manifest breach of Gods holy ordinance, notwithstanding any thing that may be pretended to the contrary.

1. The second reason followes. Monkish vowes, as they are against Gods Commandement, so are they also against the Libertie of Conscience, which we have by Christ touching the use of the creatures, and ordinances of God; as riches, marriage, meats, drinkes and apparel. *Stand fast,* saith the Apostle, *in the liberty wherewith Christ hath made us free,* *Gal. 5. 1.* Again, *Let no man judge you in meat, or in drink, or in respect of holy dayes.* *Col. 2. 16.* In these places there is granted unto man, a free use of all things indifferent, so it be not in case of offence.

Now in Monkish vowes, those things which God hath made indifferent, and put in our liberty, are made necessary: whereas no ordinance of man, can make things simply necessary, and parts of Gods worship, which hee himselfe hath made indifferent, and left free to the will of man. And hence it was, that the forbidding of meats and marriage were termed by the Apostle, *The doctrine of devils,* *1 Tim. 4. 1.*

But (will some say) doth not the civill Magistrate in our Common-wealth forbid the

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the use of some means? *Ans.* He doth. But by his Commandment he takes not away the liberty that we have in the use of things indifferent, but doth onely moderate it for the common good, which he may lawfully.

111. The third reason. Some of them are out of the power and ability of him that voweth: as the vow of perpetuall chastity in single life. For our Saviour saith, *All men cannot receive this word, but they to whom it is given.* *Matth. 19. 11.* that is, Continency is a gift of God, whereof all men are not capable, but those onely to whom he giveth it, when, and as long as it pleaseth him: neither is it denied unto some because they will not, but because they are not able.

Against this the Papist objecteth, that wee may receive any good gift of God, if we pray for it: for Christ hath said, *Aske, and ye shall receive.* *Mat. 7. 7.* And it is false. Gods gifts are of two sorts: some are common to all that beleve, and necessary to salvation: as faith, repentance, obedience, the feare of God. Some againe are special gifts not given to all, nor needfull to salvation, but peculiar onely to some: as health, continency, single life, &c. Now the promise of our Saviour, *Aske and ye shall receive,* is meant of things necessary to salvation, and not of particular and special gifts. For some may pray for them, and yet never receive them. Thus *Paul* praised thine, that the prick in his flesh, the messenger of Satan, might be removed from him, yet hee was not heard, nor his petition granted. And why? because that which he prayed for was not a common gift necessary to salvation, but a special grace, for the time of the temptation, wherewith hee was presently assaulted: whereupon Answer was given, *My grace is sufficient for thee.*

And hence wee learne in what manner to aske things at the hands of God, when wee pray. Such as are necessary to salvation, wee may aske absolutely and simply: but things that are less necessary, with this condition: If it may stand with the good will and pleasure of God.

Again, the Papist alleageth an example of two married persons: the one whereof being smitten by the hand of God with the dead palsey, the other must needs pray for the gift of continency. *Ans.* In this case a married partie may aske it, and by Gods mercy obtaine it, because now there remains unto him or her no other remedy. But it is not so with single persons, considering that they have another remedy, which is marriage: therefore they may not looke, or hope to obtaine such a gift.

Thirdly, they say God hath given to all men sufficient aid and strength, that if they will use the means, they may have the gift of chastity. For sufficient grace is given to all, though not effectually. *Ans.* It is false: there is neither sufficient, nor effectually grace given to all, to live a single life: but it is a rare and special gift

given onely to some, *Paul*, to *Timothy*, with *young women*, not to endeavour to forbear, when they have not the gift, but in want thereof to marry. *1 Tim. 5. 14.* Where he takes it for granted, that they had no such power given them of God, to live in perpetuall chastity though they would.

IV. The fourth reason. Popish vows doe abolish that order which God hath set in the society of mankind, to wit that men should not onely serve him in the duties of the first Table, but in the duties of the second, by serving of men. *Gal. 5. 13. By love serve one another.* Again, *Rom. 13. 10. love is called the fulfilling of the Law:* because the law of God is practised, not apart by it selfe, but in and with the love of our neighbour. From this order it followeth, that every man beside the generall calling of a Christian must have some particular kind of life, in the which he must walke, and therein doe service to men: which if hee refuse to doe, he must not eat, according to the *Apostles* Rule, *1 Tim. 3. 10.*

Now these vows make a separation betwixt these two: for they bring men into a generall calling, but they utterly frustrate and make void the particular and the duties of it: so as a man keeping them cannot bee serviceable to man, either in Church or common-wealth. Besides, by the vow of poverie, the *Apostles* rule is disannulled, *1 Tim. 5. 16.* which is, that if a man be able to maintaine himselfe, or have any kindred able to doe it, hee should not bee chargeable to the Church: and so there might bee sufficient Almes to them that are truly poore.

V. The fifth Reason. They bring in againe Judaisme: for Jewish Religion by Gods appointment stood in bodily rites, and outward ceremonies, actions, and gestures, yea in outward things, as garments, meates, drinkes. And their rule was, *touch not, taste not:* from all which we are wholly freed by Christ.

VI. Sixtly, these vows are idolatrous and superstitious: for they are made and observed with an opinion of Gods worship of merit, & of the state of perfection, whereas nothing can be made Gods worship, but that which himselfe commandeth. And bodily exercises are unprofitable, as *Paul* saith, and therefore they cannot be meritorious. And further to dreame of a state of perfection beyond the Law of God is to make the Law it selfe imperfect: whereas contrariwise, the Law of the Lord is perfect, righteous, pure, *Psalm. 19. 7. 8.*

VII. Lastly, these vows are against the preservation of nature: for by them, specially that of perpetuall chastity, men are brought to destroy even their owne bodies and lives, which they are bound to preserve and maintaine, *Eph. 5. 29. No man ever yet hated his owne flesh, but nourisheth and cherisheth it.* The *Apostle*, even in his daies, noted it as a fault in a voluntary Religion, that was then taken up by some, that for the maintenance thereof,

thereof, they spared not their owne bodies, *Col. 2. 23.* And like unto this is the practice of the Popish Votaries, which tendeth to the ruine and overthrow of nature and life it selfe.

These be the reasons. In the next place wee are to consider the Allegations that are commonly made in the favour and defence of Popish Vows.

And first it is objected: In the Old Testament, Vows were a part of Gods worship: therefore they are so to be holden in the New. *Ans.* There is great difference betwixt them. For first, they had their warrant out of Gods word: these have not so many, there be expresse testimonies of Scripture against these vows.

Secondly, in their vows there was alwayes right referred to superiours; to reverse them, if they liked them not. But in Monasticall vows all right is taken from superiours. For children are permitted to vow, and their promises must stand against Parents consent. And wives (according to Popish doctrine) may vow against the expresse consent of their husbands.

Thirdly, they were not perpetuall, but ceased with the ceremoniall law: But these are supposed to have a perpetuall equitie, that must continue till the end of the world.

Secondly, they alleage that which is written, *Matth. 19. 12. Some have made themselves chaste for the kingdom of heaven.* *Ans.* The meaning of the text is not, that some have vowed single life, but that there are some who being assured that they have the gift of continency, upon that gift, doe endeavour to maintain their present estate, that so they may the better serve God, and advance his kingdom both in themselves and others.

Thirdly, they object, *1 Tim. 5. 12.* where *Paul* speaks of certaine young women, which have damnation, because they have broken their first faith: that is, (as they interpret it) their vow of single life. *Answer.* The words are not to be understood of the faith of the vow; but either of that faith and promise, which was made to God in their Baptisme, or the faith and promise of service and releeve to be performed to the poore: and for the breach of either of these, they may be said to incurre damnation.

Fourthly, they say Christ himselfe was a begger, and therefore why may not wee also be beggers? *Ans.* Though Christ was poore, yet was hee no begger. For he kept a family, and had a treasure: *Judas* was the steward of his family, and bare the bagge, *John 13. 29.* Again, there is mention made of 300. pence, *John 6. 7.* which in likelihood was in the bag that *Judas* kept: yea, of the money which he had, the Disciples are said to buy meat, *John 4. 8.* And though it were granted, that Christ was a begger, yet it followed not, that wee should be so. For his poverie was expiatory, and part of his sufferings. So saith the Apo-

stle, He being rich, for our sakes became poore, that we through his poverie might be made rich. *2 Cor. 8. 9.*

Fifthly, they alleage, that the Disciples forsooke all, and lived in poverie: and thus was ample propounded for our imitation. *Ans.* They forsooke all indeed, yet how? not for ever, but for a time; and that not by vow, but only in affection and disposition of their hearts. For after they had forsaken all, we read, that they came to their nets and boats againe, *John 21. 3.* Again, the *Apostle Paul* speaks of himselfe and the rest, when he saith, *Have we not power to leade about a wife being a Sister?* *1 Cor. 9. 5.* By which it is plain, that they put off away their wives.

Sixtly, *Matth. 19. 21. If thou wilt be perfect (saith Christ to the young man) sell all that thou hast, and give to the poore, & thou shalt have treasure in heaven, and come and follow me.* Here (saith the Papist) our Saviour describeth perpetuall poverie by expresse counsell.

Ans. The words are not counsell, but a special Commandment of trials, directed to this young man. And the end of it was, to discover unto him his secret pride and hypocrisy, in that he boasted, that he had kept all the commandments, when as indeed hee knew not what they meant.

Lastly, they object the example of the Rechabites, who according to the Commandment of their father *Ionadab*, would drinke no wine, nor dwell in houses, nor build, nor plant, nor sow, *1er. 35. 8. 10.* and the Lord approoveth their practice. *Ans.* They did obey their fathers command in these things, as being things indifferent, but not as parts of Gods worship, in the doing whereof they placed Religion. And they obeyed it carefully, for this end, that they might inure themselves unto hardship. Secondly, in their obedience touching these things, stood not by any vow, much lesse was it perpetuall. For then they should have observed all the things which they vowed equally, which they did not; for they dispensed with their fathers voluntary injunction for dwelling in tents, and as we read, *ver. 11. They came up for feare of the Chaldeans: that were in the land, and dwelt at Jerusalem.*

And so much touching Popish Vows, whereof to conclude this may be said: That they are all but a meere will-worship, standing upon no ground or warrant of Gods Word, and therefore of no force to bind the consciences of men, but are to bee holden as they are in truth wicked and abominable.

CHAP. XV.

Of fasting.

The eighth Head of the outward worship of God is fasting.

By Fasting I understand the Religious Fast, which is joyned with the duties of Religion; and namely, the exercises of Prayer and Humiliation. Touching it, there are three principall Questions to be handled in their order.

I. Question.

What is a Religious Fast?

Ans. It is a voluntary and extraordinary abstinence, taken up for a religious end: what this end is, we shall see afterward.

First, I call it *voluntary*, because the time and particular manner of Fasting is not imposed or determined, but left free to our owne liberty. Again, I terme it *extraordinary*, to distinguish it from ordinary Fasting, which stands in the practice of temperance and sobriety, whereby the appetite is restrained in the use of meats and drinks, that it doe not exceed moderation. Now this kinde of fast is to be used of all Christians at all times: whereas the extraordinary is not daily and ordinarily to be practised, but upon speciall occasions, and at speciall times, inasmuch as it is a more strict and severe abstinence than the other.

II. Question.

How a Religious Fast is to be observed?

Ans. For the observation of it, three things are required.

I. A just and weighty cause.

II. A right manner.

III. Right ends.

Sect. 1.

Fasting is then to be used, when a just and weighty cause or occasion thereof is offered. There be two just causes of a fast.

The first is, when some judgement of God hangs over our heads, whether it be publique, as Famine, Pestilence, the Sword, destruction, &c. or private. The Prophet *Isa* in the name of the Lord, calls the Jewes to a straight and solemn fast, and that upon this just occasion, because the Lord had sent a great dearth upon the land, *Isa* 2. 14, 15. &c. *After* and her company fasted when she had heard news of the intended destruction of the Jewes, *Ezra* 4. 16. The people of Ninive, which were not Jewes, but foreigners in regard of the Covenant, when the Prophet came, and denounced destruction unto them for their sins, they gave themselves generally to fasting and prayer, *Jon* 3. 5. 8.

The second cause of fasting is, when wee are to sue and begge by prayer to God for some speciall blessing, or for the supply of some great want. Thus when *Daniel* desired to obtaine the deliverance of the children of Israel out of captivity in Babylon, he gave himselfe to fasting, *Dan* 10. 3. Thus Christ fasted, and spent the whole night in prayer

unto God, before hee chose his twelve Apostles, *Luk* 6. 12. And in like manner, *Paul* and *Silas* when they were to found and plant Churches, used prayer and fasting, *Act* 14. 23. because in these matters of so great importance, they looked for speciall direction from God himselfe. Lastly, *Anna*, that mee might bee more fervent in prayer, fasted night and day in the Temple, *Luk* 2. 37.

Sect. 2.

The second point is the right manner of fasting, which stands in three things.

The first is abstinence from meat and drinke: for therein consisteth the very nature of a fast: and if that be wanting, it is no fast at all. Thus *Ezra* commanding the Jewes to fast for her, bids them neither eat nor drinke for three daies, *Ezra* 4. 16.

The second is an abstinence from all delights, which may any way cheere and refresh nature. In this sort *Daniel* fasted three whole weekes of dayes, abstaining from all pleasant bread, flesh, wine, and ointments, *Dan* 10. 3. So when *David* fasted, it is said that he lay all the night upon the earth, that he neither washed, nor annointed himselfe, nor changed his apparel, *2 Sam* 12. 16. 20. In the solemn fast of the Jewes, the bridegroome and bride must come out of their chambers, *Isa* 2. 15, 16. By these places it is manifest, that in a true fast there is required not onely abstinence from meat and drinke, but from all delights, recreations, and other things that might refresh the nature of man. By this the Popish fasting is justly reprov'd: wherein though men are enjoyned to abstaine from flesh, yet there is given liberty to use other delicacies.

The third thing in the manner of a fast is, so farre forth to abstaine from meat, and other delights, as the body may be thereby afflicted. *Ezra* proclaimes a fast, and he gives a reason thereof, that himselfe and the people might afflict themselves, *Ezra* 8. 2. this afflicting of a mans selfe is expounded by *Paul*, *1 Cor* 9. 27. where he saith, *I beat downe my body, and bring it into subjection*. Now though wee must humble and afflict our bodies by fasting, yet wee ought not to weaken, abolish, or destroy nature, or do that whereby the strength of nature may be taken away. For such afflicting is forbidden, *Col* 2. 23. And contrariwise, we are commanded by Christ to pray for *daily bread*, that is, such food as is fit to sustaine our substance: and therefore we may not by such exercises overthrow the same.

Yet for the better understanding of the manner of fasting, three Questions are to bee answered.

I. Question. How long the Fast must continue?

Ans. The beginning and end of a Fast is left unto our libertie. But it is to long to be kept, as the principall actions of the fast, that

is, humiliation and prayer, doe continue. And though the beginning and end thereof bee free to us, yet it is most meet and convenient that solemn fasts should begin in the Morning, and last till the Evening. This was the usuall custome of the Church in the old Testament.

II. Question. Whether in the day of a solemn fast a man may eat any thing or no? and if he may, what? and how often?

Answer. We may eat, and that (if need require) once or twice. Yet here wee must take with us two caveats. First, concerning the quantity of our meat: it must be lesse than ordinary, and onely that which is necessary to preserve nature, and no more: for if it be otherwise, we abolish our fast. Secondly, concerning the quality of that we eat: it must not be dainty and pleasant, but the meaneest food, and such as hath least delightfullnesse and delicacy in it. Thus *Daniel* fasted for three weekes of daies, from morning to evening: in which time he eat but a small quantitie of meat, and that which was none of the daintiest, *Dan* 10. 3.

These caveats observed, a man may lawfully take some sustenance, even in the time of a solemn fast. For there is no kinde of meat but may then be eaten, quantity and quality being observed. In the old Testament, no cleane beast was forbidden to be eaten in the day of a fast. And in the new, *1 Timothy*, *Paul*, *1 Tim* 4. 15. all things are pure. And therefore of God stands in meats and drinke, in righteousness, peace, and joy in the holy Ghost.

III. Question. Whether all persons are bound to keepe the forme prescribed, in the day of the solemn fast?

Ans. All that are able and can abstaine are bound. Yet because Gods worship standeth in eating or in not eating, some persons are here exempted.

First, all those that are weake, as children, aged persons, and those that are sickly. Secondly, they that by reason of the constitution of their bodies, doe find themselves unfit to pray, and heare the word cheerfully, when their stomacks are empty. These persons may eat in the day of a solemn fast, so that they observe the caveats before remembered. It is not with us in these countries, as it was with the Jewes: They could, at one, two, or three daies together, without any inconvenience; we cannot doe the like. And the reason is plaine. Men that live in these hot countries have cold stomacks, and so may fast the longer, but in colder climates, such as ours is in respect of theirs, men being of hotter stomacks, are not able to continue fasting so long as they.

Sect. 3.

The third point is, concerning the right ends of a religious fast, and they are foure.

The first is, to suppress the flesh, that is, to

bring the body, and to the bodily lulls into subjection to the will and word of God. By eating and drinking the bodie is made heavey, the heart oppressed, the senses dull, and the whole man unfit for the duties of humiliation, prayer, and hearing of the word, *Luk* 21. 24. That therefore this unfitness may be taken away, not only the body it selfe, but the unruly lusts of the flesh are to bee mortified and subdued, by this exercise of fasting.

The second end is, to stir up our devotion, and to confirme the attention of our mindes in hearing and in prayer. To this purpose in the Scripture fasting and prayer are for the most part, if not alwaies, joyned together, because when the stomacke is full, the body and minde are lesse able to doe any good dutie; and contrariwise, when abstinence is used, the heart is lighter, the affections in better order, the whole man more quicke and lively in the service of God. For this very cause *Anna* is said to worship God night and day with fasting and prayer, *Luk* 2. 37. And the intent of the holy Ghost there is to commend her for the fervencie of her prayer, which the testified, in that by such exercises she stirred up and increased the attention of her minde.

The third end is, to testifie thee, humilitie and contrition of our hearts, that is to say, our inward sorrow and griefe for sinne, and our repentance and effectually turning unto God. Without this end, the fast is but a vaine ceremony. And therefore the Prophet *Esa* calls upon the people to turne unto the Lord with all their hearts, with fasting, weeping, and mourning: so rem their hearts and not their garments, &c. *Isa* 2. 12, 13. The Prophet *Esa* in like manner reproveth the Jewes, because when they fasted they would afflict their souls for a day, and bow downe their heads as a bulrush, and lie downe in sackcloth and ashes; but made no conscience to turne from their evil waies, *Esa* 58. 5, 6. Therefore their outward humiliation was but hypocrisie.

The fourth end of a fast is to admonish us of our guiltinesse before the Lord, and to put us in minde of the acknowledgement of our sinne, whereby we become unworthy of any blessing, gift, or mercy, yea, unworthy to goe upon the ground, to breathe in the aire, to eat, drinke, sleepe, or enjoy any other benefit. In a word, that we have deserved by our sinnes all the plagues and punishments threatened in the Law against sinners. The Malefactor in the day of Affliction cannot give greater testimonie of the true confession of his guiltinesse, than by coming before the Judge with the rope about his necke; neither can we bring a more notable signe of our true humiliation before God, than by coming before him in the day of the solemn fast, with open confession and proclamation of our guiltinesse, both of sinne and punishment. Hence it was, that in the fast of Ninive, not onely men, but even the beasts were forbidden to feed or drinke

WATER

Rom. 14. 17.

The right ends of fasting.

water; for this very end, that the Ninevites might acknowledge their sins to be so great, and heinous in the sight of God, that in regard thereof, not onely the reasonable creatures themselves, but also the beasts of the field, for their sakes, were unworthy of life and nourishment.

III. Question.

whether Popish Fasts be lawfull, and approved of God?

Ans. They are wicked, and therefore neither approved of God, nor to be observed by man, and that for three speciall causes.

First, the patrons and maintainers of them doe appoint set times of fasting, which are necessary to be kept, upon paine of mortall sinne. And abstinence from flesh (with them) is made a matter of conscience. Now to prescribe set times necessarily to be observed, is contrarie to that libertie which the Church of God and the governours thereof have for this purpose, onely upon speciall occasion. When the question was moved to our Saviour by *Iohns* Disciples, Why they and the Pharisees fasted often, whereas his fasted not, Answer was given in this manner, *Can the children of the marriage chamber mourne, as long as the bridegroome is with them? But the daies will come, when the bridegroome shall be taken away from them, and then shall they fast.* *Matth. 9. 15.* From whence we may gather, that times of fasting must be according to the times of mourning. For Christ gives them to understand, that they were to fast, as occasions of mourning were offered. As therefore there can be appointed no set time for mourning, no more can there be enjoined a set time for fasting, but must be left to the libertie of the Church, to be prescribed as God shall give occasion. Again, the Apostle reproveth the Church of Galatia, for observing set daies, and moneths, and times, and yeares, in way of Religion, *Gal. 4. 10.* *Moneths* the Hereticke is thought (in Ecclesiasticall stories) to have bin the first that made lawes of set-fasting. And the Churches of God in ancient times fasted of their owne accords freely, not enforced by law or commandment, but as time and occasion served.

It is alleged, that this doctrine seemes to challenge the Church of England of Heresie: for it appointeth and observeth set times of fast. *Ans.* Nothing lesse. For our Church injoyneeth and approveth these times, not upon necessity, or for religious sake, but for civill and politicke respects: whereas the Romish Church holds it a mortall sinne to pursue a set fast appointed, so much as till the next day following.

The second reason. They of the Church of Rome make a distinction of meats: For

they wholly forbid flesh to be eaten upon daies of fast, and allow whit-meats onely then to be used; and that of necessity. Now this difference of meats is partly impious, partly absurd and foolish.

Impious it is, because they make it for Religions sake. For since the coming of Christ, there is a libertie given to all men whatsoever, to eat of all kinds of meats without any distinction, commanding abstinence from nothing which God hath created to be received with thanksgiving. It is true indeed, we hold a difference between meat and meat, but how? not in way of religion, but in regard of temperance and health for civill and politicke uses and respects. As for the other, we rest upon the word of God, and hold it with *Paul*, a doctrine of Devils, to command forbearance of meats, in regard of conscience, *1 Tim. 4. 3.*

But to this place of *Paul* they give answer and say, that it is spoken of Hereticks, such as the Manichees, and Novatians, &c. were; that held meats in their owne nature uncleane. We on the other side reply, and say, that this text condemnes those that make meats any way uncleane. And that the Papists doe put this difference, in way of religion and conscience; as appeareth by their strict prohibitions of flesh as uncleane, and that for conscience sake. And this text they shall never be able to shift off: for it plainly condemneth any such distinction, seeing to the pure all things are pure: and every creature of God is good, and nothing to be refused, for it received with thanksgiving, *1 Tim. 4. 4.*

Furthermore, this difference of meats is also foolish. For first, the light of nature and common sense teacheth, that in such meats as they permit, there is as much delicacie, pleasure, and contentment, yea, as much (if not more) strength: for example: in some fish, fruits, and wines, as in flesh by them forbidden. Yea, *Saint Paul* ascribes flesh unto fishes, *1 Cor. 15. 39.* *There is one flesh of men, another of beasts, another of fishes.* Secondly, I call it foolish, because in their set Fasts they forbid flesh, but permit divers wines, and the doctine justifies that the Apothecaries shop can afford: whereas in a solemne fast, all meats, drinks, and all other delights, of what kinde or nature soever, are to bee forborne. For this was the practice of the Church in former times, to forbear not onely ordinarie food, but soft apparell, sweet ointments, and whatsoever it was, that served to refresh, and cheare the heart, as hath bene shewed.

The third Reason. The Church of Rome giueth to their fastings false and erroneous ends: as namely, to merit something at the hands of God thereby, to satisfie his justice for sinne, and to be true and proper parts of his worship. And that these are false and erroneous, I prove by these reasons.

First, they doe wholly frustrate the death

of Christ, which is the onely thing in the world appointed by God, to be meritorious and satisfactorie.

Secondly, Fasting of it selfe is a thing indifferent, neither good nor evil. For though it be referred to a religious end, which is the humbling of the soule; yet it is not good in it selfe, but onely in regard of the end. Neither is it any part of Gods worship, being so referred; but onely a prop and furtherance, serving (in the right use thereof) to make a man more fit for the duties of Gods service.

Thirdly, these ends if they be well considered cannot be the true ends of fasting, as will appear by this example. A begger at our doores entreates an almes, we give it, and he receives it. But will any man say, that by begging he doth merit or deserve his almes? In like manner we are all beggers that have nothing of our owne, neither food, nor raiment, nor any other blessing we doe enjoy, but all we have cometh unto us onely from God. Well, upon just occasion, we give our selves to fasting, we pray earnestly unto him for mercie, in the pardon of our sinnes. In this case, is it not great madnesse to thinke, that wee by begging mercie can merit mercie at the hands of God? But prayer (saith the Papist) as it is prayer merits nothing, but as it is a good worke. *Ans.* Prayer as it is a good worke is no other than begging: and then it is impossible, that it should bee meritorious, unless it be granted, that begging is meritorious, which cannot be.

These reasons considered; I conclude, that Popish fasts, which stand in force among them at this day, are wicked and damnable, and consequently to be abolished, if it were no more, but for the blasphemous ends which they make of them.

And thus much touching this point of Fasting, as also concerning the other Heads of Gods outward worship.

CHAP. XVI.

Of the Sabbath day.

The fourth maine Question touching man as he stands in relation to God is concerning the Time of Gods worship. Wherein certaine particular Questions are to be resolved touching the Sabbath day.

The first, and most principall of all the rest, is this;

whether it be in the liberty of the Church of God upon earth, to alter the Sabbath day from the seventh day to any other?

In answering to this Question I will not resolutely determine, but onely propound that which I thinke is most probable.

First therefore I answer negatively: That

it is not in the Churches libertie, to alter the Sabbath from the Seventh day. The reasons are these.

I Reason. The substance of the fourth commandment is unalterable. Now the sanctifying of a rest upon the seventh day is the substance of the fourth commandment. Therefore the sanctifying of the rest of the seventh day is unalterable in regard of any creature.

That the truth of this reason may appeare, two things are to be considered. First, what is changeable and temporarie in the Sabbath: and then what is morall and perpetual.

Sec. 1.

The things which are temporarie and ceremoniall in the Sabbath day are these.

I. That rigorous and precise rest prescribed to the Jewes, which stood in the straight observance of three things.

First, the Jew might not on the Sabbath goe forth, to take a journey any whither, for any matter or business of his owne. For of this there was a speciall commandment given, *Exod. 16. 29.* *Tarry every man in his place, let no man goe out of his place the seventh day:* namely, to doe any worke or business of his owne whatsoever.

Secondly, the Jew might not kindle a fire upon the Sabbath day. For so saith the Lord by *Moses*, *Thou shalt kindle no fire throughout your habitations.* *Exod. 35. 3.* It will be then said, How did they for meat and fire in winter? *Ans.* They prepared and dressed their meat the day before: as they were commanded, *Exod. 16. 24.* And for fires in winter, if they had any upon the Sabbath, it was necessary (as I suppose) that as they dressed their meat the day before, so they should then begin their fire also, which being thus begun, might bee preserued on the Sabbath.

Thirdly, the Jew might not carrie a burden. This the Lord did expressly forbid them by the Prophet *Jeremie*, *Thus saith the Lord, Carrie no burden upon the Sabbath day, neither bring them in by the gates of Jerusalem.* *Jeremie 17. vers. 11.* And *Nehemiah* charged the men of Judah, with the prohibition of the Sabbath in that kinde, *Nehemiah 13. 15, 16, 17.* In these three particulars stood the strict observance of the Jewish rest: which is altogether temporarie, and doth not concerne the times of the New Testament; because it was onely typical, the Sabbath being (in regard of that manner of rest) a signe of the most strict spirituall rest from all sinne, in thought, word, and deed, required of every true believer.

II. Again, in the Sabbath this was ceremoniall and temporarie, that it was a speciall signe betweene God and his people, of the blessings that were propounded and promised in the Covenant, *Exod. 31. 13.* And these were

What is ceremoniall in the Sabbath

were principally two. First, it was a signe of their sanctification to teach them, that as the Lord had set apart a day of rest, so he did and would sanctifie the observers thereof unto himselfe, by forgiving their sinnes, and receiving them into his favour, in & by the Medias to come. Secondly, it was ordained by God, to figure and signifie the everlasting rest of Gods children in the kingdom of heaven. Of this the Prophet *Isai* speaks, when hee saith, *that from month to month, and from Sabbath to Sabbath, all flesh shall come to worship before God.* *Esa. 66. 23.* And the author to the Hebrewes, *There remains therefore a Sabbathation, or rest to the people of God.* *Heb. 4. 9.*

III. Furthermore, this was temporarie in the Sabbath, that it was to be observed upon a set day, namely, the seventh from the Creation, and that with set rites and ceremonies. So saith *Moser*, *The seventh day is the Sabbath, Deut. 5. 14.* Again, *On the Sabbath day, yee shall offer two bundles of sheaves of wheat, and two tenth deales of fine flower, for a meat offering mingled with oyle, and ye drinke offering thereof: and ye burnt offering of every Sabbath, before the continuall burnt offering, and the drinke offering thereof.* *Numb. 28. 9. 10.*

IV. This also was Ceremoniall, that it was to be observed in remembrance of their deliverance out of *Aegypt*. Remember that thou wast a servant in the land of *Aegypt*, and the Lord thy God brought thee out thence by a mighty hand, and stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day. *Deut. 5. 15.*

Secl. 2.

Now, as there were some things temporarie and Ceremoniall in the Sabbath, so there are some things in it perpetuall and Morall: and those I take it are three especially.

First, that there should be a day of rest, in which man and beast might be refreshed after labour.

Secondly, that this day should be sanctified; that is, set apart to the worship of God. These two first are therefore morall, because they are expressly mentioned in the Commandement touching the Sabbath.

Thirdly, that a seventh day should be sanctified to an holy rest, and that this holy rest should be observed in a seventh day. I say not in this or that seventh day, but in one of the seven.

Now that this also is morall, it appears by these reasons.

First, the Sabbath of the seventh day was instituted and appointed by God in *Paradise*, before the fall of man, and the revealing of Christ; yea even then, when there was one condition of all men. This is plainly set downe in *Gen. 2.* as also in the fourth Commandement. And upon this ground it is manifest, that a Sabbath of a seventh day cannot be a Ceremoniall, considering the

ordination thereof was in time long before all Ceremonies. If it bee objected, that it was made a Ceremonie afterward: I answer, that the reason is naught. For matrimony was ordained in *Paradise*, and afterward made ceremoniall, to signifie the spirituall union betwene Christ and his Church. And yet Matrimony is perpetuall: and so is a Sabbath of a seventh day. If it be againe alleged, that God did then keepe a seventh day in his owne person, and afterward enjoined it to man by his commandement: I answer, that the institution of the Sabbath in *Paradise* consisted of two parts; Blessing, and Sanctification: and the meaning of the holy Ghost is, that God did both blesse it in regard of himselfe, because he kept it in his owne person, and hallowed it also in regard of man, by commanding it to be sanctified, and kept in performance of holy duties.

Secondly, the reasons of the fourth Commandement are general, and the equitie of them is perpetuall, and they have this end to urge the rest of a seventh day. Let them be considered in particular. The first, in these words, *Six dayes shalt thou labour.* Which some take to be a permission: as if God should have said thus; If I permit thee fix, thou shalt allow me a seventh. But they may be also taken for a commandement, injoyning labour in the six dayes; first, because they are propounded in commanding termes: secondly, because they are an exposition of the curse laid upon *Adam*, *thou shalt eat thy bread in the sweat of thy face*, namely, in the fix dayes: and thirdly, because idleness, the spoile of mankinde, is there forbidden. This being so, there must needs be a seventh day, not only of rest, to ease them that labour in the five daies, but also of an holy rest that God might be worshipped in it. The second reason is taken from Gods example: *For in six dayes he Lord made heaven and earth, &c.* That which the Lord himselfe hath done in person, the same must man doe by his commandement: But the Lord himselfe in six daies laboured, and rested the seventh: therefore man must doe the same. This reason made by God to the creature must stand in force till he reverse it, which yet he hath not done, nor doth. If then these reasons doe not only enforce a rest, and an holy rest, but a rest on the seventh day, then this rest on the seventh day is a part of the fourth Commandement: and consequently, the Church cannot alter it from the Sabbath day, because they cannot alter the substance of that Commandement which is eternall.

II. Reason. The Sabbath day in the new Testament (in all likelihood) is ryed to that which we call the Lords day, and that (as I take it) by Christ himselfe. The reasons thereof are these.

I. The Sabbath day of the new Testament is called the Lords day, *Apo. 1. 10.* Now I suppose,



suppose, (for in these points still we must goe by likelihoods) it is called the Lords day, as the last supper of Christ is called the Lords Supper, for two causes: First, as God rested the seventh day after the Creation, so Christ having ended the worke of the new creation, rested on this day from his worke of redemption. Secondly, as Christ did substitute the last Supper, in roome of the Paschever, so he substituted the first day of the weeke in roome of the Jewes Sabbath, to be a day set apart to his owne worship.

II. The Church of Corinth every first day of the weeke made a Collection for the poore, as we may see, *1 Cor. 16. 2.* and this collection for the poore in the Primitive Church followed the preaching of the Word, Prayer, and the Sacraments, as a fruit thereof, *Act. 2. v. 42.* For these be Sabbath exercises, that went alwaies together in the Apostollicall church. But it will be said, that collecting for the Saints is a matter of indifference; and may be done upon any day, as well as upon the Sabbath. To this I answer, that *Paul* commands the Corinthians to doe it, as he had ordained it in the church of *Galatia*: whereby he makes it to be an Apostollicall, and therefore a divine ordinance. Yea, that very text doth in some part manifest this much, that it is an ordinance and institution of Christ, that the first day of the weeke should be the Lords day: For *Paul* commandeth nothing, but what he had from Christ.

III. Christ and his Apostles kept the first day of the weeke as the Sabbath. For Christ rose againe the first day of the weeke, and appeared to his Disciples, *Ioh. 20. 19.* and eight daies after hee appeared againe to *Thomas*, *vers. 26.* which was the next first day of the weeke. And this hath bene the opinion of sundrie ancient Divines. * *Cyrl* upon *Iohn* sayes, that this eight day was without doubt the Lords day, and so ought to be kept, because it is likely Christ himselfe kept it holy. And the same is affirmed and taught by * *Augustine* and * *Chrysostome*. Against the Apostles also kept it. For when the Holy Ghost descended upon them, they were againe assembled upon this day, *Act. 2. v. 1.* which I prove thus. The day of Pentecost was the first day of the weeke: for the Jewes were commanded to bring a sheafe of their first fruits, the morrow after the Sabbath in the Paschever, *Levit. 23. 10. &c.* and betwixt that and Pentecost they were to reckon fifty daies. Hence it followeth, that the day of Christs resurrection, falling the morrow after the Jewes Sabbath, which is the first day of the weeke, Pentecost must needs fall on that day: and therefore the Apostles met the same day, and not they only, but also the whole Church gathered themselves together, and celebrated this day with preaching of the Word, and administration of the Sacraments, *Act. 20. 7.* And according to this institution of Christ,

and the examples of his Apostles, hath bene the constant practice of the Church, from their times until now.

IV. That which was prefigured, in that it was prefigured, was prescribed: but the Lords day was prefigured in the eighth day, wherein the children of the Jewes were circumcised: therefore it was prescribed to be kept the eighth day. Thus the ancient Fathers, by name *Cyprian* and *Augustine*, have retained and taught. Again, the day of Christs resurrection was prefigured by that day, wherein the stone which the builders refused was made the head of the corner, *Psal. 118. vers. 4.* and in that it was prefigured, it was appointed by God. For then it appeared to be true which *Peter* saith of Christ, that *God had made him both Lord and Christ.* *Act. 2. 36.* And the same may be said of the Sabbath of the new Testament; that it was in the figure preordained, and therefore limited and determined by our Saviour Christ unto the Lords day. Other reasons might be added, but they are only conjectures: these be the principall.

II. Reason. God is Lord of times and seasons, and therefore in all equity, the altering and disposing thereof is in his hands, and belongs to him alone, *Act. 1. 10. Times and seasons the Father hath kept: in his own hand.* Again, Christ is called the Lord of the Sabbath. And *Ananias*, *Epaphras* is condemned by the holy Ghost, because hee looked up on him to alter times, *Daw. 9. 5.* Besides that, *Daniel* saith, that it is God alone that changeth times and seasons, *Dan. 2. 21.* Now if it be proper unto God, as to create, so to appoint and dispose of times, then hee hath not left the same to the power of any creature. And therefore, as the knowledge thereof, so the appointment, and alteration of the same, eithers in generall, or particularly, belongs not to the Church, but is reserved to him. The Church then neither may nor can alter the Sabbath day. And this is the full part of the answer.

Secl. 2.

The second is this: if the Church had liberty to alter the Sabbath, then this alteration must be made within the compass of the weeke, to the sixth, or fifth, or fourth, or second, or third, or first day: and not to the eighth, or ninth, or tenth daies, without the compass of the weeke. The reason is plaine. The Church of the new Testament hath more knowledge and more grace, than the people of the old Testament had; and in that regard, ought to have more zeale, and greater alicurie in the worship of God than they had, that it may exceed the Jewes according to the measure of grace received. And thus the first and principall question touching the Sabbath is answered and solved.

Secl. 3.

Now, before I come to the next, let us in the meane while see and examine the Reasons that are brought against the answer, presently

* *Cyrl* lib. 1. in *Ioh.* c. 8.

* *Ad Calulianum*, *Epi. 86.*
* *ad Ananiam*, *Epi. 139.*
* *Serm. 5.*
* *de resurrectione.*

tently made. First therefore it is alleged, that in the new Testament there is no difference of dayes. For if we have or make a difference of dayes, we are in truth no better than Jewes. That there is no distinction of dayes, they prove out of two places. The first is *Coloss. 2. 16.* where the Apostle saies, *Let no man condemn you in respect of an holy day, or of the new Moone, or of the Sabbath day.* The second, *Gal. 4. 10.* where the same Apostle reproves the Galatians for observing dayes, and monthes, and times, and yeares.

To this I answer, that both the places speake of the feasts of the Jewes, and of difference of daies, that stands in force by the Jewish ceremoniall law. *Paul* to the Colossians, warns them to give no occasion to others, whereby they might justly condemn them, for observing of daies in superstitious manner, upon opinion of holinesse and necessity, as if mens consciences were bound to such observation. And he reproves the Galatians, for observing dayes (as it is likely they did) not only in the Jewish, but also in the heathenish manner. To which purpose *Paul* saith, ver. 1. *He is a friend of them.* His meaning was, because they placing their salvation (in part) in their Jewish observation of dayes, after they had beene informed touching their libertie in Christ, did thereby mixe the Gospel with the Law: And therefore hee feared, lest by that meanes Christ should become use to them unprofitable, and so his preaching to small or no purpose.

Again, they allege, *Rom. 14. 5.* where *Paul* saith, *One man esteemes one day better than another, and another man esteemeth every day alike.* In which words the Apostle blameth not them which thinke all dayes as one.

Ans. In the new Testament, all dayes be as one, in regard of the apostles thereof to the worship of God: and yet there may be difference of daies in regard of order: and this *Paul* no where condemneth. That we may the better conceive this distinction, we must consider a difference between the Jewes Sabbath and ours, which is this, That the Jewes Sabbath was both the time of the worship of God, and also a part of his worship. But the Sabbath of the new Testament, though it be a necessarie time of Gods worship, yet it is not a part thereof. It is said, that it is commanded, therefore it must needs be a part of Gods worship: I answer, it is commanded not as Gods worship for substance, but in respect of the duties of the worship, that are to be kept and performed in it. And hence it is manifest, that in regard of Gods worship, there is no difference of dayes in the new Testament, but in regard of order.

Thirdly, they object, that *Paul* kept the Jewes Sabbath, as well as the Lords day. For he and *Martha* came to *Ananias*, and went into the Synagogue on the Sabbath day, *Mat. 23. 14.* And againe, hee and *Timothy* conver-

ted *Lydia* upon the same day, *Act. 16. 13.*

Ans. The Apostle did this upon very good ground, not because hee held the observation of it as necessary as the other: but in regard of the weaknesse of the Gentiles and Jewes newly called. For the Church that consisted of such persons in those daies, was not yet fully persuaded and resolved of the Abrogation of the Jewish Sabbath: and therefore for the time, hee yielded to their weaknes, and observed it as well as the other. But afterward when they were confirmed in that point, hee forbore that liberty, and taught: the full abolishment both of it and other ceremonies.

Fourthly, *Mat. 28. 3.* *Paul* is said to come to Corinth to *Aquila* and *Priscilla*, and to worke with them in their trade of scut-making: and further it is said, that he spent in *the Synagogue every Sabbath day*; that is, on the Jewes Sabbath, and *rebuked the Jews and Grecians.* Hence it is gathered by some, that *Paul* did onely keepe the Sabbath of the Jewes, and that both on the Lords day, and on the weeke dayes, hee wrought with *Aquila* and *Priscilla*.

Ans. First, we must remember this rule, that Charitie and necessitie doe dispense with the Sabbath, and with ceremonies. If a Towne should bee on fire, or if a Citie or Countrey should bee presently assailed by the enemy, in the time of the word preached, on the Sabbath day; the preaching of the word, in these cases, must cease for a time, till by convenient helpe the fire bee quenched, and the enemy be taken, or driven backe. Now whereas *Paul* in the ordinary daies of the weeke made tents, and on the seventh too, not observing it, but the Jewes Sabbath; we must know, that hee did it upon necessity, for the salvation of the Jewes. For *Priscilla* and *Aquila* were Jewes unconverted, and Christ was not yet revealed unto them. And if *Paul* had but once named Christ, hee could have done no good among them. Yet afterward, when hee was better opportunity, at the coming of *Silas* and *Timotheus* from Macedonia, then hee could no longer contain himselfe, but *burned in the spirit, and testified to the Jewes, that Jesus was the Christ*, ver. 5. Now if there was cause why hee did not speak of Christ for the time, then was there cause also why hee did not make profession of a Sabbath. Secondly, I answer, though *Paul* did not then openly sanctifie the Sabbath; yet it is to be supposed, that hee kept it privately by himselfe, reserving some speciall time for that purpose: and the contrary cannot be shewed.

The second Question touching the Sabbath.

How the Sabbath of the New Testament is to be observed.

Ans. In observing a Sabbath of the new Testament, there are two things required: 1. Rest,

rest, and a sanctification of the same rest to an holy use. This answer is made out of the verie substance of the fourth Commandement, which is morall, and hath nothing ceremoniall in it. And the fourth Commandement (for substance) consisteth in ceasing from labour, and an holy dedication of our rest to an holy use, that is, to the worship and service of God.

Styl. 1.

Now touching the first point, the rest of the Sabbath, there are three severall opinions, whereof two are contrarie, and the third is a meane betweene both.

The first opinion is, that we are bound strictly to keepe the outward rest of the Lords day; as the Jewes were to keepe the Sabbath; and Iudic men are of this mind. But I take it, this opinion is not warrantable. For (as we said before) the Jewish manner of keeping the Sabbath in Israel is a Ceremonie. And if we bee bound to keepe it as strictly as the Jewes did, then Iudaisme must still remaine, and the Ceremoniall Law (at least in some part) must still be in force.

But in favour of this opinion it is alleged; First, that the fourth Commandement is a Law given as well to Christians, as to Jewes, and therefore it bindes both alike. *Ans.* The fourth Commandement bindeth Christians to keepe a seventh day for the Sabbath, both in respect of rest, as also in regard of sanctification thereof; but that it bindeth them to the same strict manner of keeping the rest, as it did the Jewes, we utterly deny.

Secondly, that the reasons used to enforce the Commandement doe equally binde all: therefore the Commandement it selfe. *Ans.* It is true for the dutie commanded, but not for the manner of performance. Again, the reason alleged doth not follow: for sometimes the Holy Ghost useth a reason that is perpetual, to enforce a ceremone. That *Levi* should have no part nor inheritance among his bretheren, was a ceremone commanded by God, and yet the Lord enforced it with a reason that was perpetual, namely, because himselfe was the part and inheritance of *Levi* among the children of Israel, *Num. 18. 20.*

Thirdly, that the Sabbath is a figure (to believers in the new Testament) that God is their God, and they his people, and the same it was to the Jewes: therefore the bond is as strict to the one as to the other. *Ans.* 1. Believers under the Gospel have two only signes of the Covenant: Baptisme, and the Lords Supper, and no more. 2. The Scripture restraineth the Sabbath, as a signe only to the Jewes, *It is a signe betweene me and you in your generations*, *Exod. 21. 11.* Again, *ver. 16.* *the children of Israel shall keepe the Sabbath for an everlasting covenant.* 3. The Sabbath was not a signe in the first institution in Paradise. For the covenant of grace was made after the fall of man, and the signe thereof must

needs bee appointed after it, considering that before the fall, ceremonies signifying sanctification had no place. And this is the first opinion.

The second opinion touching the rest of the Sabbath is flat contrarie to the former; namely, that on the Sabbath day, (after the publick worship of God is ended, and the Congregation dissolved) men have libertie either to give themselves to labour, or to honest pleasures and recreations. This opinion doth quite abolish one of the Commandements of the Decalogue: For it presupposeth all dayes to be alike, this only provided, that the publick worship of God bee solemnly kept. Now this may be done in any day of the weeke, and there will bee no need of appointing a set time for Gods service, if all dayes be equal, without any difference or distinction. But the fourth Commandement (for substance) is eternal, and requireth (upon paine of the curse) both rest from labour, and a setting apart of the same rest, to the duties of holinesse and religion. And if this commandment finishe both ordinary labour, then much more from pleasures and recreations.

The third and last opinion holds the meane between the two former extremities, and that I take to be the best and fittest. The substance hereof consisteth of these two conclusions.

1. That upon the Sabbath day of the new Testament, men are to rest from the ordinary labours of their callings. Thus much is commanded in the fourth Commandement. For the rest it selfe was not a Ceremone (as I said before) but the strict and precise manner of resting. Again, it is most necessarie, that Religion and the power thereof should be maintained amongst Gods people, which cannot possibly bee, unless men (at some times) set themselves apart unto it. The Student that desires learning doth not attaine unto knowledge, unless hee doe daily confesse and devote himselfe to the studie thereof. In like manner, Religion cannot be preferred and maintained in the Church, except men doe wholly and continually employ themselves in the practice of the same. Furthermore, it is the libertie that Gods Law gives to servants, yea and to beasts, that they shall not be oppressed with labour by working on the Lords day, and this libertie is grounded upon the Law of nature, and common equitie.

Here the common sort are wont to reply and say: If we must rest from the labour of our callings the whole day, we shall not be able to maintain our selves and our families. To which it may bee answered, that they which gathered Manna only in the six dayes, had as much as they that went out to gather it on the seventh day: for though some of the people went out thereon to gather, yet they found none. They therefore which take rest on the Sabbath day, must not bee distracted with needfull cares; but live by faith,

and depend upon Gods providence for meat, drinke, and cloathing. And the labour of the calling then used, when it is expressly forbidden by God, brings rather a curse with it than a blessing. Again, such persons must remember, that *godlines hath the promises of this life, and the life to come*, 1 Tim. 4. 8. and if they will *first seek the kingdom of God & his righteousness, all things necessary shall be cast unto them* in way of advantage, Mat. 6. 33. Therefore if they keepe his commandment, and rest upon the seventh day, God will in mercy give a blessing, and they shall no lesse receive from him their daily bread in, that day than in another.

II. Conclusion. In this rest fundie kinds of works may be done, and that with good conscience, principally two.

The first are works both *boly, and of present necessity*. And they are such as cannot be done before or after the Sabbath. These are likewise of two sorts. The first are those that doe necessarily pertaine to Gods worship, so as without them God cannot be worshipped. Of this kinde is the Sabbath dayes journey, *Mat. 1. 12.* allowed among the Jewes to the people to goe and heare the word preached: Thus we read that the Shunamite went ordinarily upon the Sabbath and new Moone, to the Prophets to heare him. For when she demanded leave of her husband to goe to the Prophet, he asks her, *Why wilt thou goe, seeing it is neither new Moone, nor Sabbath day*, 2 King. 4. 23. Of the same sort were the killing and dressing of sacrificed beasts in the time of the Law, whereof our Saviour saith, *Have ye not read in the Law, how that on the Sabbath dayes the Priests in the temple breake the Sabbath, and are blamelesse?* Mat. 12. 5. The next sort of works of present necessity, are those that belong immediately to the preservation of the temporall life of man and beast, or that serve to the good estate of them both. Such are workes of mercie, the watering of cattell, *Mark. 12. 11.* the drawing of a beast out of a pit, *Luke. 14. 5.* and such like.

The second kinde of workes that may be done upon the Sabbath, are workes of *Christian libertie*, out of the call of necessity. These were such as the Jewes might not doe, and yet we in the new Testament may doe them. For example; provision and dressing of meat, making fires, and carrying of burdens. Yet upon this libertie men ought not to gather that they may doe what they will, because they must cease from the ordinarie execution of the works of their callings. For the word of God giveth no such warrant; men are in this case to submit themselves to his will expressly revealed, and to use their libertie according to the same.

Here two cases are propounded.

I. Case. Whether we may not lawfully use recreations on the Sabbath day, as shooting, bowling, hunting, hawking, wrassling, &c.

Ans. I take it, we are not denied to rejoyce

and solace our selves upon this day. For to some men, at some times, recreations may be more necessary than meat, in case of weakness, for present preservation of health. And though notin that regard, yet being well used, it may be a furtherance to men in the performance of the duties of godlinesse, as well as in the duties of their calling. But this rejoycing must be such, as was the rejoycing of the Jewes, *Nehem. 8. 12.* which was only spirituall and in the Lord. For they rejoyced only for this, that they understood the Law of God that was taught them.

But as for the recreations and pastimes aforesaid, as bowling and such like, they are not at this time to be used. My reason is this: That which is the more principall and necessary, namely, labour in the execution of a mans calling, is forbidden; recreation therefore which is with labour, must cease on that day when labour ceaseth. Again, if the duties of the ordinarie vocation, otherwise lawfull and commendable, be therefore forbidden, because they destroy the rest commanded, and take up the minde, that it cannot be freely employed in the affaires of God, then much more are the works of pleasure forbidden, because they doe the same things much more, though otherwise in themselves they be not unlawfull. *Object.* Servants must have recreation, otherwise how shall they be able to worke in the weeke day? *Ans.* True, but their recreation must be granted them in the dayes of labour. For recreation pertaineth not to rest, but to labour, and is therefore used, that a man by it may be made more fit to labour.

II. Case. Whether men upon any occasion may not doe a worke of their callings, in the morning or evening of the Sabbath day, as Tradersmen for example. I answer, that they may, so be it they observe foure caveats. I. That the worke done be no scandall to any person. II. That it withdraw not the mind of the worker or any other, from sanctifying the Sabbath, either publickly or privately. III. That it be not a worke of game, but a worke of mercie, or tend to a worke of mercie. IV. That it serve for the immediate preservation of life, health, or goods. *Offite.* Thus *Elia* continued his flight from *Iezabel* many Sabbaths together, 1 King. 19. 8. And the reason is good; the Sabbath was made for man (saith Christ) that is, not for the hurt, but for the good of man. Of health, and thus our Saviour Christ visited the sicke, *Luke. 5. 3.* and cured the blinde man upon the Sabbath, *John 9. 14.* By whose example the Physician and the Chirurgeon may lawfully goe, not only to give necessary counsell, but to minister necessary physick, and do cure. Lastly, of goods which are in present danger of losing. Thus Christ would have the oxe presently pulled out of the pit, *Luke. 14. 5.* and the Ship on the shore full fraught with wares requires present helpe,

helpe, if it bee in apparent danger of sinking. Thus much concerning the first thing required in the observation of the Sabbath.

Sect. 2.

The second thing required in the hallowing of the Sabbath of the new Testament is the sanctification of rest, which is nothing else but the dedicating of it to a religious use, that it to the practise of divine worship. This sanctification is either publicke or private.

The publicke is the solemne performance of spirituall works commanded in the second and third Commandements, and tending to publicke worship. And this may be reduced to foure principall heads. I. The reading or preaching of the word, when the Minister publickly in the Congregation assembled, devoutly deliver unto the people pure and sound doctrine, and applies the same as necessarie requirerh and occasion serveth, to the edification and salvation of all and evry hearer in publicke audiente: and the people on the other side, doe reverently & attentively heare the same word read and preached.

II. The administration of the Sacraments according to Gods institution, by the Ministers of the Church lawfully called. III. Publicke prayer, wherein the Minister calleth upon the name of the Lord, and the whole Congregation in fervent affection lift up their hearts unto him; and in minde give assent to the prayers made in the name & behalfe of them. IV. Collection and giving of almes for the reliefe of the poore, whether they be captives and strangers, or those that dwell among us, the sicke, the needie, orphans and widowes, and such like. Upon these foure heads doth stand the whole publicke worship of God. For prooffe and declaration hereof read these places, *Neh. 8. 18. 2. 42. Mat. 13. 14. 15. Mat. 16. 13. Mat. 20. 7. 1 Cor. 16. 2. 2 Cor.*

Private sanctification (which serveth to answer the second opinion) stands in these things: I. That evry man in the beginning of the Sabbath, in the morning, doe privately prepare himselfe to the publicke service that followeth, by private prayer, by examination & humbling of himselfe before God, in respect of his particular sins. This the wife man exhorteth unto, when he saith, *Take heed to thy foot when thou enstrest into the house of God, Eccles. 4. 17.* and his meaning is, that before a man betakes himselfe to the publicke Congregation, there to performe service and worship unto God, hee should looke into his heart, and examine his affections & thoughts, that hee come not unprepared: which dutie, though it bee alwayes to be done, yet principally on the Sabbath day. The children of Israel rose up early in the morning on the Sabbath day, to offer up burnt offerings and peace offerings; to an Idol, *Exod. 32. 5. 6.* much more ought we, &c. And it is said of our Sa-

viour Christ, that hee rose verie early in the morning before day, and went into a solitary place to pray, and the day following was the Sabbath when hee preached in the Synagogues, *Mark. 1. 35. 19. 11.* That when the Congregation is dissolved, we spend the rest of the Sabbath in meditation and conference of the Word before preached, and of the creatures. Thus it is said of some that heard *Paul* preach, that they received the Word with all readinesse, and searched the Scriptures whether those things were so, *Acts 17. 11.* And the whole 91. Psalm is permitt that it might be a day of the Sabbath; and it containeth something but a meditation of the works of God. II. That men privately exercise themselves in the works of charitie and mercie, as in visiting the sicke, in making peace between those that are at discord, in televating the poore, in teaching and instructing the ignorant, in comforting those that are afflicted and comfortlesse, *Neh. 8. 12. 13.* Then all the people went to eat, and to drinke, and to send parts abroad to the poore, until to make great joy.

The third Question touching the Sabbath

when the Sabbath doth begin?

To this some doe answer, in the evening, and some in the morning. My answer is this, that the Sabbath of the new Testament amongst us ita begin in the morning; and so to continue till the next morning, and not in the evening till the evening.

The reason is these. I. The Sabbath it to begin when other ordinarie dayes begin, according to the order and account of the Church wherein we live. It was the practice of Christ and the Apostles. For Christ (as it hath beene thought of ancient times) consecrated the Sabbath, in that hee rose from the dead early in the morning, when the first day of the weeke began to dawne, *Matth. 28. 1.* and therefore it is fit that the Sabbath day should then begin when hee rose, for as much as it is kept in remembrance of his resurrection. The same was the practice of the Apostles. For *Acts. 20. 7.* the first day of the weeke the Jewes came together at Troas in the morning, and there *Paul* preached from that time till midnight; being the next morning to depart, having stayed there, as is plain out of the sixth verse, seven daies. In that text I note two things. First, that the night there mentioned was a part of the seventh day of *Pauls* abode at Troas. For if it were not so, then hee had stayed at least a night longer, and so more than seven daies, because he should have stayed part of another day. Secondly, that this night was a part of the Sabbath which they then kept. For the Apostle keeps it in manner of a Sabbath in the exercises of pietie and divine worship, & namely, in preaching. Yea further, he continues there till the rest was fully ended: *Hee commanded with them till the dawning*

of the day, and so departed, *verf. 1.* Besides this text, *David* luth in the Psalm of the Sabbath, that he will decree, *Gods loving kindness in the morning, & his truth in the night, Pſ. 92.* making the night following a part of the Sabbath.

Gen. 1. 5, 8, 13, &c.

Against this doctrine it is alleged, first, that the Sabbath is to begin in the evening, because in the first of *Genesis* it is said, six severall times, the evening and the morning made the first days, and so the second, and third, &c.

Ans. First, in that text, when it is said, the evening and the morning made such and such days, by the evening is understood the night, and by the morning the day, and the evening was the end of the day, and the morning the beginning of the night. This exposition is ancient, and yet in Scripture we finde not one place where the evening is put for the night.

Secondly, say they, that the collection from that place is of no force: for thus the reason must needs be framed. That which God did in appointing of dates, the same must we doe in using of them: But God in appointing of dayes, began the day at the evening, *Ergo*, &c. The consequent is false. For the cause is otherwise in the constitution of time, than it is in the use of time constituted: and there is not the same reason of things in doing, as there is of the same things in being and use. Thirdly, this did not bind the Jewes. For they in all likelihood began their Sabbaths in the morning. Indeed their solemn feasts, as the Passover and such like, began and were kept from evening to morning, as we may read, *Levit. 23. 5.* But their ordinarie Sabbath was

A kept from morning to morning. Whence it is, that *S. Matthew* calls the dawning of the first day of the weeke, the end of the Sabbath of the Jewes, *Mat. 28. 1.* and there is nothing (I take it) that can be brought to the contrary.

It is objected that *Moses* saith, *Lev. 23. 32.* From even to even shall ye celebrate your Sabbath. *Ans.* The words must be understood of the feast of reconciliation, being the tenth day of the seventh month, which was solemnized and kept from even to even. And it is called a Sabbath, because it was by speciall commandment appointed to be kept as the Sabbath day, and that in two respects. First, because it was to be kept holy by the Jewes, in humbling themselves and offering sacrifices, *verf. 37.* Secondly, because upon that day it was not lawfull to doe any servile worke upon paine of death, *verf. 25. 30.*

Again, it is alleged that *Ioseph* of Arimathea could not embalm Christ, by reason that the Sabbath was at hand, and this was the evening. I answer, that the Jewes Sabbath there meant concurred with the day of their Passover, and hence it was that their Sabbath began in the evening.

By this that hath beene said, the answer to the third Question is plaine, so wit that in the new Testament the Sabbath is to begin at the morning, and so to continue to the next morning, and not as some suppose, to begin at the even and continue till the next even. And thus much touching the speciall Questions of Gods worship, as also generally concerning those that belong to man, as he stands in relation to God.

The end of the second Booke.

THE THIRD BOOKE OF THE CASES OF CONSCIENCE, Concerning Man, as he stands in relation to Man.

C H A P. I.

Of the nature and differences of Vertue, and the order of the Questions.



Thus farre we are proceeded in the handling of two sorts of Questions, whereof some doe concerne man, as he is considered apart by himselfe, without respect to another.

Now we come by order to speake of the

D third and last head of Cases, propounded by the Conscience of man, as he stands in the second relation to man. And under this head are comprehended all those Questions of Conscience that are incident to the lives of men, and which doe belong unto man, as he is a member of some societie, whether it be the Family, the Church, or the Commonwealth.

For the better and more orderly proceeding

ding in this discourse, some convenient subject or matter is to be propounded; whereunto all the Questions that follow may fitly be reduced. Now of all other, the most convenient subject in this kinde is *Vertue*; and therefore according to the differences of Vertue, we will distinguish the Questions into three severall sorts.

But before we proceed to particulars, it shall not be amisse to speake some what generally of Vertue, so farre forth as the knowledge thereof may give light to the things that follow.

Touching Vertue, two things are briefly to be remembered: first, what it is; and then what be the distinct kinds thereof.

Vertue is a gift of the Spirit of God, and a part of regeneration, whereby a man is made operative well.

I call it first, a gift of the Spirit of God, because in whomsoever it is, whether in Christians, or in Heathen men, it hath the nature of a gift that floweth immediately from the Spirit of God. And thus I put in the first place to confute the received error of the wisest Heathen Philosophers, which call Vertue an habit of the minde, obtained and confirmed by custome, use, and practice.

Secondly, I call it such a gift as is also a part of regeneration: and this is added for two causes.

First, that we may put a difference betweene Christian and Heathen vertues. For, howbeit the same vertues in kinde and name are, and may be found, both in them that profess Christ, and those also that are ignorant of the true God; yet they are in them after a divers manner. For in Heathen men they are the gifts of God, but not parts of regeneration and new birth: but in those that be true Christians, they are indeed not only the gifts of Gods Spirit, but also essentiall parts of regeneration.

That we may the better yet conceive this difference, we must understand that the grace of God in man is twofold: *restraining*, and *renewing*.

Restraining is that which brideth and restraineth the corruption of mens hearts, from breaking forth into outward actions, for the common good, that societies may be preserved, and one man may live orderly with another. Renewing grace is that which doth not only refrain the corruption, but also mortifie sinne, and renews the heart daily more and more. The former of these is incident to Heathen men; and the vertues which they have serve only to repress the act of sinne in their outward actions: but in Christians, they are graces of God not only bridling and restraining the affection, but renewing the heart, and mortifying all corruption. And though those vertues of the Heathen be graces of God, yet they are but generall and common to all: whereas the vertues of Christians

A are speciall graces of the Spirit, sanctifying and renewing the mind, will, and affections. For example, chastitie in *Ioseph* was a grace of Gods Spirit renewing his heart: but chastitie in *Homericus* was a common grace, serving only to curb and restrain the corruption of his heart. And the like may be said of the justice of *Abraham* a Christian, and of *Sardanapalus* a Heathen.

Secondly, I add this clause, to meet with an error of some learned Philosophers, who taught that the vertic nature of Vertue stands in a meane or mediocrity of affection. This that they say is true in part, but not wholly. For the mediocrity of which they speake, without renovation of affections is nothing: and therefore all vertues that are not joyued with a renovation and change of the affections are no better than fumes. This point the Philosophers never knew, and hence it was that they stood only upon a mediocrity, desiring a man to be truly vertuous, that did wisely observe a meane betweene two extremes.

Lastly, I say that this gift of God makes a man fit to live well. In which clause standeth the proper effect of vertue, which is, to make those in whom it is, to lead their lives well. And by this we are adverted to take heed of the opinion of Philosophers concerning some particular vertues. For in their morall discourses, they give both the name and the nature of Vertue to those things which are either false and counterfeit vertues or indeed none at all. For example, *Aristotle* makes *arbitrarie* a vertue, which is indeed a false and nothing else (but a dexterity in making & declaring upon menous prius and comes to this it is reckoned by *Paul* amongst grievous finnes and vices, which are to be avoided, *Eph. 5. vers. 4.* Again, the Philosopher calls *maganimie* (whereby a man thinks himselfe worthy of great honours, and thereupon enterprieth great things) a vertue which notwithstanding is to be holden a flat vice. For by the Law of God, every man is to range himselfe within the limits of his calling, & not to dare once to goe out of it. Whereas on the contrary, the scope and end of this vertue (as they terme it) is to make men to attempt high and great matters above their reach, and so to go beyond their callings. Besides, it is directly opposite to the vertue of humilitie, which teacheth that a man ought always to be base, vile, and lowly in his owne eyes. The Prophet *David* cleares himselfe of this in *Ps. 138. 1.* when hee thus saith, *Lord, I am not high minded, mine eyes are not haughty, I have not walked in things that be great and above my reach.* Furthermore, no vertue must make vs to forsake good life, but every one serveth for this end, to make us fit to live a godly life.

The next point to be considered is, What be the kinds of vertue.

Vertue is either in the minde of man, or in the

the will. The vertue of the minde is Prudence. The vertue of the will is that that orders mans will, and it is two-fold: for it respecteth either our selves, or others.

That which respecteth our selves is conseruant about two maine things in the heart of man, the reuenging and the lusting power. That which respecteth the reuenging power is Clemencie; which standeth in the ordering and reforming of the raging power of anger. The next which respecteth the lusting power is Temperance.

Vertues that doe respect others are either concerning Courtesie, as Liberalitie; or concerning Equitie. And these consist partly in doing of equitie, as Justice; partly in defending and maintaining it, as Fortitude.

Now according to this distinction of vertues, the Questions of Conscience are to bee distinguished in this sort. Some of them concerne Prudence, some concerne Clemencie, some Temperance, some Liberalitie, some also concerne Justice, and some Fortitude. Of all which in order.

CHAP. II.

Of Questions concerning Prudence.

There are two maine Questions of Conscience which concerne Prudence.

I. Question.

How a man should practise Prudence or wisdom.

This I acknowledge is an high point in the life of man, and such as cannot be resolved as it ought without great deliberation: notwithstanding, I will doe mine endeavour to answer something.

Concerning Prudence, there are sundrie things to be considered.

First, what is the beginning of the practice of this vertue, and that in a word is the Feare of God. This feare standeth principally in two things: the first is a reuerent awe of the Majestic of God in all places, and at all times, wherby we are reuolued, that wheresoever we are, we are in his preience, and whatsoever we thinke, speake, or doe, it is wholly & perfectly knowne unto him. The second is a resolved carer to walk as in the presence of God, that is, to keepe his Commandements, and to yield obedience unto his Majesty in all things. Now that this feare is the beginning of wisdom, it appeares by sundrie places of Scripture, *Psalm. 111. 10. The beginning of wisdom is the feare of the Lord.* *Pro. 9. 7. The beginning of knowledge is the feare of the Lord: foales desire wisdom and understanding.* *Moses* tells the children of Israel, that herein stood

A their wisdom and understanding before the eyes of all people, that they observe and practise all the ordinances and judgements of God, which he had commanded them, *Deut. 4. ver. 6.* And *David* professeth of himselfe, that by his daily meditation in the Law of God, and keeping his Commandements, hee became wiser than his enemies, *Psal. 119. 98. ye are more understanding than all his teachers, ver. 99. ye are further more prudent than the ancient, ver. 100.*

Secondly, wee must consider the rule of Prudence; and that is spirituall understanding, whereby wee are enabled to know and conceiue spirituall truth and falsehood, good and bad. This Saint *Paul* wished unto the Church of Coloss, when hee saith, *Wee cease not to pray for you, and desire that ye might be fulfilled with knowledge of his will, in all wisdom and spirituall understanding, Coloss. 1. 9.* And the same Apostle exhorteth the Romans to give up their bodies a living sacrifice, holy and acceptable unto God, and not to fashion themselves like unto this world: hee makes the ground of his exhortation, and consequently the rule of the obedience thereunto, the renovation of their mindes or understandings, to this end, *That they might prove what is the good will of God, acceptable and perfect, and answerably doe and performe the same, Rom. 12. 2.* And his reason is good, because though prudence be the rule of all vertues, as the ancient Philosophers among the Heathen have affirmed, yet it selfe must be ruled by an higher rule which the knew not; namely, by spirituall understanding and knowledge, according to the word of God.

C Thirdly, wee are to consider what is the practice of Prudence, and wherein it consisteth.

In the practice thereof two actions are required: the one is *Deliberation*, wherby according to spirituall understanding, wee aduise what is good and bad, what truth and falsehood, what is to be embraced and done, and what not. The other is *Determination*, wherby we resolve upon former deliberation, to embrace, to doe, to follow, and pursue the best things in euerie kinde. And therein stands the verie nature and forme of true Christian prudence, when a man (upon due consideration of things and actions, together with their properties and circumstances) proceeds to an holy and godly resolution, according to the rule aforesaid. Now the practice of Prudence in these two actions is very large, and consisteth of sundrie branches. I will onely touch the principall, and propound them in these Rules following.

The first Rule is this: A man must in the first place, and above all things in the world, carefully provide for the forgiveness of his sins, and the salvation of his soule. This our Saviour Christ commandeth as a speciall dutie, *Mat. 6. 23. Seek ye first the Kingdom of God and his*

kingdome heauenly. And sinners and unrepentant persons are sundry times in Scripture tearmed fools, as in many other respects, so principally in this, because they faile in this first point of wisdom, going on in their sin without repentance. The five virgins in the Gospel are for this very cause pronounced *fools*, or *foolish*, because they provided not for the oyle of Faith, but did onely content themselves with shining lampes; that is, a naked profession of religion and vertue; and for want of wisdom and prudence in this point, they were justly deprived of access into the bridechamber. Thus the rich man, that had great revenues and abundance of worldly wealth, is notwithstanding tearmed by God himselfe a fool, because he gathered riches to himselfe, and was not rich in God; that is, he minded earthly things, and placed his chief felicity in vaine and transitorie riches, not once forecasting, how to come into the fauour of God, that he might be saved.

To this Rule I add that, which *Paul* by way of caveat commandeth to the Ephesians, *Eph. 5. 16. Take heed that ye walke circumspectly, not as unwise, but as wise, redeeming the time, as if he should say, Play the part of wise men; take time while time serues, lay hold on the means of saluation, use no delays in heauenly matters, deferre not your repentance from day to day: for the dayes are euil, and you may be surprized in your finnes before you be aware.*

II. Rule. *We must use cunningly watchfulness against our enemies, but especially against our spiritual enemies.* This watchfulness our Saviour commandeth often in the Gospel, but specially in *Mark. 13. 33. Take heed, watch, & pray, 15. Watch therefore, for ye know not the day of the Lords coming, I say unto all men, Watch, And S. Peter* exhorteth in like manner, *Be sober, and watch; for your adversary the Devil as a roaring Lyon, walketh about, seeking whom he may deuoure. 1 Pet. 5. 8.*

Now this dutie stands principally in two things. First, that we diligently observe the danger, wherein we are, by reason of temptations. Secondly, that we daily labour to search and finde out the secret counsels, practices, and enterprises of our enemies, and withall seeke to prevent them. To this purpose, we must watch against the corruptions of our hearts, the temptations of the Devil, and the day and hour of our death, that we be not found unprepared. For our owne finnes are many; Satan is strong and subtil in his suggestions, and temptations; and death, though of all other things it be most certaine, and cannot be avoided, yet it is most uncertaine in regard of the time when, the place where, and the manner and kind, of what and how a man shall end his dayes.

III. Rule. *Every man must measure himselfe by his owne strength, and doe nothing beyond his ability.* This Rule is set downe, though ex-

A pressed in other times, *Rom. 12. 3. No man must presume to understand above that which is written, and, but on the to be wise according to his measure.* As God hath dealt to every man the measure of faith. An example of the transgression of this Rule, we haue in *David* three Watchmen, who brake into the host of the Philistines, to fetch *David* the king water from the well of Bethleem, 2 *Samuel. 23. 16.* Which act of theirs was a rash conceit, and such a one, as *David* himselfe condemneth in that Chap. because they went beyond their strength, to encounter with a whole garrison of men, they being themselves but few, namely three in number.

B IV. Rule. *We must distinguish betweene the necessary works of our calling, that pertaine to us, and other works that are out of our calling, and pertaine not unto us: and we must discharge others, though we leave these and more, this Rule is propounded in 1 *Thess. 4. 11. Meddle with your ownkinesse, that is, doe the necessary works of your calling that belong to you, though you leave the other for the time being. The contrary to it is to liue or to be haue himselfe inordinately, 2 *Thess. 3. 7. And we haue an example of the transgression thereof in *Peter*, when when Christ had commanded to follow him, he would needs aske him what *John* should doe; Christ gives him this answer, *what is that betwixt in which words, he teacheth that not only *Peter*, but also every man must attend upon the necessary and proper works of his owne vocation, and not deale with other mens buisness, which because *Peter* did, hee is by that answer secretly reproved, and justly condemned of curiosity in that behauior.****

C V. Rule. *We must put no difference betweene things honest and of good report, and things dishonest and of bad report, and these we are to let passe, and only to doe the other. Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, if there be any vertue, if there be any praise, think on these things.* To this may be added one caveat, that, Of two evils which are both finnes, we must not only not chuse the lesse, but we are to chuse neither. For their damnation is iust, who so firme that men may doe euil, that good may come of it, as the Apostle saith, *Rom. 7. 8.*

VI. Rule. *Things of profit and pleasure must giue place to things that belong to vertue and benefite.* This conclusion the light of nature teacheth. Wouldly men say, who will theu use any good but *David*s prayer is, *Lord lift thou up the light of thy countenance upon me, Psal. 4. 6. Goodliness is the great gain: therefore all gaine must giue place to goodliness, 1 *Tim. 6. 6.**

VII. Rule. *We may not trust man upon false pretences that they make unto us, without further triall.* This point was practised by our Sa-

E deobis malis non minimum, sed neurum eligendum.

viour Christ, who, though many beleeved in his name, when they saw the miracles which he had done; yet he did not commit himself unto them, because he knew them all, *Iohn 2. 24.* And it is also verified by the common proverb, *Fifth time, and then truth.*

VII. Rule. *We must give place to the sway of the times, wherein we live, so far forth as may stand with keeping faith, and a good conscience.* We may not be temporizers, and change our Religion with the time; but yet we may and must give place to time, as we give place to the stream, so that it be done with keeping of true religion, and good conscience. This rule was practised by *Paul*, *Acts 18. 12.* who living among the Heathen was constrained to speak as they, and therefore he saies, that he departed in a ship to Rome, whose badge was *Caesar and Pollux*. Again, *Acts 19. 10.* he was three yeeres in *Ephesus* an idolatrous place, where the great goddesse *Diana* was worshipped; yet in all that time he contained himselfe, and spake nothing in particular against *Diana*, but only in general against false gods, saying, that they be no gods that are made with hands, *v. 29.* Nay *Alexander* could not charge him with this, that he had in all that while blasphemed their goddesse *Diana*. *Paul* therefore was faine to yeeld to the sway of those times, that so he might do some good in *Ephesus* by his ministry. Whereas, if hee had spoken against *Diana* directly, it had not bin possible for him, to have done that good by preaching, which otherwile he did. Again, in the primitive Church, the Apostles for the weakness of the Jewes did yeeld to the use of Circumcision, and permitted abstinence from blood, and that which was strangled, &c. so far forth, as it stood with pure religion, and good conscience: and if they had not so done, they should not have wonne the Jewes to the faith, as they did.

IX. Rule. *If we cannot doe the good things that we desire, in that exquisite manner that we would, we must content our selves with the meane; and in things which are good, and to be done, it is the safest course to satisfie our selves in doing the lesse, lest in venturing to doe the more, wherein cannot be, we grow to the extremity, and so faile or offend in our action.* It is a good and wise counsell of the preacher, to this purpose, *Ecc. 7. 1. 6. He not just overmuch;* and his meaning may bee this; Bee not too strict or curious, in effecting that which thou intendest, exactly, when thou canst not; but rest contented in this, that thou hast done thine endeavour and take to the lesse, when the greater cannot be effected. In some countries, Popish Images erected in Churches do stand undecayed. The good desire of the people is, that they may be pulled downe; but this cannot be brought to passe. What then are they to doe in this case? they must not grow to extremity, and pull them downe themselves; but they must treat the lawfull Magistrate for their

removal to doe; and in the meane time, rest content with that they have done, and waite the Magistrates pleasure. In the Iudiciall law, by reason of the hardness of the Jewes heart, sundry finnes could not utterly be taken away, as divorcements, polygamie, usury. Hereupon, the Lord makes a law of Toleration, without approbation, and did not remove them quite away, for that was not possible, in regard of man; for the time but restrained the evil, that could not be quite cut off and abolished otherwile. And herein appeared the great wisdom of God, in making a Law not to allow of, nor yet utterly to take away, but to moderate the practice of these finnes in the Jewes, for the hardness of their hearts. In like manner, in this our land there is the practice of usurie, a sinne that cannot, nor ever shall be rooted out utterly. For this cause, the States of this kingdom, have out of their wisdom provided a Law for the toleration thereof after a sort, and that upon a speciall cause. For if the Magistrate should have enacted a Law utterly to abolish it, it would before this (in likelihood) have grown to great extremity. The same was the practice of the Apostles in their times, who yeilded to bear with the use of Circumcision for a time, when they could not otherwile utterly cut it off.

II. Question.

Whether a man may lawfully and with good conscience use Police in the affaires of this life?

Ans. There be foure principall Caveats, which being observed, Police may be used, and is not against Christian religion. I. Nothing must (in policie) be said, done, or intended, to prejudice the truth, specially the truth of the Gospel. II. Nothing is to be said, done, or intended, against the honour and glory of God, either in word, in deed, or in shew. III. Nothing must be wrought or contrived against justice, that is due to man. IV. All actions of policie must be such as pertaine to our callings, and bee within the limits and bounds thereof. For if any action whatsoever be done out of that calling, wherein God hath placed us, or at least, be not answerable thereto, though it bee plotted and attempted in never so great wisdom and policie, it is unlawful and not warrantable.

These Caveats observed, it is not unlawful to use that which we commonly call policie. And the reason is this; when any business is to be done, we must make a twofold inquiry. First, into the thing to be done, whether it be good or bad, lawfull or not lawfull, commanded or forbidden. Secondly, into our selves, whether the work in hand be agreeable to the calling of the doer, or answerable to that duty which he owes to God and man. Now because both these are grounded upon the former

cautions,

cutions, therefore wee conclude, that whatsoever business is taken in hand, and pursued unto them, it hath not good warrant, and so cannot be done with good conscience.

Yet for better clearing of this answer, let us a little consider the scriptures, and the examples there recorded touching this point. In *Lev. 19. 15.* we shall find, that *Isaiah* used Marcell policy, in the bringing of *Asaph* upon the stage of his crime. In an ambuscade and causing the other part to flee: for by that means, the king of *Asaph* coming out of the city, and pursuing those that fled, the body there that lay in ambush, took the city and destroyed it. In *Samuel 5. 4.* we shall find, that *Isaiah* was against the *Philistines*, aske the council of *God*, and *God* teacheth him policy, and more especially those wise and prudent shifts in warre, which were called *Stratagemes* or policies of the field. Wee have also the example of *Paul* for this purpose, who (*Acts 21. 16.*) saies himselfe to have made a vow to be a Nazarene, that hee might yeeld somewhat to the weakness of the Jewes, who were not sufficiently informed in the doctrine of Christian liberty. This practice was warrantable, neither was it a sinne in *Paul*: for hee did it by the counsell of the Church at Jerusalem, *verse 20. 24.* And *Paul* himselfe never made mention of this, as of a sinne, which hee would undoubtedly have done, had it beene a sinne. Again, *Acts 23. 6.* when hee was brought before *Ananias* the Priest, and the Councell at Jerusalem, being in some danger, hee used policy: for hee pretended that he was a Pharisee, and by that means raised a dissension betweene the Pharisees and the Sadducees. And this was no sinne in *Paul*; for hee spake no more but the truth, only hee concealed part of the truth.

Now if it fall out otherwile: that policie be used, and any of these foure Caveats be observed, then is licit both the name and nature of true policie, and becomes fraud, craft, and deceit, and so is condemnable. Example hereof wee have in *David*, *1 Samuel 21. 14.* who when he came to the court of *Achish* king of Gath, and saw himselfe in danger, hee saies himselfe mad. Which though hee did to save his owne life, yet his policie was not to be allowed of; for it tended to his owne disgrace, (he being King of Israel;) and it was also dishonourable unto God, who had appointed him to be the king of Israel. Again, that which is commonly called the policie of *Marshall* is here to be condemned. For it is not answerable to the Caveats remembered. Besides that, it is not only against the written law of God, but even against the law of Nature. And the very foundation thereof standeth only in the practice of lying, swearing, forswearing, in fraud, deceit, and injustice.

CHAP. III.

Of Questions concerning Clemencie.

Clemencie or meeknesse is a virtue, that serves to moderate wrath and revenge. Touching Clemencie there be three questions. I. How a man may carry himselfe in respect of injuries and offences done upon him. II. When Anger is a sinne, and when not? III. How a man should meddle with rash and unadvised anger?

Section I.

How may a man carry himselfe in respect of injuries and offences done unto him?

Ans. That a man may behave himselfe so as becometh a Christian in these cases, hee must in the first place inquire into the nature and qualitie of the wrong done.

Now, Offences that are done to us by others are of three sorts.

The first sort, and the least are, when some things are done to us, that doe only displease us, but bring no lile or hurt to us. These be light offences, and of this kinde are common infirmities, as hastinesse, restlesse, forwardnesse, slownesse and dullnesse of nature; of this kind also, are reproches of unskillfulnesse, ignorance, basenes, poverie, and such like. The first degree then of Clemencie is, not to much as to take notice of these slight offences, but to let them passe, and burie them in oblivion. *Salomon* saith, *A mans understanding defileth his anger, and it is credit to passe by offences* *Prov. 19. 11.* his meaning is, that when small offences are done, which cannot be avoided, then in discretion a man should withhold his anger, and not take notice of them, but passe by them and let them goe: for this shall be a farre greater orname to unto him, than if upon the deed done, he should have hastily proceeded to revenge.

The second sort of offences are small injuries, such as doe not only displease us, but withall bring some little hurt to us: either in our goods, life, or good name. Now the second degree of meeknesse is, to take notice of these, but withall to forgive them and put them up. The reason is, because always greater care must be had of peace and love, than of our owne private affairs. Reade the practice hereof, *Ioh. 8. 49.* It was objected to Christ wrongfully, that he was a Samaritan, and had a Devil. Christ takes knowledge of the wrong & saith, *you have reproched me; but withall he puts up, only denying that which they said, and clearing himselfe, I have not a Devil, but I honour my Father.* *David* had received great wrong at the hands of *Isiah* and *Simei*, as appears in the historie of his life, but principally, when he came first to be king of Israel, *2 Sam. 3.* and yet he takes not a halfe

courte,

course, presently to be revenged upon his adversaries: but proceeds in this order. First, he takes notice of the fact, and commits his cause to God, v. 19. and then afterward, as opportunity served, gave the parties their just desert. The reason was, because being newly invested in the kingdom, his adversaries were strong, and himselfe weak, even by his owne confession, and therefore not able at the first to redresse the injury done unto him. But when he had once established himselfe, then he doth not only beginne, *1 Sam. 19. 14.* but proceeds to full execution of punishment upon them, as we read, *1 Kin. 2. 36. 34. 35.*

The third sort of wrongs are greater injuries, such as are not only offensive to our persons, but withall doe prejudice our lives, and bring a ruine upon our estates, both in goods and good name. These are the highest degree of injuries, manifested in open and apparent wrongs. And therefore answerable to them, is required the third and highest degree of Clemencie, which stands in three things. First, in taking notice: secondly, in forgiving them: thirdly, in a just and lawfull defending our selves against the wronging parties. This is the summe and substance of the answer.

For the better conceiving whereof, sundry Questions are further to be propounded and resolved.

First in general, it is demanded, how a man should and ought to forgive an injury.

Ans. In forgiveness there be foure things.

The first is forgiveness of *Revenge*, that is, of requiring evil for evil, either by thought, word, or deed. This must always be practised. For vengeance is not ours, but the Lords, and great reason then, that we should evermore forgive, in regard of revenge and hatred. This the Apostle teacheth, when he saith, *1 Cor. 13. 5. Love is not provoked, it never thinketh, much lesse speaks or does, evil.*

The second is forgiveness of *private punishment*, which is, when men returne punishment for injuries done, in way of requital; and this must always take place with us, because as vengeance is selfe, so also punishment in way of revenge, is Gods alone.

The third is, forgiveness of *judgements*, when we judge an injury done to be an injury. This judgement we are not bound to forgive unto men. For we may with good conscience judge a sinne and a wrong to be as they are. And yet notwithstanding, if a man make satisfaction for the wrong done, then there ought to be forgiveness, even in regard of judgement.

The fourth is forgiveness of *satisfaction*. This we are not always bound to remit, but we may with good conscience always require satisfaction where hurt is done.

Secondly, for the further clearing of this general Question, we are to answer some particular Cases usually propounded in the lives of men, and namely, five.

I. Whether a man may defend himselfe by law?

II. How he may defend himselfe by law?

III. Whether a man may defend himselfe by force?

IV. How?

V. Whether a man may defend himselfe by combat?

I. Case. Whether a man may with good conscience and a meeke Spirit, defend himselfe by law, for wrongs that are done unto him?

I answer affirmatively: A man may, with good conscience, defend himselfe against great injuries, by the benefit of law. For Magistracie is Gods ordinance, for the good of men, *Rom. 13. 4.* and therefore men may use the benefit of authoritie, judgement, and jurisdiction of Magistrates, without breach of conscience. Again, it is the expresse law of God, that when a false witness riseth up against a man, to accuse him of a trespass, that both the accuser and the accused should stand before God, that is, before his Priests & Judges for the time being, and have remedie at their hands. An example of which judicial defence we have in *Paul*, who in case of wrong makes his appeale to the judgement seat of Rome, *Act. 25. 10.*

But it is alleged out of Scripture, to the contrary, *Luk. 6. 29. To him that smiteth thee on the one cheeke offer also the other, Math. 5. 40. If any man will sue thee at the law, and take away thy coat, let him carry thy cloake also.*

Ans. These places are spoken of private persons, that want the defence and assistance of the publike Magistrate: and such must rather suffer wrong upon wrong, blow upon blow, and losse upon losse, than fight their owne wrongs, by revenging themselves.

Again, it is objected, that *Paul* saies, Lawing is a fault, *1 Cor. 6. 7. There is utterly a fault among you, because ye goe to law one with another, &c.*

Ans. We must distinguish betweene things themselves, and the manner of doing them. When *Paul* saies, it is a fault, he condemneth not lawing absolutely in it selfe, but the Corinthian manner of going to law, which was this. First, they went to law with scandal, before the Tribunals of Heaheish and unbelieving Judges, and so made the Gospel to be slandered and reproached. Secondly, they went to law upon light causes, and for small injuries, which they might well have put up, and easily brooked. Thirdly, in lawing they fell into rash and violent passions of rage and envy, so as they could not temper themselves, but must needs goe to law in the first place, which should rather have beene the last and the desperate remedie of all. And this bad manner of suing one another at the law, is it which *Paul* rebukes as a fault. And it is to be observed, that *Paul* notes their fault by a word that signifies *Weaknesse* or *impotencie* of their affe-

affections; whereby it came to passe, that being overcome by the strength of their owne desires, upon injuries offered, they were unable to beare them in any degree of Christian moderation, and thereupon hastily proceeded to the Courts of Heathen Judges, for determination of controversies and contentions among them.

It is further alleged, that when a man is in any way wronged, it is Gods will it should be so, and therefore hee ought not to seek to redresse, but to rest himselfe in the will of God.

Ans. It is Gods will we should have diseases, and yet it is no lesse his will, that we should use good means to be cured of them. So is it in wrongs and injuries done unto us. As his will is, we should be afflicted, so also hath he willed our deliverance, by such means as himselfe hath appointed.

But our Saviour would have his Disciples to be *as sheepe among wolves*, and therefore we ought to endure all wrongs without revenge. For the sheepe takes all wrongs, and doth not so much as defend it selfe against the wolfe.

Ans. So Christ commandeth that wee should be *simple as doves*, *Math. 10. 16.* and yet wittall he commandeth us to be *wise as Serpents*, to defend our owne heads, and to save our selves.

Lastly, it is alleged, *1 Cor. 13. 5. that love seeketh not her owne*: therefore love must not defend her selfe.

Ans. Love doth not to seeke her owne things, as that she neglecteth the good of others; but seeking her owne, she seeks the good of all. And this practice is not against, but according to the law of Charity.

II. Case. How is a man to defend himselfe by law?

Ans. For the resolving of this Question we must take two Rules.

The first is this. We must first trie all means, and use all remedies that may bee, before we use the remedie of Law. It is our Saviours direction, *Mat. 5. 25. Agree with thine adversary quickly, while thou art in the way, that is, before the controvercie be ended by order of law.* Again, *Mat. 18. 15. If thy brother trespass against thee, goe and tell him his fault betweene thee and him alone.* And Saint *Paul* in this case prescribes a course to bee taken before hand; namely, first to beare and suffer as much as may bee, *1 Cor. 6. 7. Why rather suffer ye not wrong? why rather sustaine ye not harme?* Then if bearing will not end it, to commit our cause to private arbitrement of one or two, *v. 5. Is it so that there is not a wise man among you, no one that can judge betweene his brethren?* Law is to be used in this case, as the Physician useth poison, and that is only in desperate cases.

The second Rule is, That our patient mind must be made knowne to all men, *Phil. 4. 5.* In taking the benefit of Law, we are to use great moderation of mind, and that in three respects; before we goe to law; in lawing; and

when the suit is ended.

The moderation of minde before the beginning of suits in law stands in three things. First, we must consider, that all injuries whatsoever they be, doe befall us by the providence of God, and thus for our sinnes. Upon which consideration, we ought to submit our selves to Gods will, to obey him, to arme our selves with patience, and to lay aside all anger, envie, malice, and impatience.

Secondly, we must consider before hand, that courts of justice are the ordinance of God, in which he pleiseth him to rectifie his presence, justice, and goodness; and upon this ground, we should be ready to depart with our owne right, and to yield our selves and all the right we have into the hands of God, in the use of the means appointed; in the meane time depending on him by faith, for the issue and event of our suit.

And hence (by the way) it appears, that few or none doe use this ordinance of God as they ought, because the greater sort of men that commene suits in law, doe not consider either the nature, or end of civil Courts. No man ordinarily will yeelde haire of his right; but every one stretch his eyes wholly upon the event of his action by crutenity of law; and so swarve from that Christian moderation required by the word of God in this case.

Thirdly, we must seeke with our selves lawfull and just ends of our actions, not unjust and unlawful. These just ends are first, Gods glorie in the execution and manifestation of justice: secondly, the honest defence of our owne right: thirdly, publike peace; fourthly, the amendment of disordered persons, and not the defamation or hurt of any man.

The moderation of the minde in Lawing stands in these particulars. 1. In seeking after peace to the utmost, *Rom. 12. 17. If it be possible, as much as in you is, have peace with all men.* 2. In love of our enemies, with whom we are at controvercie in law. 3. In neither using nor shewing extreme in our proceedings, *Math. 5. 25; Math. 18. 28.*

After that the suit is ended, the moderation of our minds must be expressed, by our behaviour, in regard of the event of our action. For if the Law goe with us, we are to give God thanks for the manifestation of his justice, in the course taken. If on the other side it goe against us, we may not rage or be discontentedly grieved, but commend our cause quietly to God, and secure our selves for our owne sinnes, and say with *David*, *Righteous are thou, O Lord, and just are thy judgements*, *Psal. 119. 137.*

III. Case. Whether may a man defend himselfe by force, when he is wronged?

Ans. In some Cases he may lawfully defend himselfe by force. Reasons: First, because the Gospel doth not abolish the Law

of

of nature, nor the positive laws of all countries: but it doth establish them. Now, it is the Law of nature and nations, that a man may defend his life and health, in some cases upon just occasion. Secondly, this is Gods Law, *Exod. 22. 2. If a thiefe be found breaking up a house, and be taken that he slew, he shall be killed for him: & Abraham was stronger in the land of Sodom, and yet, he rescued his brother Lot, and recovered all his substance that he had lost by force and arms, Gen. 14. 14. and his action was approved of God. For Melchisedec met him, or his returne from the slaughter of the Kings, and blessed him: yes, and blessed God for his deliverance, v. 19. Now againe, in some cases a man may give his life for his brother. So saies S. Iohn 1. Ioh. 3. 16. *We ought also to lay downe our lives for the brethren.**

11. Case. When may a man defend himselfe by force?

Ans. Not alwaies and upon every occasion, but only in these cases. First, when violence offered is so sudden and unexpected, that when it comes, there can be no escape; either by yielding, or by flying, or by some suffering. Secondly, when the violence offered is open and manifest, so as there is no other way to rescue our selves, but by striking or killing. Thirdly, when violence is offered, and the Magistrate absent; either for a time, and his stay be dangerous; or altogether, so as no helpe can be had of him, nor any hope of his coming. In this case, God puts the sword into the private mans hands. Fourthly, when the defence is just and done in a right manner.

A just defence stands in these things. 1. It must be done incontinent and forthwith so soone as ever violence is offered. For if there be delay, and it come afterward, it loses the name of a just defence, and becomes a revenge, arising of premeditated malice, as the Lawyers use to speake. 11. There must be an intention, not to revenge principally, or to kill, but only to defend himselfe. 111. There must be a just and equall proportion of weapons; therefore it is no just defence to shoot a naked man through with a musket, or other peece of ordinance, when he offers violence.

12. Case. Whether a man may rescue himselfe or others by Combat?

Ans. It hath bene of ancient times, an usual manner of defence, in some countries, that in case of difference, betwene people and people, in matters of weight, two men should be chosen out amongst the rest, who by fighting hand to hand, and killing one another, should end the controversie. But this way of defence, how ancient so ever it be, is utterly unlawful.

Reasons are these. First, it is the expresse commandment of God, *Thou shalt not kill.* In which all private men are forbidden to kill or slay, but in the case of just and necessarie defence. Secondly, we may not hazard our lives, without some special warrant from God: if

we doe, it is a flat tempting of God: and this is done in every combat. Thirdly, if Magistrates will permit such fights as this is, then they are bound to defend and save the life of the innocent. For by such permission, oftentimes innocent blood is shed; and the more harmlesse partie goes by the worst.

But it will be, and is objected. First, that a Combat is a trial of innocence. *Ans.* It is so far for he that is stronger usually overcomes in the combat, not he that hath the more righteous cause. Againe there be other instances to try a truth, besides this; as by examination, and by oath. Lastly, trial by the combat is of the same nature with the trial of a murderer by the bleeding of a compe touched, or handled; which is very doubtfull, and of all other most uncertaine.

Secondly it is alleged, that if a man take note a challenge, he is disgraced for ever. *Ans.* There is no warrant in Gods word, for a private man to accept a challenge. Nay, it is rather flat against the word. For God saies; *Revenge is mine.* The private man takes the contrary. The wrong is mine, and I will be avenged of him that hath done it. Again, it is better for any man to endure a little reproch from some men, than to hazard his life.

Thirdly it is objected, that the Philistines offered to try the victory by a single combat with the Israelites, and appointed Goliath (on their side) to give the Challenge; and that David (on the Israelites side) accepting the Challenge, encountered with him, and had good success. It may seeme therefore, that combats are lawfull. For it is better that one man should perish in warre, than that a whole army should miscarry. *Ans.* That was a special and extraordinary example of trial, and David was a champion in that fight, not by ordinary appointment, but by extraordinary propheticall instinct of Gods spirit. Again, in warre, though there be lesse danger in hazzarding one mans life, than a whole army; yet a good and just cause is to be maintained, with all the strength that may be made, and not to depend upon the power and courage of one man, who, in probability, unless he be supported by special calling and assistance from God, may be overcome and lose the victory.

Fourthly, it is alleged, that an army may fight against an army, therefore one man against another. *Ans.* The reason is not like. For warres and armies are Gods ordinances; and so are not combats; and it is not Gods will that men should devise and establish new waies and means of trial, not allowed by his word, but rather rest content with that hee hath appointed.

Fifthly, *Isaiah* did hazard his life, by casting lots, therefore a man may by combat. *Ans.* To say that *Isaiah* did put his life in hazard by lots, is an untruth. For there was only a conjecturall trial made, who should be the

cause

cause of the present danger. And when the lot fell upon him, he was not cast into the sea by the lot, but by his owne advice and counsell. Again, the casting of lots into the sea did not befall him by lot, but by his owne voluntarie resignation of himselfe into the hands of God; willfully undergoing it, as a just punishment of the neglect of his calling; which himselfe confessed in these words, *For I acknowledge, that for my sake this great tempest is upon you, Iob. 1. 12.*

Sixthly, *Moses* and the Egyptian fought a combat, and *Moses* slew him. *Ans.* *Moses* tooke upon him publicke revenge in his action as a Magistrate, and not private, as a private man. For though as yet his calling was not fully manifested to his brethren, yet the truth is, God had called him to be their deliverer out of the hands of the Egyptians; and this verie action was a signe of their deliverance, which was to come to passe afterward. It was (I say) a signe thus; As he defended his brother, and avenged his quarrell upon the Egyptian, so in time to come the Lord would by his hand give them full freedom and deliverance from the tyrannie of *Pharaoh*, and all his and their enemies, *Acts 7. 35.* Being then a publicke person, his example can prove nothing for this purpose.

II. Question.

When anger is a vertue, and so good and lawfull, and when it is a vice, and consequently evil and unlawfull?

This Question hath two distinct parts: of which I will speake in their order.

Sect. 1.

The first part is, when anger is a vertue, and lawfull?

For answer hereof we must understand, that in just and lawfull anger there be three things, a right beginning or motive, a right object, and a right manner of being angrie.

To the right beginning of anger, three things are required.

First, that the occasion of anger be just and weightie, as namely, a manifest offence of God. Take an example or two. *Moses* in sundrie places is said to be angrie, and the occasions of his anger were great, as appears in the particulars. First, because some of the Israelites, against Gods commandment, had reserved Manna till the next day, *Exod. 16. vers. 20.* Again, he was angrie because the Israelites had tempted God, in worshipping the Golden Calf, *Exod. 32. 19.* In *Numb. 16. 15.* *Moses* againe is wroth, because *Corah, Dathan, and Abiram* rebelled against him, and in him against God. *Phineas, Num. 25. 8, 11.* is said to have been zealous; that is, angrie for God: the occasion was, because the

Israelites committed fornication with Heathenish women. *David* in like manner, *2 Sam. 13. 20, 21.* was angrie upon this occasion, because *Amnon* his sonne had deflowered his sister *Thamar*. *Eli* is angrie, *1 King. 19. 14.* and why? because the Israelites forsooke Gods covenant, cast downe his altars, and had slaine his Prophets with the sword. *Nehemiah, chap. 5. vers. 6.* is verie angrie, because the Israelites oppressed one another with usurie, and other kindes of exactions. *Servius* also, *chap. 6. vers. 11.* was angrie for this, because the Israelites were of uncircumcised hearts and eares, and the word of the Lord was unto them as a reproach, and they tooke no delight therein.

Secondly, it is required that anger be conceived upon counsell and deliberation. *Prov. 20. vers. 18. Establish thy thoughts by counsell.* If thoughts must bee established by counsell; then the affections, and so our anger also. And the Apostle saith, *1. Cor. 13. 5. Be slow to wrath.* Now the reason is plaine, Counsell ought to bee the foundation of all our actions, and therefore much more of our affections, which are the beginnings of our actions.

Thirdly, just and lawfull anger must bee kindled and stirred up by good and holy affections, as namely, by desire to maintain the honour and praise of God, by the love of justice and vertue, by hatred and detestation of vice, and of all that is evil. One faith well to this purpose, that anger must attend upon vertue, and be stirred up by it against sinne, as the dog attends upon the Shepherd, and waits upon his eye and hand, when to follow him, and when to pursue the wolfe.

The second thing in good anger, is a fit object or matter to worke upon; touching which two things must be remembered.

First, we must put a difference between the person, and the offence or sinne of the person. The sinne of the person is the proper object of anger, and not the person, but only by reason of the sin. Thus *David* says of himselfe, *that he was consumed with anger*, not because the men with whom he was angrie were his enemies; but because they kept not Gods Law, *Psal. 119. 139.* Thus *Moses* was angrie at the idolatry of the Israelites, wherewith they had sinned against God fortie dayes together, and yet hee prays earnestly unto God for their persons, as we read, *Exod. 32.*

But it is alleged to the contrary, that *David* directs his anger against the persons of his enemies, especially in *Psalme 139.* *Answer.* First, Prophets (as hath been said heretofore) were endued with a speciall measure of zeale; and their zeale was a pure zeale, taken up specially for the glorie and honor of God; but our zeale against our enemies is commonly mixt with hatred, envy, and selfe-love; therefore wee must not, nor wee cannot follow their examples. Secondly, imprecations

used

used by David, were predictions rather than prayers: for he rather fore-told in them what should come to passe, than prayed that it might come to passe. Thirdly, David in his imprecations accuseth not his owne private enemies, but the enemies of God, and not all enemies, but such only as were incurable; for by the spirit of prophetic, hee knew the state of those against whom he did pray, so do not we.

Secondly, we must put a difference between the cause and offence of God, and the cause and offence of man. Now just anger must be directed against persons for the offence of God properly, and not for private offence, but only so far forth, as it tendeth to the offence of God. Thus Miriam and Aaron murmured against Moses, because he had married a woman of Ethiopia. But this was only a private offence, and therefore Moses behaved himselfe meekly towards them, *Numb. 12. 3.*

The third thing in good anger is the right manner of conceiving it. Wherein these cautions are to be observed. First, that our anger be mixed and tempered with charitie & love. It is the propertie of God himselfe, in wrath to remember mercie, *Hab. 2. 2.* and herein wee must be like unto him. This was the practice of Moses, who out of his love prayed for those with whom hee was angry, *Exod. 32.* Secondly, anger against any offence must be mixed with sorrow for the same offence. Thus Christ was angry with the Jews, but withall hee sorrowed for the hardness of their hearts, *Mark. 3. 5.* The reason hereof is this: In any societie whatsoever it be, if one member sinne, the sinne of that one member is the punishment of the rest that be in that societie; even as it is in the bodie, if one part be affected and ill at ease, the rest will be disordered. Paul sayes of himselfe, that he was afraid, lest when hee came to the Corinthians, God would humble him for their sinnes, *2 Cor. 12. 21.* Again, he teacheth, that those which are fallen into any fault, must be restored by the spirit of meeknesse, because wee our selves are subject to the same tentations, *Gal. 6. 1.* And in this regard hee would have men to mourne with them that have in them the cause of mourning, *Rom. 12. 15.* Thirdly, just anger must be contained within the bounds of our particular calling and civill decency: that is, so moderated, as it make us not to forsake our duties which wee owe to God and man, nor breake the rules of comelinesse. Thus Jacob was angry with Laban, and yet hee speaks and behaves himselfe as a sonne to his father, even in his anger, *Gen. 31. vers. 36.* Jonathan was angry with Saul his father, and yet hee withdrawes not any reverent or dutifull respect from him, *1 Sam. 20.*

Sett. 2.

The second part of the Question is, When anger is a vice. Is it unlawfull?

Ans. It is a sinne in five regards, contrarie to the former.

First, when wee conceive it without counsel and deliberation. This rash, haultie, sudden, and violent anger, is condemned by our Saviour Christ, *Matth. 5. 22.* Whosoever is angry with his brother unadvisedly, shall be culpable of punishment.

Secondly, when it is conceived for no cause, nor for a light or trifling cause, *Prov. 10. vers. 12.* Love covers a multitude of sins. Therefore everie light offence must not be the cause of open anger, *Prov. 19. 11.* It is the glorie of a man to passe by some infirmities. *Eccle. 7. vers. 23.* Take not notice of all the words that men speak, nor of all those which servants speak unto their masters. Besides that, causeless anger is many times forbidden in the Scripture.

And Paul sayes, that love is hardly provoked, because it will not be moved to conceive hatred, but upon weightie and important causes, *1 Cor. 13. vers. 5.*

Thirdly, when the occasion is just, yet the measure of anger is immoderate, *Eph. 4. 26.* Be angry, and sinne not; and if by infirmity thou fall into it, let not the Sun goe down upon thy wrath. The reason is added in the next words, Give no place to the Devil; because hee is alwayes at hand to inflame the affection, as he did Saul, who therefore in his rage, would have killed him that was next him.

Fourthly, when it makes us to forget our due to God or man, and to fall to brawling, cursing, and banning. Thus was Shimei angry when hee railed upon the King, and flung stones at him and his servants, giving him bad and unreverent termes, and calling him a man of blood, and a man of Belial, *2 Sam. 16. 5. 6. 7.* Thus did the Disciples forget their duty of love unto their brethren, and in anger desired that fire might come downe from heaven and destroy the Samaritans, *Luke 9. 59.* Thus the Jewes in uncharitable and uncharitable manner, gnashed with their teeth at Steven, *Act. 7. 54.* And S. Paul sayes, that the fruits of wicked anger are clamours, and crying speeches betweene person and person in their furie, *Eph. 5. 31.* And thence it is, that we finde Balaam in his anger, to have been more void of reason than his Asse, *Numb. 22. 87.*

Fifthly, when we are angry for private respects concerning our persons, and not concerning the cause of God. Thus Cain is said to be exceeding wroth, and to have his countenance cast downe, only upon a private respect, because he thought his brother Abels should be preferred before him, *Gen. 4. 5.* Thus Saul was wroth with David, taking himselfe to be disgraced, because the people (after the slaughter of the Philistines) ascribed to David ten thousands, and to him but a thousand, *1 Sam. 18. 7.* In like manner hee was angry with Jonathan, for his love that he bare to David, and for giving him leave to goe to Babelon, *1 Sam. 20. vers. 30.* Thus Nebuchadnezzars wrath was kindled against the three children, because hee tooke himselfe to beee contemned

of

of them, *Dan. 3. 19.* Thus Haman meere in regard of private disgrace, growes to great indignation against Mordecai, *Ester ch. 3. v. 5.* Thus Aja was angry with the Prophet Hanani, because he thought it a discredit to him, to be reproved at his hand, *2 Chron. 16. 10.* And in this sort were the Jewes filled with wrath at Christs reproofe, *Luk. 4. 28.* shewing thereby, as it is truly expounded by the Commenter, that they were verie hot in their owne cause, and not in the cause of God.

II. Question.

What is the remedie of unjust anger?

Ans. The remedies thereof are two-fold: Some consist in meditation, and some in practice.

Sett. 1.

The remedies that stand in meditation are of three sorts, some doe concerne God, some our neighbour, some ourselves.

The Meditations concerning God are specially fix.

I. Meditation. That God by expresse commandement forbids rash and unjust anger, and commands the contrarie, namely, the duties of love. Read for this purpose, *Mat. 5. 21. 22.* where we may observe three degrees of unjust anger. The first whereof is that which is inwardly conceived, and not outwardly shewed. The second, when unjust anger shewes itselfe by signes of contempt, as by snuffing, rushing, changing and casting downe of the countenance. The third is railing (that is) which is culpable of Gehenna fire, the highest degree of punishment. Now all these three degrees are murder, and the punishment of a murderer is to be cast into the lake of fire, *Rev. 21. 8.* Again, Christ commandeth us to reward good for evil, to bless them that curse us, and to doe good to them that hate us, if we will be the children of our Father which is in heaven, *Mat. 5. 45.* And S. Paul willeth us, to overcome evil with goodnesse, *Rom. 12. 21.*

II. Meditation. That all injuries which befall us doe come by Gods providence, whereby they are turned to a good end, namely, our good. Thus David saith, that God had bidden Shimei to curse him; *2 Sam. 16. 10.* And this was the ground of Christs reproofe of Peter, *Shall I not (saith he) drinke of the cup which my Father hath given mee to drinke of?* *Ioh. 18. 11.*

III. Meditation. God is long-suffering even towards wicked men; and wee in this point must be followers of him. In regard of this, God is said to be mercifull, gracious, slow to anger, abundant in goodnesse and truth, *Exod. 34. 6.* Hence it was, that he spared the old world 120. yeares, *1 Pet. 3. 9.* He spared the Israelites after their idolatry 390. yeares, *Ezech. 4. 5.* Besides this, we have example of

the lowliness and long suffering of Christ, who saith, *Mat. 11. 29.* Learne of mee, for I am humble and meek: and of whom it is said, *1 Pet. 2. 22.* When he was reviled, he reviled not againe; when he suffered, he threatened not; but committed his cause unto him that judgeth righteously. Now because some may haply say, that these examples of God and Christ are too perfect for man to follow, who cannot imitate God in all things: therefore besides them, consider further the examples of some of the servants of God. Moses, when the people murmured at him, did not answer them againe by murmuring; but cried unto the Lord, *What shall I do to this people? for they be almost ready to stone mee.* *Exo. 17. 4.* And Steven when hee had beene prayed for his enemies, *Lord, lay not this sin to their charge.* *Act. 7. 60.*

IV. Meditation is, concerning the goodnesse of God towards us, an argument whereof it is this: That he doth everie day forgive us sinne more offences, than it is possible for us to forgive men.

V. Meditation. All revenge is Gods right, and hee hath not given it unto man, *Rom. 12. 19.* Vengeance is mine, I will repay, saith the Lord. And man by revenging his owne quarrell, makes himselfe both the Judge, the witnesse, the accuser, and the executioner.

VI. Meditation is, touching Christs death. He suffered for us the first death, and the sorrowes of the second death: much more then ought wee at his commandement, to put up all wrongs and injuries without revenge. His commandment is, *Requit not evil, but whatsoever shall smite thee on the right cheek, turne to him the other also.* *Mat. 5. 39.* Again, *Destroy not him with thy meat, for whom Christ died.* *Rom. 14. 19.*

The Meditations concerning our neighbour are two. The first is, the condition of him with whom we are angry, namely, that he is a brother. Let therefore no strife be betweene me and thee, for we are brethren, *Gen. 13. 8.* Again, hee is created in the image of God; we must not therefore seek to hurt or destroy that image. The second is, concerning that equitie which we looke for at the hands of all men. If we wrong any man, we desire that he would forgive us: and therefore we must forgive him the injurie that hee doth unto us, without unjust anger. This is the verie law of nature, *Whatsoever ye would that men should do unto you, even so do you unto them.* *Mat. 7. 12.*

Meditations concerning our selves are fix. First, hee that conceiveth rash anger makes himselfe subject to the wrath of God, if hee cherish the same without relenting, *Matth. 6. 15.* If ye doe not forgive men their trespasses, no more will your Father forgive you your trespasses. And *Matth. 7. 1.* Judge not, that ye be not judged. Yes, when wee pray to God to forgive us, and doe not resolve to forgive our brethren, we doe in effect say, *Lord condemne us, for we will be condemned.*

L 2

Secondly,

Secondly, we are commanded to love one another, even as Christ hath loved us, *Eph. 5.2.* It is the property of love, to suffer and to beare, and not to be provoked to anger, *1 Cor. 13.* And it is a mark whereby Gods children are discerned from the children of the Devil, *that they love their brethren.*

Thirdly, we are ignorant of mens mindes in speaking and doing: we know not the manner and circumstances of their actions. And experience teacheth, that much anger comes upon mistaking and misconstruing them. Whereas contrariwise, if they were thoroughly known, we would not be so much incensed against men as commonly we are.

Fourthly, in rash anger we can do no part of Gods worship that is pleasing to him, we cannot pray: for hee that prays must lift up pure hands without wrath, *1 Tim. 2.8.* We cannot be good hearers of the word; for *S. James* withereth us to bee swift to heare, and *slow to wrath*, because the wrath of man doth not accomplish the righteousness of God.

Fifthly, we must consider what are the fruits and consequences of unjust anger. For first, it greatly annoys the health. It annoys the braine & pulser, it causeth the gall to flow into the stomack & the bowels, it killeth and poisoneth the spirits, and is the next way to procure distemper of the whole body, and consequently losse of health. Secondly, it makes a man captive to the Devil, *Eph. 4.27.* which wee see to be true in *Sauls* example, who being a man full of wrath, and giving place to his owne rage and fure, an evil spirit entred into him by the just judgement of God.

Sixtly, we must consider the causes of unjust anger. It is commonly thought, that anger is nothing but the flowing of choler in the gall and in the stomack: but the truth is, anger is more than choler. For it riseth first of a debilitie of reason and judgement in the minde. Secondly, from evil affections, as from envie and self-love. Thirdly, from the constitution of the body that is hot and drie. Again, we read in histories, that men having no gall, have notwithstanding bene full of anger: and choler indeed is a furtherance, but no cause of anger.

Sect. 2.

The remedies of unjust anger that stand in practice are specially five.

The first is, in the time of anger to conceale the same, both in word and deed. *The indignation of a foole* (saith *Salomon*, *Prov. 12.16.*) *will be knowne the same day, but the wise man covereth his shame:* that is, hee restraines his anger, which if it should presently breake forth, would be a reproach unto him. Answerable to this notable speech of *Salomon*, was the wise counsell of *Ambrose* to *Theodosius*, that after sentence given, he should take 30. dayes respite before execution. And not unlike hath bene the practice of the verie Heathen in their time. *Socrates* said, *I had beaten thee,*

but that I was angry. *Athenodorus* gave *Augustus* this rule, that when he was angry, he should first say over the whole Alphabet, before he put in execution his anger.

Secondly, we must depart from them with whom we are angry. For this affection is as a fire, take the matter away from fire, and it will cease to burne: so let a man depart, & employ himselfe (for the time) some other way, & he shall soone cease to be angry. Thus did *Isaiah* depart out of his fathers presence, *1 Sam. 10.24.* *Abraham* in his anger withdrew himselfe from *Lot*, *Gen. 13.* *Isaac* in wrath departed from *Eph. 27.41.44.*

Thirdly, we must avoid the occasions thereof, as contentions and contentious persons. *Do nothing through contention*, *Phil. 2.3.* *Makes no friendship with an angry man, neither goe with a furious man, lest thou learn his ways, and receive destruction to thy soule*, *Pro. 22.24.* We must for this purpose be careful to avoid all means that may serve to further the heat of the temper of such a body, as is apt and disposed to this unruly passion.

Fourthly, we are to consider that wee sinne against God, not once or twice, but often, yee, everie day: and therefore the course of our anger must be turned against our owne selves for our sins. For this is one property of true repentance, to worke in us a revenge upon our selves, in regard of our sinnes committed against God and our brethren, *2 Cor. 7.11.*

Fifthly, we must accustom our selves to the daily exercises of invocation of the name of God, for this end, that hee in mercie would mortifie all our earthly affections, especially this corrupt and violent affection of unjust wrath. And this must we doe, as at all times, so then especially when anger is creeping upon us.

It will bee said of some: Our anger is violent, and comes upon the sudden, and therefore these remedies will doe us no good. *Ans.* Such persons, when their mindes bee quiet, must often read and meditate of the foresaid remedies, and by this means they shall be able to prevent halting.

But what if wee bee overtaken with anger, what must we then doe? *Ans.* If thou fall into it through infirmity, yet remember thy selfe, let not the Sun go down upon thy wrath, *Eph. 4.26.* Consider with thine owne heart, that anger is as a poison: if a man drinks poison, he must not suffer it to rest and flow into the bodie and veines, but with all speed must purge it out: and so must anger be dealt withall, whensoever we are overtaken with it.

CHAP. IV.

Of Questions concerning Temperance.

Temperance is a vertue that moderateth appetite or lust. And this moderation of appetite stands in foure things.

I. In

I. In the use of riches.

II. In the use of meat and drinke.

III. In the use of apparel.

IV. In the use of pleasures, wherein recreations are to be considered.

Sect. 1.

Concerning the moderation of appetite in the use of riches, there are two maine Questions.

I. Question.

How farre a man may, with good conscience, proceed in the desiring and seeking of riches?

The Answer of this Question is the rather to be considered, because this doctrine rightly conceived and understood, serves greatly for the direction of the whole course of our lives unto the end. Here therefore I will first set downe the ground of the Answer, and then the Answer it selfe.

The ground of the Answer I propound in five Rules.

I. Rule. Wee must consider that riches and goods are of two sorts: some are necessary, some are more than necessary, which the Scripture calls *abundance*.

Goods and riches are two wayes necessary: necessary to nature, or necessary to the person of a man. Goods necessary to nature, are those without which nature and life cannot bee well preserved; and these are most needfull. Necessary in respect of a mans person, are those goods without which a mans state, condition, and dignitie wherein hee is, cannot be preserved.

Now riches more than necessary, I terme those, without which both the life of man and his good estate may well be preserved. For example: To the calling of a Student, meat, drinke, and cloth are necessary in respect of nature; besides these, other things, as bookes, and such like, are also necessary for him, in respect of his condition and place. And whatsoever is beside these is more than necessary.

II. Rule. Things and goods are to bee judged necessary and sufficient, not by the affection of the covetous man which is unsatisfiable, but by two other things, the judgement of wise and godly men, and the example of sober and frugal persons.

III. Rule. We must not make one measure of sufficiency of goods necessary for all persons; for it varieth according to the divers conditions of persons, and according to time and place. More things are necessary to a publike man, than to a private; and more to him that hath a charge, than to a single man.

IV. Rule. That is to be judged necessary, which in some short time to come may bee

needfull, though it have no present use. For example: the dowrie that a father gives to his daughter at the day of marriage, though it bee not presently needfull, yet because in short time it may be necessary, therefore it is to be reputed amongst necessary goods.

V. Rule. Wee our selves doe often erre in judgement, in determining of things necessary and sufficient for our selves: and therefore when men seeke things competent and necessary, they must always play to God to give them that which hee knowes in his wisdom to bee meet and necessary, not prescribing a measure unto him.

I come now to the Answer of the Question, which is two-fold.

The first is this: Man may with good conscience desire and seeke for goods necessary, whether for nature, or for his person, according to the former rules: but he may not desire and seeke for goods more than necessary, for if hee doth, hee sinneth. The reasons of this answer are these:

Fifth, *Deut. 17.16, 17.* the commandment is given to the King, that hath most need of abundance, that he should not multiply *horses, or his silver, or his gold.* That which the King may not doe, the subjects ought much lesse to doe; and therefore they are not to multiply their goods. For this cause it is a great fault in subjects, retaining (as they be) subjects, to seeke to attaine to the riches of Princes. Again, *Paul* saith, *1 Tim. 6.8.* *Having food and rayment, let us be therewith content.* Besides that, in the petition, *Give us this day, &c.* we crave but only bread for our sustenance, that meet to preserve us for nature, in that calling wherein wee serve God day by day. The prayer of *Agur* is, that God would give him food convenient for him, or (as the words signify) *bread of his floure*, that is, which God in his counsell had appointed and ordained for him, *Prov. 30.8.*

Secondly, seeking of abundance is an hazard to the salvation of the soule, by reason of mans corruption. Therefore, *Mat. 13.* Riches are called *thornes*, that choke the word of God from the heart. And *1 Tim. 6.9.* *They that will, that is, desire to be rich, and content not themselves with things necessary, fall into the snare of the Devil.*

Thirdly, seeking of abundance is a fruit of diffidence in the providence of God. Now all fruit of unbelief must bee cut off; we must not therefore desire more than necessary.

In the next place, for the better clearing of this doctrine, the objections of covetous men are to be answered.

Object. I. Good things are to bee sought for; but abundance is a good thing, and a blessing of God. *Ans.* Good things are of two sorts. Some are simply good, that is to say, good both in themselves and to us, as remission of sinnes, holiness, righteousness, &c.

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and life everlasting in the kingdom of heaven, and such like: these may we desire and seek for. Some againe are good only in part, which though they be good in themselves, yet are not alwayes good to us. Of this kinde is abundance of riches and store of wealth, more than necessarie for nature and person. For which cause, riches in abundance are as the knife in the hand of a child, likely to hurt if it be not taken away, because they are (in some men) occasions of sinne, unless God in mercie prevent and hinder them. And for ourselves, what know wee whether God will keepe and preserve us from sinne, when wee seek and labour for abundance?

Object. 11. It is the promise of God that riches and treasure shall be in the house of the just, *Psalm 112. 3.*

The answer is two-fold. First, riches in Scripture sometimes doe signifie only things sufficient and competent, and of them it is that place to be understood. To this purpose David saies, that a small thing, that is, a competent and meane portion, though but verie little, is to the just man better than great riches to the wicked and mightie, *Psalm 37. vers. 16.* And whereas David in another place affirmeth, that nothing shall be wanting to them that feare God, *Psalm 4. 9.* And againe, They which seeke the Lord shall want nothing that is good: the places are to be understood with exception of the croffe and correction, in this sort, that they shall have competence, unless the Lord intend to chastise and correct them by want. Secondly, if by riches David there meaneth abundance, the words must be understood with this condition, if they be for their good. For to all promises of temporall things must be limited with exception, partly of Gods glorie, kingdom, and will, and partly of our good and salvation.

Object. 111. Wee must doe good to the poore, to the Church, to the Common-wealth, and we must also leave somewhat to posteritie. I answer: wee may not doe evil that good may come thereof. Againe, everie man is accepted of God according to that he hath, and not according to that he hath not, if there be a ready minde, *2 Cor. 8. 12.* And the end of a mans calling is not to gather riches for himselfe, for his family, for the poore; but to serve God in serving of man, and in seeking the good of all men: and to this end men must apply their lives and labours.

Object. 1V. We are called to imitate the Ant. *Pro. 6. & 13.* which gathers in one feath for her reliefe in another. Answer. The Ant gathers in summer only things necessarie, shee doth not by the instinct of nature seeke superfluous more than is necessarie.

This doctrine serveth to direct and informe almost all the world, to beat downe the wicked practice of the Usurer, and to teach evillie one of us to moderate our care in things pertaining to this life.

The second part of the Answer is this: If God give abundance when we neither desire it nor seek it, we may take it, hold and use it, as Gods stewards. Abraham and Joseph of Arimathea are commended for their riches, and yet they obtained them not by their owne seeking and moiling after the manner of the world, but walking in their callings, God in his providence blessed and multiplied their wealth. For further proofe of this answer, consider but one only place, *Act. 5. 4.* where Peter saies to Ananias, when it remained, appertaineth not unto thee? And when it was sold, was it not in thy power? These words import thus much, that if we have possessions and abundance, we may with good conscience enjoy them as blessings and gifts of God.

Against this doctrine it is alleged: First, that our Saviour saies, It is an hard thing for him that hath riches, to enter into the kingdom of God, *Math. 19. 23.* Answer. The place is to be understood of them that trust in their riches, as it is expounded, *Mark 10. 24.*

Secondly, it is objected, wee must forsake all, and become Christs disciples, by the commandment of Christ, *Luke 14. vers. 26.* Answer. A man must forsake all, not simply, but in regard of the daily disposition and preparation of his minde; and so a man ought to forsake the things that are deereft unto him, because hee must have his minde resolved to forsake them. Againe, a man must be content to part with all, not only in affection, but actually when it cometh to this point, that either hee must lose them, or renounce Christ.

Thirdly, it is alleged, that riches are called unrighteous, *Luke 16. 9.* Make ye friends of unrighteous Mammon: therefore it becomes we may not have them. Answer. Mammon is called Mammon of iniquitie, not because it is so in it selfe, but because it is so in the common use, or rather abuse of wicked men, and that in sundrie respects. First, because it is commonly (though not alwayes) unjustly gotten: for it is an hard thing to become rich without injustice. Secondly, it is made ordinarily, among sinfull men, an instrument of many evils. Thirdly, evill gotten goods are unjustly possessed, and no man can be truly termed rich, that unjustly possesseth riches.

II. Question.

How a man may with good conscience possesse and use riches?

The Answer to this Question I proponed in foure Rules.

I. Rule. They which have riches are to consider, that God is not only the Sovereigne Lord, but the Lord of their riches, and that they themselves are but the stewards of God, to

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imply and dispense them, according to his will. Yea further, that they are to give an account unto him, both for the having and using of those riches, which they have and use. This Rule is a comforted truth. In the petition, when wee have bread in our houses and hands, yea which is more, in our mouths; when we are in the use of the creature, even then are we taught to say, Give us this day our daily bread, to signifie that God is our Sovereigne and absolute Lord, and that when we have the creatures, we have no use of them, unless he give it unto us. Againe, the commandment, *Luke 16. 2.* Give an account of thy stewardship, perteynes to all men that have riches, though it be but meate and bread.

II. Rule. We must use speciall moderation of minde, in the possessing and using of riches, and be content with our estate, so as wee set not the affection of our heart upon those riches, *Psalm 62. 10.* If riches increase, set not your heart up in them: that is, place not your love and confidence in them; be not puffed up with pride and ambition, because you are rich, *Luke 8. 24.* Was he to you that are rich, that is, that put confidence in your riches, *Math. 5. 3.* Blessed are the poore in spirit. Now poverty of spirit is, to beare poverty with meeknesse, patience, and obedience, as a croffe imposed by God. And in this sense the rich man may be said to be poore in spirit, if he bestoweth not his love and confidence upon his wealth, but in affection of heart is so disposed, as if hee were not rich, but poore. And this poverty is necessary even in the midst of wealth, because it will restrain the fury of the untrained and unruly affection. Againe, Christ saith, *Math. 10. 39.* He that loseth his life for my sake shall find it. Losing there mentioned is not an actuall losing, but (as before) a disposition or preparation of the heart to lose for Christs sake (if need be) the dearest thing we have, that is, our life. And againe, *Luke 14. 26.* If any man cometh to me, and hate not father and mother, — yea and his owne life also, hee cannot be my Disciple. That place is not spoken of actuall, but of habituall hatred. And this stands in a readinesse and inclination of the heart to hate (if need be) father and mother, yea our owne life for Christ and the Gospels sake. To this purpose the Apostle saith, They that buy, must be as though they possessed not, *1 Cor. 7. 30.* that is, in respect of moderation of the affection, and the disposition of the heart. For otherwise, it is the law of nature, that he that buys must possesse.

Example of the moderation of the affection we have in Moses, who esteemed the rebuke of Christ greater riches than the treasures of Egypt, *Heb. 11. 26.* And in David who though he were a King and a Lord in the church, yet saith of himselfe that he was but a pilgrim, and a sojourner here, as all his fathers were, *Psalm 119. 9.* And he speaks this in respect of the affection of his heart, and moderation

thereof, because he did not fix the same upon abundance. And of Paul, who professeth in this manner, I have learned to be still, and to be hungry: in all things I am instructed, *or content in this high point of Christian practice, to be hungry and to be still, *Phil. 3. 12.* In which text, two things are set downe. First, that Christian moderation or contentment is a high mysticke, yea that it requires much skill and art to know how to be poore, and how to be rich. Secondly, that himselfe was a learner of this art, and that he had bene but entered and initiated into the knowledge thereof.

Now, that this moderation of minde may be learned and practised, we must remember that two speciall meanes are to be used. First, we must labour to be able to discern betweene things that differ, *Phil. 1. 10.* How is that? by judging aright betweene riches temporal, and the true riches, that will make a man rich before God. This gift of discerning was in Moses, who upon a right judgement in this point, accounted the rebuke of Christ greater riches than the treasures of Egypt, *Heb. 11. 26.* In David, who saies, that the Lord was his portion, when he was a King, and even in the midst of his riches, *Psalm 119. 57.* In Paul, who esteemed the best things that were, but base, yea drosse and dung, that he might win Christ, *Phil. 3. 8.* The second meanes of moderation is, to consider that wee are in this world, as pilgrims and strangers, *1 Pet. 2. 11.* that the best of us brought nothing into the world, neither shall (when we die) carry ought out of it.

III. Rule. We must, upon the calling of God, forsake our riches, and all that we have in this world, not only in disposition of minde, but in deed.

The word of God teacheth, that there be three Cases, wherein a man is indeed to forsake all.

I. If he be extraordinarily and immediately called, to publish the Gospel to all nations. This was the case of the Apostles and Evangelists, who in regard of their calling, at least for use, forsooke all that they had, *Math. 19. 27.*

II. In the Case of Confession; when for professing the name of Christ, a man is deprived of even in the daies of trial. Thus when our Saviour saith, Whosoever he be that forsaketh not all that he hath, &c. *Luke 14. 33.* the words are spoken of all beleivers, in the Case of confession, when they are called by God unto it; and therefore S. Matthew explains it thus, Whosoever, &c. for my names sake, he shall reprove, &c. *Math. 19. 29.*

III. When in the time of persecution, famine, or warre, the necessity is so great, that it requires present reliefe, which can no other way be had, but by giving and selling the goods that a man hath. In *Psalm 112. 9.* the good man is said to disperse to the poore; this dispersing must not be understood of all times, but in case of extreme need. Againe, when Christ

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Christ saies, *Luke 12. 33. see all that thou hast*; this commandment must be limited: for a man is not bound to sell all at all times, but in the time of great and urgent necessity. Thus the Christians in the Primitive Church, in the daies of imminent periculation, sold all their possessions, *Act. 2. 45.* And so Paul acknowledgeth that the Church of Corinth relieved the Church of Macedonia, even beyond their ability, in the daies of extremity that was in that Church; *Cor. 8.*

Here another Question may be moved; Whether a man may voluntarily, and of his owne accord, give away all his goods, live upon almes, & give himselfe to fasting & prayer?

Ans. He may in Popish conceit give himselfe (in this sort) to voluntary poverty, which they hold to be lawfull, and (which is more) a state of perfection. We on the contrary doe answer, that this practice is in no sort lawfull, unless a man have special calling and warrant from God so to doe. For first, the law of nature forbids and prescribes distinction of possessions, and propriety of lands and goods, and the Gospel doth not abolish the law of nature. Again, the same distinction and propriety is allowable by the written Law of God. *Salem* teacheth, *Prov. 5. 15.* that a man must let his water flow out of his cistern, but hee must keepe the fountains to himselfe. And, *Prov. 10. 2. 12.* It is the blessing of God to be rich, and he addeth no servants to it. Men must not therefore voluntarily forsake their riches, and to bring sorrow to themselves. Besides that, *Ang.* prays against poverty; *Give me wealth* (saith he) *neither poverty nor riches*, *Prov. 30. 7.* David maketh it a curse, *Job. 1. 20.* *Psal. 109. 10.* and he never saw the righteous mans seed beggling their bread, *Psal. 37. 25.* Our Saviour Christ biddes him that had two coats, not to give both away, but one, *Luc. 3. 11.* And Paul saies, *It is a more blessed thing to give, than to receive*, *Act. 20. 35.* Therefore he biddes every man to labour with his owne hands, *that he may need nothing*: that is, that he may not need the reliefe and helpe of any man, or of any thing, *1 Thess. 2. 11, 12.*

But it is alleged to the contrary, *Mat. 19. 21. If thou wilt be perfect, sell all.* *Ans.* The words are a personal and particular commandment. For this young Prince, whom Christ speaks unto, was called to become a Disciple of Christ, and to preach the Gospel, *Luc. 9. 59.* And the commandment is not given generally to all men, but particularly to him alone, and we cannot make a general rule of a special commandment or example. Again, further, it was a commandment of special trial.

Secondly, they allege, *Matth. 10. 9. Possesse neither gold, nor silver, nor money in your purses.* *Ans.* That commandment was temporal, and given to the Disciples but only for the time of their first embassage into Jude, as appears in the 5. v. where Christ bids them not to goe yet into the way of the Gentiles. And to

commandments of their first embassage were reversed afterward, *Luc. 22. 36.* Considering then that it belonged only to their first embassage, when they preached to the Jewes, it was not given them for all times.

IV. Rule. We must use and possess the goods we have, that the use and possession of them may tend to Gods glory, and the salvation of our soules. Rich men must be rich in good works, and together with their riches, lay up a good foundation in conscience, against the evil day, *1 Tim. 6. 18.*

For the better practising of this rule, take these three cautions.

I. We must seeke to have Christ, and to be in him justified and sanctified: and being in him, then shall we in him and by him have the holy use of all that we have.

Some will say: Infidels have the use of riches. *Ans.* They have indeed, and they are to them the gifts of God: Yet they enjoy them, as that before God they are but usurpers. They be gifts of God in regard of Gods giving, but they are abuses and thefts in regard of their receiving, because they receive them not as they ought. A father gives a gift unto his child, upon condition that he shall thus and thus receive it; now the child steales the gift that is given him, and therefore hath it not in that manner that his father would he should have it. In like manner do Infidels steale and usurpe the blessings of God, to which they have no just title, themselves being out of Christ; neither doe they use them in that manner which God requirith, sanctifying them by the word and prayer, *1 Tim. 4. 5.*

II. Wee ought to pray to God, that hee would give us his grace, rightly to use our riches to his glory, and our owne salvation. For riches and other temporall blessings, to such men that have not the gift to use them well, are dangerous, even as a knife in the hand of a child. They are thornes, and choke the grace of God, they keepe those that trust in them, from entrance into the kingdom of heaven. Yea they are the devils snare, whereby he catcheth the wicked, and holdeth them in it at his will and pleasure.

III. Our riches must be employed to necessarie uses. These are first, the maintenance of our owne good estate and condition. Secondly, the good of others, specially those that are of our family or kindred, *1 Tim. 5. 8.* He that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse than an Infidel. Thirdly, the reliefe of the poore, according to the state and condition of every man. Fourthly the maintenance of the Church of God, and true religion, *Prov. 3. 9. Honour God with thy riches.* Fifthly, the maintenance of the common-wealth: *Give tribute* (saith Paul) *to whom tribute becometh*, *Rom. 13. 7.* And give unto God, saith Christ, the things that are Gods, and unto Caesar the things that are Caesars, *Matth. 22. 21.*

Thus

Thus much touching the moderation of the appetite in the use of Riches.

Seit. 2.

In the second place follow those Questions, that concerne the moderation of our appetite, in the use of Meat and Drinke. Concerning which there are principally two; the answer to the first whereof is the ground of the second.

I. Question.

whether there be any difference in the use of Meats and Drinkes, now in the times of the New Testament?

Answer. There is a distinction and difference of Meats to be observed in sundry respects.

I. In respect of man, for healths sake. Paul counselith *1 Timothee*; *Drinke no more water, drinke a little wine*, *1 Tim. 5. 23.* In which it plaineth, that there is a distinction of meats approved and commended for man; for every kinde of food fits not every body: meats therefore are to be used with difference. Man was not made for meat, but meat for man.

II. In respect of scandal. Some are not to be used at some time, and some are at the same time to be eaten: Thus Paul profiteth, that rather than he would offend his brother, hee would eat no flesh while the world endureth, *1 Cor. 8. 13.* And in *Rom. 14.* he disputes point at large, touching the distinction of meats, that is to be observed in regard of offending them that are weak.

III. There is a distinction to be made, in respect of civil and politike order; when for the common good of societies, certaine kinds of meats for certaine seasons of the yeare are forbidden. Thus in our common wealth, there are appointed daies of flesh, and daies of fish, not in respect of conscience, but in regard of order, for the common good of the countrey.

IV. There is a difference of meats, which ariseth upon the bond of conscience, so as it shall be sinne to use or not to use this or that meat. Touching this difference: Before the flood, the Patriarches (in all likelihood) were not allowed flesh, but only herbage, and the fruit of the ground, *Gen. 1. verse 29.* After the flood, flesh was permitted, but blood forbidden, *Gen. 9. 3. 4.* From that time there was commanded a distinction of meats, whereof some were cleane, some uncleane; which distinction stood in force till the death of Christ, and that in conscience, by virtue of divine Law. But in the last daies, all difference of meats in respect of obligation of the conscience, is taken away; and a free use of all is given that regard.

In the Scripture, eacheth in many places, *Act. 10. 15. See things that God hath purged*, *pollute thou not*. Peter in these words teacheth, that all meats in the new Testament in regard of use, were made cleane by God; and therefore that no man by refusal of any kinde of meats, should thinke, or make them uncleane. Again, *Rom. 14. 17. The kingdom of God is not meat or drinke, but righteousness, peace, and joy in the holy Ghost. For whosoever in these things serveth Christ, it is acceptable to God and approved of him.* Hence it appeareth, that in the Apostles judgement, meat and drinke doth not make any man accepted of God, whether he useth or useth it not, but the worship of God is it that makes men approved of him. To the same purpose is *1 Cor. 8. 8. Meat doth not commend us unto God.* Again, *Col. 2. ver. 15. Let no man condemn you in meat and drinke*, &c. ver. 16. *If ye be dead with Christ, why as if ye lived in the world are ye burdened with Traditions*, &c. *Touch not, Taste not, Handle not. All which are perswaded with the saying.* Here, Paul would not have the Colossians burdened with rites and Traditions concerning meats, so as if they used them not, they should incur the blame and condemnation of men: but he would have them to use them freely and indifferently. And his reason is double: First, because they were now freed in conscience from the bond of the Ceremonial law touching meats; and therefore they were in conscience much more freed from mens lawes. Secondly, because these traditions are not the rules and commandments of God, but the doctrine and precepts of men. Furthermore, Paul in *1 Tim. 4. 3.* saith, that there should be many in the latter daies, that should command to abstaine from meats.

To which place the Papists answer, that that was, because such persons taught that meats were uncleane by nature. But the words are simply to be understood, of meats forbidden with obligation of the conscience, and the text is generally, speaking of the doctrine, not of the persons of those men, nor in civil respects, but in regard of the bond of conscience. Lastly, it is a part of Christian liberty, to have freedom in conscience, as touching all things indifferent, and therefore in regard of meats.

To this doctrine, some things are opposed, by them of contrary judgement.

Object. I. Princes doe make lawes, and in the lawes doe forbid meats and drinkes, and they must be obeyed for conscience sake, *Rom. 13. 5.*

Answer. They doe so, but all these lawes are made with reservation of liberty of conscience, and of the use of that liberty to every person. But to what end then (will some say) are lawes made, if they be made with reservation? *Ans.* The scope of them is, not to take away, or to restrain liberty, or the use of liberty in conscience, but to moderate the over-

common

common and superfluous outward use. As for the text, *Rom. 13. 5.* It is to be understood for conscience sake, not of the law of the Magistrate, but of the law of God that binds us to obey the Magistrates law.

Objct. 1. There was bloud, and things strangled forbidden, in the council at Jerusalem, after Christs ascension, *Act. 15. verse 20.* *Answer.* It was forbidden only in regard of offence, and for a time, so long as the weak Jew remained weak, not in regard of conscience. And therefore afterward *Paul* saies, that all things, even bloud it selfe was lawfull, though not expedient in regard of scandal, *1 Cor. 6. 12.* And to the pure, all things are pure. *Tit. 1. 15.*

Objct. 2. I. Papists make lawes, in which they forbid some meats, only to retrain concupiscence. *Ans.* Then they should forbid wine, as well as flesh; for wine, spices, and some kinds of fish, which they permit, are of greater force to stirre up lust, than the use of flesh. And hence it is, that *Saint Paul* exhorts men not to bedrunke with wine, wherein is excess; *Eph. 5. 18.* Again, *I answer* that lust may be restrained by exhortation to temperance, without prohibitorie lawes for the obligation of the conscience, which are flat against Christian libertie.

Upon this answer a further Question may be made.

Whether a man may with good conscience eat fish at times forbidden?

Ans. There are two kinds of eating; eating against the Law, and besides the Law.

Eating against the law is, when a man eats, and by eating hinders the end of the law, condemns the authority of the law-maker, frustrates the law it selfe, and withall, by his eating gives occasion to other to doe the same. This eating is a flat sin against the fifth commandment. For it is necessarie, that the Magistrates lawes should be obeyed in all things, lawfull. *Heb. 13. 17.* The master and the parent must be obeyed in all lawfull things, much more the lawes of Magistrates.

Eating beside the law is, when a man eats that, which the law mentioneth and forbideth, but not hurting the law. And that a man may thus eat, sundry cautions are to be observed. I. This eating must be upon just cause in a mans owne selfe. I. It must be without contempt of the law-maker, and with a loyal minde. III. It must be without giving offence to any, by his bad example. IV. When it doth not hinder the maine end of the law. V. When the eater doth subject himselfe to the penaltie, voluntarily and willingly. In this eating there is no breach in conscience, neither is it a sinne to eat that which the law forbideth. For man hath free libertie in conscience to eat that which he doth eat. Now if he use his libertie and hurt no law, observing these cautions, his eating is no sinne. For example. It was Gods law, that the priests only should

eat the shew-bread. Now *David* upon a just cause in himselfe, (all the former cautions observed) eats the shew-bread, and finnes not; because his conscience was free in these things, and therefore *David* eating was not against the Law, but only beside the Law.

II. Question.

How wee may rightly use meats and drinks, in such sort as our eating may be to Gods glory, and our owne comfort?

Ans. That we may so doe, some things are to be done before we eat, some in eating, and some after our eating.

Señ. 1.

The thing that is to be done before our eating is the consecration of the food, that is, the blessing of the meats which we are to eat, *1 Tim. 4. 5.* Every creature of Gods sanctified by the word of God, and prayer. By sanctification there, is not meant that, whereby we are sanctified by the holy Ghost: neither that, whereby the bread and the wine is hallowed in the Sacrament of the supper. But it is this: when we are assured, that the creature is made so free, and lawfull to us, in respect of our use, that we may eat it freely, and with good conscience. By the word of God, *Paul* means the word of creation, mentioned in *Gen. 1. 28, 29.* and repeated, *Genesis 9. 3.* as also the word of God touching the libertie of conscience, namely that to the pure all things are pure. *Tit. 1. 15.* It is further added, and prayer, that is, prayer grounded upon the said word of creation, and the doctrine touching Christian libertie; whereby we pray for grace to God, that wee may use the creatures holily to his glorie.

The reasons, why this sanctification of our meat is to be used, are these. First, that in the use of it, we may lift up our hearts unto God, and by this means, put a difference between our selves and the brute beasts, which rush upon the creatures, without sanctifying of them. Secondly, that we may be admonished thereby, touching the title we have to the creatures; which being lost by the fall of *Adam*, is restored unto us againe by *Christ*. Thirdly, that it may be an assured testimonie to our hearts, that we may use the creature with libertie of conscience, when we doe use it. Fourthly, that we may be sanctified to the use of the creature, as it is sanctified to us, to the end, that we may use it with temperance, and not abuse it. Fifthly, that when we use the creature, we may depend on God for the blessing of it, to make it our nourishment. For no creature can nourish of it selfe, but by Gods commandment, who as *David* saith, *Psalme 145. 16.* Openeth his hand, and filleth all things living of his good pleasures. And in bread, we

What is required before we eat.

must not consider the substance only, but the staffe, which is the blessing of God upholding our bodies. Sixthly, that we may not grow to security, forgetfulness, and contempt of God, and so to prophaneities in the use of our meats and drinks, as the Israelites did; which fate downe to eat and drinke, and rose up to play.

Now besides these Reasons, we have also the Examples of holy men. This blessing of the meat was to knowe a thing of ancient times, that the poore maids of *Ramah* prophesied to tell *Saul*, that the people would not eat their meat, before the Prophet came, and blessed the sacrifice, *1 Sam. 9. 13.* *Christ* in his owne family would not eat of the five loaves and two fishes, till he had looked up to heaven and given thanks, *Mark. 6. 41.* *Paul* rooke bread in the ship, and gave thanks in the presence of all that were with him, *Act. 27. 35.*

The use of the first point is. I. By this doctrine, all persons are taught, but specially governors of others, as Masters of families, and Parents; never to use, either meats or drinks or any other blessing, that they receive at the hands of God, but with praise and thanksgiving. For this which is said of meats and drinks, must be enlarged also to the use of any benefit, blessing, or ordinance, that we take in hand to use or enjoy. I. I. Though we doe not simply condemn, but allow of hallowing of creatures, yet we deest Popish consecration of salt, cream, ashes, and such like. First, because Papists hallow them for wrong ends, to procure by their remission of sins, to drive away devils, &c. Secondly, because they sanctify creatures without the word; yea, though they do it by prayers, yet it is prayer without the word, which giveth no warrant to use the creatures, or to these ends; and therefore of the same nature with Magickal incantations. Thirdly, if the creature must be sanctified for our use, before wee can use it, then we our selves must be sanctified both in soule and body, before we can be fit for the use and service of God. Look as the creature, by the hand and providence of God, is presented before us to serve us; so must we being strengthened and nourished by the same, give up our selves, soules and bodies, to serve and honour him. Yea our sanctifying of the creature to our holy use, should put us in minde of sanctifying our selves to his glory. So soone as the Prophet *Esa* was sanctified by God unto his office, then he addressed himselfe, and not before, and said, *Lord, I am here. Isa. 6. 8.* and so we our selves, before we can performe any acceptable duty unto God, must be purged and cleansed. The sonnes of *Aaron* would not doe this honour unto God, by sanctifying his name before the people, and therefore God glorified himselfe in their death, and temporal destruction. *Levit. 10. 2.* And when *Moses* the servant of God failed in the sanctifica-

tion of his name, by the circumcision of his sonne; Gods hand was upon him to have destroyed him. This point is duly to be observed of all, but principally of such as are appointed to any publicke office; if they will serve God therein with comfort and encouragement, they must first labour to be sanctified before him, both in their soules and bodies.

Señ. 2.

I come now to the second thing, required for the right and lawfull use of meats and drinks, namely, a Christian behaviour while we are in using them.

For the better understanding whereof, we are to consider two points. First, what we may doe; and then, what we must doe in using the creatures.

I. Touching the former. We may use these gifts of God, with Christian libertie; and how is that? not sparingly alone, and for meere necessity, to the satisfying of our hunger; and quenching of our thirst, but also freely and liberally, for Christian delight and pleasure. For this is that libertie, which God hath granted to all believers. Thus we read, that *Joseph* and his brethren with him, did eat and drinke together of the best, that is, liberally, *Gen. 43. 24.* And to this purpose *David* saith, that *God* giveth wine, to make glad the heart of man, and oyle to make the face to shine, as well as bread to strengthen the bodie. *Psalme 104. 15.* And the Lord threatneth to bring a punishment upon his people, *Agg. 2. 6.* in that he would give them his creatures indeed, but such a portion of them, as should only supply their present necessities, and no more. *Thou shalt eat* (saith he) *but ye shall not be filled.* Again, we read that *Levi* the Publican, made our Saviour *Christ* agree to feast in his owne house, *Luk. 14. 29.* At the marriage in Cana a towne of Galilee, where *Christ* was present, the guests are said, according to the manner of these countries, to have drunke liberally, *Job. 2. 10.* And at another place, in supper time, *Maria* is said to have taken a boxe of pretious and costly oymment, and to have annointed his feet therewith, so as the whole house was filled with the savour of the oymment. *John 12. vers. 3.* *Isa* indeed thought that expence which shee had made, superfluous, but *Christ* approves of her act, and commendeth her for it.

I adde further, that by reason of this libertie purchased unto us by *Christ*, we may use these and the like creatures of God, with joy and rejoycing. This is the profit that redoundeth unto man, in the use of them, that he eat and drinke, and delight his soule with the profit of his labours; *Ecc. 2. 24.* The practice hereof we have in the *Acts. 1. 46.* where they of the Church that believed, are said to eat their meat together with gladness, and singleness of heart. And yet this rejoycing in the creatures, must be limited with this clause; that it be, in

What is required in our eating.

the Lord, that is to say, a hurtlesse and harmelesse joy, tending to the glorie of God, and the good of our neighbour. This condemneth the common practice of the world, who solace and delight themselves in the use of Gods creatures, but so, as with their joy is joyned the ordinary traducing of the Magistrate, Minister, and those that feare God, and will not runne with them to the same excess of riot, 1 Pet. 4.4.

11. The second point is, what we must doe, when we take the benefit of Gods creatures; a matter of great consequent in the lives of men. And it is this, that we use our liberty in the Lord, and whether we eat, or eat not, we must doe both to the Lord, Rom. 14. 6. This is done by labouring, both in eating, and in abstinence, to approve the same unto God, unto his Saints, and unto our owne consciences. Wherein appeareth a manifest difference betweene the wicked and the godly man. For the one, when he eateth or drinketh, he doth it in the Lord, and to the Lord; the other doth it not to the Lord, but to himselfe, that is, to the satisfaction and contentment of his owne carnall delight and pleasure.

That a man may eat to the Lord, there are four things directly to be observed.

1. That in our eating we practise Justice. *Salomon* saith, *The bread of deceit, that is gotten by unlaful meanes, is sweet unto a man: but afterward his mouth shall be filled with gravel, Prov. 20. 17.* And *Paul* gives a rule to the Church of Thessalonica, that every man should eat his owne bread, that is, the bread which is procured and delivered by his owne just and honest labour, 2 Thess. 3. 10. This first thing serves to checke a number of men, that live in the daily practice of injustice, by spending their goods in good fellowship at Taverns and tippling houses, neglecting (in the meane while) the maintenance of their owne charge, by following their honest labour; and by this meanes, doe even rob their families of their due and right.

1. That we may eat to the Lord, we must practise Love and Charity in our eating. How is that?

First, we must give offence to no man whatsoever. It is good, saith *Paul*, neither to eat flesh, nor to drinke wine, nor any thing, whereby by brother stumbleth, is offended, or made weak: Rom. 14. 21.

Secondly, in our eating we must have respect of the poore. Thus *Jeremiah* exhorteth the Jewes that were mourning for their sinnes, to be cheerful, to eat of the fat, and drinke the sweet, and send part unto them for whom none was prepared: that is, to them that were poore, *Nehem. 8. 10.* And the Prophet *Amos* inveigheth against some of the Princes of Israel, who drinke wine in bolles, and annoint themselves with the chief ornaments, and were sorrowful for the affliction of Joseph: that is, did not relieve the poore brethren that were

led captive, and wanted food and maintenance, *Amos 6. 6.*

11. We must use our meat in Sobriety. Sobriety is a gift of God, whereby we keepe a holy moderation in the use of our dyet. *Prov. 31. 1, 2.* When thou sitest to eat, &c. consider diligently what is set before thee, and put the knife to thy throat, that is, be very careful and circumspect in taking thy food, bridle thine appetite, take heed thou dost not exceed measure.

If it be asked, what Rule of moderation is to be observed of all, whether they be men or women, young or old?

Answer: First, one mans particular example must not be a rule of direction to all. In the East countries, we read, that men have lived, and doe yet live a great time with a little; for example, with parched corne and a cake. Now this example of theirs, is no rule to us that live in these parts. For their climate is hotter than ours, and therefore lesse might serve them than us: we are not within, and so our appetite is the more strong. A gaine, in eating we may not judge or condemn him that eateth more or lesse than we our selves, because his eating is no rule to us in this case.

Secondly, a mans owne appetite is not to be made a rule of eating for others. For a man must not eat so long as his stomack craves meat, lest he fall into the sinne of gluttonie, *Rom. 13. 13.* And this sinne is noted by our Saviour Christ, to have bene in the old world, in the times of *Noah*, *Matth. 24. 38.* when they gave themselves to eating and drinking like the brute beasts: for so the word signifies.

If then neither example nor appetite may rule our eating, what bee the right rules of Christian moderation in this behalfe?

Ans. That we may not exceed measure, we must keepe our selves within these limits.

First, our food must not goe beyond the condition, place, ability, and maintenance that God hath given us. *John the Baptist* being in the wilderness, contented himselfe with very meane fare, agreeable both to the manner of that country, and to his owne calling, and condition of life. *His meat was locusts and wild honey, Matth. 3. 4.*

Secondly, it must be framed to the order and difference of time and place. Against this Rule the rich glutton offended, who sated deliciously every day, without any difference of time or place, *Luke. 16.* *Salomon* pronounceth a woe to the Land, whose Princes eat in the morning, *Ecc. 10. 16.* Saint *Paul* notes it as a fault in a Minister to be given to wine, 1 Tim. 3. 3. that is, to be a common tippler, and one that loves to stay by the wine morning and evening day by day.

Thirdly, every man must eat and drinke so much as may serve to maintaine the strength of his nature, of his bodie and minde, yea so much

much, as may serve to uphold the strength of grace in him. *Salomon* the King of Israel, would have all Princes to eat in time, for strength, and not for drunkennesse, *Ecc. 10. 17.* Esay notes it as a judgement of God upon men, when they use feasting and mirth, and have not grace to consider the works of God, *Esa. 5. 12.* Our Saviour would have all men to eat and drinke, that they may be fitter to watch and pray, *Luke. 21. 34, 36.* And the Apostle *Paul* exhorteth men not to be drunk with wine, wherein we exceed, but to be filled with the holy Ghost, *Eph. 5. 18.* His meaning is, that men ought to eat and drinke, that their bodie, mindes, and senses, may not be made thereby more heave, but rather more lightsome and able to perform their duties to God and man. For if by immoderate feeding they be hindered in this behalfe; they are guilty of excess and riot, which is greatly displeasing to God, and offensive to men. This rule serveth to admonish those persons, who (as the Prophet) is a good forger, none men, but had afternoone men: because in the morning they bee sober, but for the most part overcome with drinke after dinner.

1. V. Every man must eat his meat in godliness. This is indeed to eat unto the Lord, and it may be done by observation of these rules. First, by taking heed of the abuse of any creature appointed for food, by intemperance. This abuse holy *Iob* suspected in his sonnes, while they were a feasting, and therefore he sent day by day, and sanctified them, and offered up burnt offering unto God, according to the number of them all, *Iob. 1. 5.*

Secondly, by receiving the creatures, as from the hand of God himselfe. For this very end did God by expresse word, give unto *Adam* every herb bearing seed, which was upon the earth, and every tree wherein was the fruit of a tree bearing seed, for his meat, that he might receive it as God had given it unto him, from his owne hand, *Gen. 1. 29.* Thus *Moses* laid unto the Israelites touching *Manna*: *This is the bread which the Lord hath given you to eat, Exod. 16. 15.* This *David* acknowledged, saying, *Thou givest it them, and they gather it upon their staffe, and they are filled, Ps. 104. 28. and 145. 15.* The Lord upbraided Israel with this fault, by the Prophet *Hosea*, *Hee did not acknowledge that I gave her corne, and wine, and oyle, and multiplied her silver and gold, Hos. 2. 8.* Yea, it is noted as an argument of Gods love to Israel, by the Prophet *Isaiah*, that he sent them corne, wine, and oyle, that they might be satisfied therewith, *Isa. 1. 19.*

By this duty, is justly to be reproveth the careless and godlesse behaviours of furdry persons, who (with the wine) feed upon the creatures of God, but never lift up their eyes or hands unto him, of whom, and from whom they doe receive them. The very brut beasts can teach them a better lesson. For (as *David* saith) the Lions warre after their prey, do seek

their meat from God, *Ps. 104. 21.* Yea the beasts and the earth, and all that are in them, do alwaies depend upon his providence, and are altogether guided and directed by him, *Iob 38.* And shall not man much more have an eye unto his Creator, and wholly depend upon him, for all blessings, from whom he receives life and breath, and all things?

Thirdly, we must receive these creatures from God our Father, as tokens of our regeneration, by him in Christ. *Spicius S. Paul*, giving thanks alwaies for all things, to God our Father, in the name of our Lord Jesus Christ, *Eph. 5. 20.* Thus we hold and receive Gods blessings, and hee that holds and receives them otherwise, is an utterpate, and not a right and lawfull possessor of them.

Fourthly, we must learne to be content with that portion that God assigneth to us, be it never so small; and withall labour to see the goodness of God, even in the meaneest fare that may be. Our table is (as it were) a lively Sermon to us, of Gods speciall providence over our bodies. For first, in reason dead flesh should rather kill us, than give us nourishment, and yet by his blessing and providence, it continueth life and strength. A gaine, both we and our meate are perishing; and therefore when we feed thereon, it may serve to stirre us up, to seek for the food of the soule, that nourisheth to life everlasting, *Iohn 6. 27.* Furthermore, looke as every creature serves for our use, even so should wee our selves consecrate our selves unto God; and serve him both with our soules and bodies, as before hath bene the word.

Sect. 3.

The third and last point is, what we are to doe; and how to behave our selves after our meate? This *Moses* teacheth the Israelites, *Deut. 8. 10.* When thou hast eaten and filled thy self, thou shalt bless the Lord thy God. This praising or blessing of God stands in two things: First, in a holy remembrance, that God hath given us our food. For being once filled, we must take heed we forget not God, who hath opened his hand, and plentifully refreshed our bodie with his creatures, *Deut. 8. 10.*

Secondly, we must make conscience how of thankfulness to God, to imploy the strength of our bodie in seeking his glory, and walking according to all his lawes and Commandments. Whether ye eat or drinke or whatsoever ye doe, doe all to the glory of God, 1 Cor. 10. 31. Wee may not live idly, and give our selves to riot and gaming, but labour to serve God and our country, in some profitable course of life, lest it be said of us, as it was once of the old Jewes, that we sit down to eat and drinke, and rise up to play.

To this I adde one thing further, that when we have eaten to our contentment, and something remaineth, we must be careful to

What is required avert out meat.

it, and not to cast it away. For this purpose we have the example of Christ, who comineth *to gather up the broken meat that remains, that nothing be lost.* Job. 6. 12. The reason is, because these reliques and fragments are part of the creatures, yea, they are as well Gods good creatures as the rest were, and must be preserved to the same use.

Now if these may not be abused, or lost, much lesse ought the gifts of the minde, which are greater, and farre more precious, be suffered to miscarry, but rather to be preserved and increased. A good lesson for such as have received any speciall gifts of nature, or grace from God; that they may spend them not, or suffer them to perish, but carefully maintain them to the glory of God, and the good of others.

To conclude this Question, we are all to be exhorted to make conscience of this dutie; to use the good blessings of God in such sort, as they may allwaies tend to the honour of the giver, avoiding all exesse and riot.

Reasons to move us herunto, may be these: 1. Excesse destroyes the body, and kills even the very naturall strength and life thereof. 1. It brings great hurt to the soule of man, in that it unnetheth the spirits, it dulls the senses, it corrupts the naturall heat, and good temper of the body. Now these things being the helpers, and next instruments of the soule, if they be once corrupted and decayed, the soule it self will at length be brought to the same passe. 1. 1. Let this be considered, that a Woe belongs unto them that eat and drinke immoderately, *Esa. 5. 11.* And for this very time, the Lord led his owne people into captivity, *Jer. 13.* Yea the drunkard and the glutton shall become poore, *Prov. 23. 21.* And both shall equally with their pompe and exesse descend into hell, *Luk. 5. 14.* 1. Wee should be willing to part from all for Christs sake, much more from our exesse, and shall we thinke it possible for a man to forsake all, even his owne life, that will not forsake exesse and intemperance, in the use of Gods creatures?

It will be said of some, we are not drunken, though we drinke much. *Ans.* It is a policy of the Devil, to delude men withall, when he persuades them, that much drinking is not amisse, if a man be not overtaken thereby. For it is a sin to live and sit daily by the wine, to be always bibbing and sipping. We know not when or where we shall die, and we are commanded to watch over our hearts, that we be not overcome with surfeiting and drunkenness. What a madness then is it, to give over our selves to such immoderate exesse, whereby we are utterly disabled from these and all other duties of godliness?

Ques. 3.

In the third place we come to these Que-

stions that concerne the moderation of our appetite in the use of Apparell. And of this kinde there be two principall Questions; the former of them being nothing else but an introduction to the latter.

I. Question.

Whether ornaments of gold, silver, precious stones, silkes and jewels, &c. may not lawfully be used?

Ans. There is a lawfull use of these things, yet not in all, but onely in them to whom they belong. Reasons of the Answer are these:

1. Gold and silver, &c. are the gifts of God, and serve not only for necessity, but for ornament and comeliness.

2. Wee have the examples of sundry persons in Scripture, which doe warrant the use of these creatures and blessings of God. *Abraham* by his steward sends unto *Rebecca* a golden armbands, or ear-rings, of half a shekel weight, and bracelets of ten shekels weight of gold, *Genesis 24. vers. 22.* And it is said, that when she received it, she wore the jewell of gold in her forehead, and the bracelets upon her hands; *verse 47.* *Joseph* being advanced in *Pharaohs* Court, had the signet of *Pharaoh* put upon his hand; and a chain of gold about his neck; and was arrayed in fine linnen: all which were the ornaments of Princes in those countries, *Genesis 41. vers. 42.* Again, all the *Israelites* did wear earrings of gold, which afterward they tooke off from their eares, and gave them to *Aaron*, to make thereof the golden calfe, *Exod. 32. 3.* And they are not blamed for wearing them, but because they put them to Idolatrous uses. So it is said of King *Salomon*, that he had silver in such abundance, that according to his state, hee gave it in *Ierusalem* as stones, *2 Chron. 9. 27.* And Christ speaketh of the royalty of *Salomon*, as of a rare and excellent thing, which himselfe approved, howsoever hee preferred the glory of the Lillies of the field before it, *Mat. 6. vers. 29.* The daughter of *Pharaoh* is said to be brought unto *Salomon*, in vesture of gold & Ophir, that is, in a garment of the finest bea. gold, *Psalme 45. vers. 10.* All these examples doe shew thus much, that there is a lawfull use of these things in them to whom they appertain.

Against this doctrine some things are objected.

1. *Object.* 1. In some places of Scripture, women are forbidden to wear costly apparell, and gold. For *Paul* willett *Timothy*, that the women array themselves in comely attire, not with braided haire, or gold, or pearls, or costly apparell, *1 Tim. 2. 9.* And to the same purpose *Peter* speaketh, *1 Pet. 3. 3.*

Ans. First, these ornaments are not by

Paul

Paul and *Peter* simply forbidden, but the abuse of them in riot and exesse. For persons that were in those times called, were of meaner estate; and the Churches in the dayes of the Apostles consisted (for the greater part) of poore, base, and meane men and women. *1 Cor. 12. 22.* These things therefore are forbidden them, because the use of gold and precious ornaments is nothing else but meere riot, in those that are but of a meane condition. Secondly I answer, that the Apostles in the places alleged, doe reprove a great fault, which was common and ordinary in those dayes. For men and women desired and affected the outward adorning and trimming of their bodies, accounting the outward ornament, which consisted of gold, pearly, and costly apparell, to be the principall: whereas indeed the chiefe ornaments of a Christian, should be the vertues of Modesty and Humilitie, seated in the minde, and testified in the outward carriage.

Object. 1. The Prophet *Esa* condemneth these things in particular. For it seemes, that he had viewed the wardrobes of the Ladies of the court in *Ierusalem*, *Cap. 3. 18. &c.* where he maketh a Catalogue of their speciall attires and ornaments, and pronounceth the judgements of God against them all.

Ans. Some of the ornaments which the Prophet there mentioneth, are indeed more vanities, that were of no moment, and served to no necessary or convenient use or end at all. Again, others of them were in themselves things lawfull, and the Prophet doth not condemn them at all, as they have meet and convenient use: but hee condemnes them in this regard, because they were made the instruments and signes, of the pride, wantonnesse, vanitie, and lightnesse of those women. The truth of this answer will appeare, if we consider the 16. verse of that Chapter, where the prophet shewes what his drift was in speaking of those things; not to condemn all ornaments, but the pride of the daughters of *Ierusalem*, and their haughtinesse and wantonnesse, testified by divers particular behaviours there mentioned. Again, some of the things there named, were the like, if not of the same kinde, with those which *Abraham* sent to *Rebecca*, and which shee did wear, *Gen. 24. 22.* And therefore we may not think that the Prophet intends to condemn all things there specified, but onely the abuse of them, as they were then misapplied to wrong ends, and served to proclame to the world, the pride and wantonnesse of the hearts of that people.

III. Question.

What is the right, lawfull, and holy use of apparell?

Ans. In the use of Apparell, two things are to be considered: the preparation of it,

when it is to be worn; and the wearing, which it is prepared.

Sett. 1.

In the right preparation of our apparell, two Rules are propounded in Scripture for our direction.

1. Rule. Our care for apparell, and the ornaments of our bodies, must be very moderate. This our Saviour Christ teacheth at large, *Mat. 6.* from the 18. to the 34. v. Where, commanding men to take no thought for apparell, he forbids not all care, but the curious and immoderate care. The reason is added, because they which walke in their callings, and doe the duties thereof with diligence, shall have, by Gods blessing, all things needfull provided and prepared for them. Hee that dwells in a borrowed house, will not fall a trimming of it, and suffer his owne hard by to become ruinous. In like manner, our bodie is the house of our soule, borrowed of God, and by him lent unto us for a time; and we are but his Tenants at will: for wee must depart out of it at his Commandement. And therefore our greatest care must be employed upon our soules; and the other which concerneth the adorning of our bodie, must be but moderate. Again, God in his providence, cloatheth the very herbs of the field, therefore much more is he careful for a man. And *Paul* saith, *If we have food and raiment, we must therewith be content.* *1 Tim. 6. 8.* that is, if we have food and raiment necessary for us and ours, we ought to quiet our hearts, and have no further care for our apparell.

It will be said, How shall we know what is necessary?

Ans. A thing is necessary two wayes; first, in respect of nature, for the preservation of life and health: secondly, in respect of place, calling, and condition, for the upholding and maintenance thereof. Now we call that necessary raiment, which is necessary both these wayes: for example: That apparell is necessary for the schooller, the tradesman, the country man, the Gentleman; which therewith not onely to defend their bodies from cold, but which belongs also to the place, degree, calling, and condition of them all.

It is also asked who shall determine and judge, what is necessary to these persons and purposes? I answer. Vaine and curious persons are not to be competent judges hereof; but in these things we must regard the judgement and example of modest, grave, and frugal persons in every order and estate: who upon experience and knowledge, are best able to determine what is necessary, and what is not. Again, though wee must not seek for more than necessary apparell; yet if God of his goodness, give us ability to have and maintain more, we must thankfully receive it, and use it well to the good example of others.

But some will say; It seemes that we ought not to have much, though God give ability,

because

Preparation of apparell.

M 2

because wee may not have above one coat. For Iohn gives this rule, *Luke 3. 11. Let him that hath two coats, give to him that hath none.* *Answe.* Iohn meaning must needs be this; He that hath not only necessary raiment, but more than necessary, hee must give of his abundance to them that want. For otherwise, his rule should not agree with Christ's owne practice, who had himselfe two coats, an inner and an upper garment, which he kept and wore: nor with Saint Pauls, who had both a cloake and a coat.

This Rule discovereth the common sinfull practice of many men in the world. The greater sort of men are exceeding carefull, by all means and ways, to follow the fashion, and to take up every new fangled attire, whensoever it comes abroad. A course flat contrary to Christ's doctrine, which commandeth an honest care only for necessary ornaments, and condemneth the contrary, and that upon speciall reason, because this inordinate and affected care is commonly a great pick-purse. It fills mens heads and hearts with vaine and foolish thoughts: it makes them wastfully to abuse the blessings of God given unto them, whereby they are disabled from helping others that are in need. Whereas the first and principall care ought to be for the adorning of the soule with grace, and putting on the Lord Iesus; and this is it which will yield more comfort to the minde and conscience, than any external formalitie to the outward state of man.

11. Rule. All apparell must be fitted to the body, in a comely and decent manner, such as becometh holinesse, *Tit. 2. 2.*

It be here demanded, how wee should thus frame and fashion our attire? The answer is, By observing the rules of decency and comelinesse, which are in number seven.

First, that it be according to the sex: for men must prepare apparell for men, women for women. This rule is not ceremoniall, but grounded upon the law of nature, and common honesty, *Dent. 22. 5. The woman shall not wear that which pertaineth unto the man, neither shall a man put on womans raiment: for all that do so, are abomination to the Lord thy God.*

Secondly, our apparell must be made according to our office; that is, such as may befit and convenient for us, in respect of our calling: that it may not hinder or disable us in the performance of the duties thereof. Whereupon comes justly to be condemned the kinde of apparell, (specially of women) that is used in this age. For it makes them like to an image in a frame, set bolt upright; whereby it comes to passe, that they cannot go well and with ease or convenience about any good business, but must of necessity either sit or stand.

Thirdly, our attire must be according to our ability, and maintenance, either in lands, or in goods and substance. Wee must (as the

common proverb is) shape our coat according to our cloth, that so wee may not be in want, but have sufficient wherewith to maintain our families, and to relieve the poore. Which also serveth to condemne the sinne of many persons, who lay upon their backs whatsoever they can scrape and gather together; in the meane while neglecting the honest maintenance of their own estates for time to come, and the necessary reliefe of them that are in distresse and want.

Fourthly, it must be answerable to our estate and dignity, for distinction of order and degree in the societies of men. This use of attire stands by the very ordinance of God; who, as he hath not fortified all men to all places, so hee will have men to fit themselves and their attire to the quality of their proper places, to put a difference betwene themselves and others. Thus we reade, that *Ioseph* being by *Pharaoh* set over all the land of Egypt, was arrayed with garments of fine linnen, and had a golden chaine put upon his necke, to put a difference betwene him and the inferiour princes of *Pharaoh*, *Genes. 41. 42.* Thus in ancient times, the captaines and chiefe of the armies did wear fine garments of divers colours of needle work, to distinguish them from others, *Iudg. 5. 30.* Thus in kings courts, they went in soft raiment, and the poore people in baser and rougher attire, *Matt. 11. 8.* By which it appears, that many in these dayes doe greatly offend. For men keepe not themselves within their owne order: but the Artificer commonly goes clad like the Yeoman: the Yeoman like the Gentleman: the Gentleman as the Nobleman: the Nobleman as the Prince: which bringeth great confusion, and utterly overturneth the order which God hath set in the states and conditions of men.

Fifthly, mens attire is to be framed and prepared, according to the ancient and received custome of the country, wherein they are brought up and dwell.

Touching this rule, it is demanded, whether if a man see a fashion used in other countries, he may not take it up here, and use it?

Answe. Hee may not. For God hath threatened to visit all such, as are clothed with strange apparell, *Zeph. 1. 9.* And *Paul* taxeth it as a great disorder in the Church of Corinth, and even against nature, that men went in long haire, and women went uncovered, *1 Cor. 11. 13, 14.* And if this be so, then what a disorder is that, when men of one country frame themselves to the fashions and attires both of men and women of other nations? This one sinne is so common among us, that it hath branded our English people with the blacke mark of the vaine and most new-fangled people under heaven. If a stranger cometh into our land, hee keepeth his ancient and customeable attire, without varying or alteration. Wee on the contrary, can see no fashion used, either by the French, Italian,

or

or Spanish, but we take it up, and use it as our owne.

Sixthly, the garments that we make to cover our bodies, must be such as may expresse the vertues of four mindes; specially the vertues of modesty, frugality, chastefinesse. They should be as a booke written with text letters, wherein at the first, any man may reade the graces that be in the heart. Thus *Paul* exhorts women that they array themselves with comely apparell, in chastefinesse and modesty, not with broad-headed haire, &c. but as becometh women that profess the feare of God, with good works, *1 Tim. 2. 9, 10.* And our Saviour commandeth that the light of our conversation, even in outward things, should shine unto men, that they seeing our good works, may glorifie the Father which is in heaven, *Matt. 5. 16.*

Seventhly, it must be framed to the example, not of the lighter and vainer sort, but of the grave, and the most sober of our order and place, both of men and women. Wee have no expresse rule in Scripture, touching the measure and manner of our apparell; and therefore the wise and grave presidents of good and godly men, that are of the same, or like degree with our selves, ought to stand for a rule of direction in this behalfe. To which purpose *Paul* exhorteth, *Whatsoever things are pure, honest, of good report, if there be any vertue, &c. think of these things which ye have both learned, and received, and heard, and seen in me, those things doe*, *Phil. 4. 9.* Examples herof, we have many in the word of God. Of *Iohn* the Baptist, who had his garments of Camel-haire, *Matt. 3. 4.* Of *Elihu*, who is said to be a haire man, in respect of his attire, and to be girded (as *Iohn* was) with a girdle of leather about his loynes, *2 King. 1. 8.* For these rough garments were the principal raiments of Prophets in those times and places, as wee reade, *Zach. 13. 4.* And it was the ordinary fashion of the Iewish nation, to use goats haire, not only for making of their apparell, but even of the curtaines, that were made for the use of the Sanctuary, *Exod. 36. 14.* If this rule were practised, it would serve to cut off many scandalous behaviours in the conversations of men.

For now adies, men doe strive who shall go before another, in the bravest and colliest attire, having little or no respect at all, to the examples of godly and sober persons of their degrees and places. And this their excessive pride and vanity is ordinarily maintained, by unjust dealing in lying and deceit, by covetousnesse, and unmercifullnesse to the poore: sins which are loyally dishonourable unto God, that the very earth wherupon men doe live, can hardly endure the same. Wherefore those that feare God, and have a care to serve him in holinesse and righteousness, ought to hate and detest these courses, renouncing the curious vanitie of the world, and testifying the graces and vertues of their mindes unto men, even by their grave and sober gestures and

habits of their bodies.

Self 2.

The second thing to be considered in the right use of apparell is the meaning and putting of it on. Touching which, two speciall Rules are to be observed.

1. Rule. That wee weare and put on our apparell, for those proper ends, for which God hath ordained the same. The Ends of apparell are specially these:

First, for Necessity sake: that is, for the defending of the body from the extremitie of parching heat, and pinching cold, and consequently the preserving of life and health.

This was the end for which garments were first made after the fall. And the reason of it is this: Whilest man was yet in the state of Innocency, before his fall, there was a perfect temperature of the ayre, in respect of mans body, and so there was no need of garments: and nakednes then was no shame unto man, but a glorious comeliness. Now after that *Adam*, and in him all mankind had sinned, vanity came upon all the creatures; and amongst the rest, upon the ayre a marvellous difference in respect of heat and cold. For the remedy whereof, it was ordained that *Adam* should weare apparell, which God having once made and appointed, hee hath ever since blessed it as his owne ordinance, as daily experience shewes. For our attire, which is void of heat and life, doth notwithstanding preserve mans body in heat and life; which it could not doe, if there were not a speciall providence of God attending upon it.

The second end of apparell is Honesty. For to this end wee put it on, and weare it, for the covering and hiding of that deformitie of our naked bodies, which immediately followed upon the transgression of our first parents: and in this respect also, were garments (after the fall) appointed by God, for the use of man.

It is objected, that *Esay* prophesied naked and bare foot, *Esay 60. 2.* and to *Saul*, *1 Sam. 19. 24.* answer first, that which the Prophet did, was done by Commandement, as may appear in the 2. vers. of that Chapter. For the Lord gave him Commandement so to doe. Again, hee is said to be naked, because he put off his upper raiment, which was sack-cloth, or some other rough garment that Prophets used to weare; but it cannot be proved, that hee put off that garment which was next his flesh and skin.

Concerning *Saul*, there be two answers given. One, that hee put off his upper garment, as *Esay* did. For wee are not to imagine that hee prophesied naked, it being so unseemly a thing, and even against the Law of nature since the fall. The other answer, and that according to the true meaning of the text is; that *Saul*, before the spirit of prophecy came upon him, had put on and worn his warlike attire, where with hee went out to

Wearing of apparell

to take *David*. But when the Spirit came upon him, then hee put off his military habit, and went in another attire, after the manner and fashion of a Prophet, and to prophesied. And therefore, whereas he is said to be *naked*, the meaning is, that hee stripped himselfe of his armour, which both himselfe and his messengers used, in pursuing after *David*.

Now touching the Covering of the body with apparell, these things are to be remembered. First, that it must be covered in decent and seemly sort. Thus *Joseph* wrapped Christs body that was dead, in a cleane linnen cloth, together with the *steeves*, *Matth. 27. 59*. Secondly, the whole body must be covered. Some only parts excepted, which (for necessity sake) are left open and bare, as the hands and face: because there is an ignominious shame, not only in some parts, but over the whole body. And here comes to be reprovall, the affected nakednesse used of sundry persons, who are wont to have their garments made of such a fashion, as that their neck and breasts may be left for a great part uncovered. A practice full of vanity, and cleane contrary to this Rule, grounded in corrupted nature. For if the whole body be overspread with shame by sin, why should any man by such practice, (as much as in him lies) uncover his shame to the view of the world? The end of attire is to hide the shameful nakednesse of the body from the sight of men. But such persons as these are, doe hereby expresse the vanity and lightnesse of their minds; by leaving some part of their bodies open and uncovered. Wherein, what do they else, but even display and manifest unto men and Angels, their own shame and ignominie? Nay, what doe they else, but glory in that which is (by the just judgement of God) reproachfull unto them? Let all those that feare God, and are humbled in the consideration of their finnes, which are the matter of the shame of mankind, bee otherwise affected.

A third end of apparell is the honouring of the body. To this purpose *S. Paul* saith, *1 Cor. 12. 23. If possible, members of the body which we think must in honour put us on the greater honour, let us use them.* *1 Cor. 12. 24. God will keep the body together, and give it the more honour, to that part which is weaker.* And in *1 Thes. 4. 4. It is the will of God, that every one of you should know how to possess his vessel in holiness and honour.* These words are spoken of chastitie, but they are generally to be understood of any other vertue belonging to the body. Now the reason of this end is plaine. The body of every beleever is the Temple of the holy Ghost, and a member of Christ, in the kind and place, as well as the soule. Therefore it ought to be both holily and honourably used.

For the honouring of the body with outward ornaments, we must remember this distinction. Some ornaments are inward, and some are borrowed inward, are the graces and

gifts of God; these are our owne. Borrowed are gold, silver, pearles, and precious stones, and these are outward. And of the two, more speciall care ought to be had of the inward, than of the outward and borrowed. For these are indeed faire and honourable, in the opinion and estimation of men; but the other are faire more honourable in the sight of God. And therefore *S. Peter* exhorteth women, that *their apparell be not outward, as with brodered haire, and gold set about, or in sumptuous garments; but that the hidden man of the heart be uncorrupt, with a meek and quiet spirit, which is before God a thing precious.* *1 Pet. 3. 3, 4.*

Now that we may use our apparell to the Ends before rehearsed, we are yet further to observe some speciall Rules: which may serve for our direction in the tight adorning of the body.

First, every one must be content with their owne naturall favour and complexion, that God hath given them; and account of it as a precious thing, be it better, or be it worse. For the outward forme and favour that man hath, is the worke of God himselfe, fitted and proportioned unto him, in his conception, by his speciall providence. Being then the Lords owne worke and his will, thusto frame it, rather than otherwise; great reason there is, that man should rest contented with the same.

Here comes to be justly reprovall, the strange practice and behaviour of some in their dayes, who being not contented with that forme and fashion which God hath forced unto them, doe devise artificiall formes and favours, to set upon their bodies and faces, by painting and colouring; thereby making themselves seeme that which indeed they are not. This practice is most abominable in the very light of nature, and much more by the light of Gods words, wherein we have but one oncely example thereof, and that is of wicked *Jezebel*, *2 King. 9. 30.* who is noted by this marke of a notorious harlot, *that she painted her face.* For what is this, but to finde fault with Gods owne workmanship? and to seeke to correct the same, by a counterfeite worke of our owne devising, which cannot but be highly displeasing unto him?

A cunning painter, when he hath once finished his worke, if any man shall go about to correct the same, he is greatly offended. Much more then may God, the most wise and absolute Former, and Creator of his worke, be highly offended with all those that cannot content themselves with the favour and feature they have received from him, but will needs be cilling his worke into question, and refining it according to their owne humours and fancies. *Terrillius* in his booke *de habitis mulierum*, calls such persons, and that deservedly, *the devils handmaids.*

But may some say, if there be any deformitie in the body, may we not labour to cover it? *Answer.* Yes: but we may not any new forme

forme on the face, or habit on the body. Dissembling is condemned, as well in deed, as in word, and such is this.

Secondly, we must place the principall ornament of our soules and bodies, in vertue and good works, and not in any outward things. So would *Paul* have women to array themselves in comely apparell, *with shamefastnesse and modestie.* *1 Tim. 2. 9.*

Thirdly, in using of ornaments before named, we must be very sparing, and keepe our selves within the meane.

It will be here demanded, What is then the measure that must be used? *Answer.* The Scripture gives no rule for our direction in this point, but the example and judgement of the fagest and soberest persons in every order, age, and condition; and as they doe and judge, so must wee. As for example: whether a man should weare a ruffe, single, or double, or triple, &c. the Scripture in particular gives no direction: onely we must looke upon the example of the soberest and discreetest persons of our order and age, and that ought to be our president for imitation.

Fourthly, ornaments must be used not always alike, but according to times and seasons. It is noted as a fault in the rich glutton, that he went every day in costly apparell, *Luk. 16. 19.* In the daies of rejoycing, we may put on more outward ornaments: and so they used of ancient times at marriages, to put on wedding garments. *Mat. 22.* But in the daies of mourning, baser and coarser attire is to be used, as fittest for the time.

Fifthly, we must adorne our bodies to a right end; to wit, that thereby we may honour them, and in them honour God. Against this Rule doe offend those that adorne their bodies to be praised, to be counted rich and great persons, and to purchase and procure unto themselves the love of strangers. This is the harlots practice, described by *Salomon* at large, *Prov. 6. 25.* and *7. 10. 16.* These are the ends, for which we must attire our selves.

And so much of the first maine Rule to be observed, in the wearing and putting on of apparell.

The second maine Rule followeth. Wee must make a spirituall use of the apparell which we weare. How may that be done?

Answer. First, we must take occasion thereby to humble our selves, and that in this manner. When we see the plaister upon the sore, we know there is a wound: and so the cover of our bodies, must put us in minde of our shame and nakednesse, in regard of grace and Gods favour, by reason of originall sinne. And wee are to know that it is a dangerous practice for any man, to puffe up himselfe in pride upon the sight and use of his apparell. For this is to be proud of his owne shame. Nay, it is as much as if a theefe should be proud of his bolts, and of the halber about his necke; garments being nothing else but

the cover of shame, and the signes of our finnes.

Secondly, by the putting on of our garments, we must bee admonished to put on Christ, *Rom. 13. 14. Quest.* How shall we doe that? *Answer.* Thus: We must conceive Christs obedience active and passive, as a covering, and therefore by prayer we are to come unto God in his name, and intreat him to accept this his obedience for us: yea that Christ may be made unto us willdone, righteousness, sanctification, and redemption. And wee on the other side make conformable to him in life and death in all morall duties. Lastly, that we may have the same mind, affection, and conversation that hee had.

Thirdly, when we put off our clothes we then are admonished of putting off the old man; that is, the masse and body of sinfull corruption. And we then put him off, when we can by grace hate sin, and carrie a resolute purpose in our hearts of not sinning.

Fourthly, when we cloathe our selves, and trusse our attire to our bodies, this should teach us a further thing, that it becometh us to gird up our loines, to have our lights burning, to prepare our selves to meet Christ, whether by death, or by the last judgement. If we make not these uses of our attire, we doe not rightly use, but rather abuse the same.

In a word, to shut up this point we are all to be exhorted to make conscience of the practice of these Rules, and to take heed of pride in these outward things. And in way of motive herunto; consider first, how great and heinous a sinne Pride is. The greatest of it may be discerned by foure things.

First, in it and the fruit thereof, superfluity of apparell, there is an abuse of our wealth to needlesse and superfluous uses, which ought to be employed to uses more necessary: as to the good of the Church, common-wealth, and familie, and especially for the reliefe of the poore.

Secondly, in this sinne there is an abuse of time. For they that give themselves to pride, spend so much time in the adorning of their bodies, that they have no leisure for the adorning and beautifying of the soule. Hence it comes to passe, that proud persons abound with ignorance, idleness, wantonnesse, and many other enormities.

Thirdly, in this sin there is an abuse of the attire it selfe: in that it is made a signe of the vanity of the minde, and wantonnesse of the heart, which should be the signe of a heart religiously disposed.

Fourthly, in it there is a confusion of order in the estates and societies of men. For whereas one order of men should goe thus attired, and another after another manner; by this it comes to passe, that equall and superiour are clothed both alike, and that which should be an occasion to humble us, is made an occasion to puffe us up.

Fifthly,

Fiftly, there is a great judgement threatened against this sin, *Isay 2. vers. 11, 12. Zeph. 3. vers. 11.*

The greatnesse of this vice, we are to endeavour by all means possible to redresse in our selves. For which purpose, we must be careful to see and feele, and withall to bewaile the spiritual nakednesse of our soules; which is a deprivation of the image of God, wherein wee are created according to him in holinesse and righteousness, the want whereof makes us ugly and deformed in the eyes of God. And the true cause and experience of this will turne our mindes and thoughts from the trimming of the body, and make us especially to labour for the righteousness of Christ imputed, as the only covering which will keepe us warme and safe from the stormes and tempests of the wrath of God.

Still. 4.

In this fourth place, we come to the handling of those Questions that concerne the Moderation of our appetite in the Use of Pleasures and Recreations. And these are especially three.

I. Question.

Whether Recreation be lawfull for a Christian man?

Ans. Yes, and that for two causes.

First, Rest from labour, with the refreshing of body and minde is necessarie; because mans nature is like the bow, which being alway bent and used, is soone broken in peeces. Now that which is necessarie, is lawfull. And if rest be lawfull, then is recreation also lawfull.

Secondly, by Christian libertie, we are allowed to use the creatures of God, not only for our necessitie, but also for meet and convenient delight. This is a confessed truth; and therefore to them which shall condemne fit and convenient recreation (as some of the ancient Fathers have done, by name *Chrysostome* and *Ambrose*) it may be said, *Be not so righteous, be not so wise, Eccl. 7. 16.*

II. Question.

What kinds of Recreations and Sports are Lawfull and convenient, and what unlawful and inconvenient?

Ans. I will first lay downe this ground, that, all lawfull recreation is onely in the use of things indifferent, which are in themselves neither commanded nor forbidden. For by Christian liberty, the use of such things for lawfull delight and pleasure, is permitted unto us. Therefore meet and fit recreations doe

stand in the use of things indifferent, and not in things either commanded or forbidden. Hence I derive three conclusions, that may serve for the better answer of the Question.

I. Recreation may not be in the use of holy things; that is, in the use of Word, Sacraments, Prayer, or any act of religion. For these things are sacred and divine, they doe stand by Gods expresse commandment, and may not be applied to any common or vulgar use. For this cause it is well provided, that the Pageants which have bene used in sundry cities of this land, are put downe, because they were nothing else, but either the whole, or part of the historie of the Bible turned into a Play. And therefore the lesse to be allowed, considering that the more holy the matter is which they represent, the more unholly are the playes themselves. Again, all such jests as are framed out of the pithes and sentences of the Scripture, are abuses of holy things, and therefore carefully to be avoided. The common laying may teach us thus much, *It is no safe course to play with holy things. Lastly*, upon the former conclusion, we are taught that it is not meet, convenient, or laudable, for men to move occasion of laughter in Sermons.

The second conclusion. Recreation may not be made of the sinnes or offences of men. They ought to be unto us the matter of sorrow and mourning. *David* bedrivers of foeces, because men brake the commandments of God, *Psalm. 119. 136. The righteous heart of Lot was vexed, with hearing and seeing the abominations of So dome, 2 Pet. 2. vers. 8.*

Upon this it followeth first, that common playes which are in use in the world are to be reprov'd, as being not meet and convenient matter of recreation. For they are nothing else but representation of the vices and misdemeanours of men in the world. Now such representations are not to be approved. *Paul* saith, *Fornication, covetousnesse, let them not be named among you, as becometh Saints, Ephesians 5. vers. 3.* And if vices of men may not be named, unless the naming of them tend to the reproving and further condemning of them, much lesse may they be represented for the causing of mirth and pastime. For naming is farre lesse than representing, which is the real acting of the vice. Indeed Magistrates and Ministers may name them, but their naming must be to punish and reforme them, not otherwise. Again, it is unseemly, that a man should put on the person, behaviour, and habit of a woman; as it is also for a woman to put on the person, behaviour, and habit of a man, though it be but for an hour. The law of God forbids both, *Deut. 22. 3.* And that law, for equity, is not meetly judicial, but moral. Nay it is the law of nature and common honesty.

* Non est bonum ludere cum Sæculis.

Here

Here also, the dancing used in their daies is to be reprov'd, namely, the mixed dancing of men and women, in number and measure, (especially after solemn feasts) with many lascivious gestures accompanying the same; which cannot, nor ought to be justified, but condemned. For it is no better than the very bellows of lust and uncleannes, yea the cause of much evil. It is condemned in the daughter of *Herodias*, dancing before *Herod. Mark. 6. 22.* And in the Israelites, that late down to eat and drink, and *respon* to play, that is, good vice. We read indeed of a kinde of dancing commended in Scripture, that *Moses, Aaron* and *Miriam* used at the red sea, *Exodus 15. 20.* And *David* before the Arke, *2 Sam. 6. 14.* And the daughters of Israel, when *David* got the victorie of *Goliath*, *1 Samuel 18. 7, 8.* But this dancing was of another kinde. For it was not mixt, but single, men together, and women apart by themselves. They used not in their dancing wanton gestures, and amorous songs, but the Psalmes of praise and thanksgiving. The cause of their dancing was spiritual joy, and the end of it was praise and thanksgiving.

It may be alleged, that Ecclesiastes saith, *There is a time of mourning, and a time of dancing. Eccl. 3. 4.* And *David* saith, *Thou hast turned my joy into dancing. Psal. 30. 11.* And the Lord saith to *Jeremie*, *O daughter of Sion, thou shalt go forth with the dances of them that rejoyce. Jerem. 31. 4.* I answer: first, these places speake of the sacred dancing before named, and not of the dancing of our times. Secondly, I say, that these places speake not of dancing properly, but of rejoycing signified by dancing, that is to say, a hearty rejoycing, or merrie-making. Bridesthat, the Prophet *Jeremie* speaks by the way of comparison, as if he should say: Then shall they rejoyce, as men are wont to doe in the dance. And it is sometimes the use of the Scripture, to expresse things lawfull by a comparison, drawne from things unlawfull: as in the Parables of the unrighteous Judge, the unjust Steward, and the meeke in the night.

The third Conclusion. We may not make recreations of Gods judgements, or of the punishment of sin. The Law of God forbids us to lay a stumbling block before the blind, to cause him to fall, though it be not done in stealth, but in sport *Lev. 19. 14.* Upon the same ground, we are not to sport ourselves with the folly of the natural foole. For that is the blindness of his minde, and the judgement of God upon him. I know it hath bene the use of great men, to keepe foales in their houses. And I dare not condemne the fact: For they may doe it, to set before their eyes a daily spectacle of Gods judgement, and to consider how God in like sort might have dealt with them. And this use is Christian. Nevertheless, to place a spiritual recreation in the folly of such persons, and to keepe them only for this end, it is not laudable.

die. When *David* lined himselfe to be used, before *Achish* the King of Gath, make what the heathen king could say, *Have I need of madmen, that ye have brought this fellow to play the mad man in my presence? Shall he come into my house? 1 Sam. 21. 15.*

Again, the bawling of the Beate, and Cooke fights, are no meet recreation. The bawling of the Bull hath his use, and therefore it is commanded by civil authority; and to have not these. And the amicable and cruelie which one beaust sheweth to another, is the fruit of our rebellion against God, and should rather move us to mourne, than to rejoyce.

The second answer to the former Question is this.

Games may be divided into three sorts: Games of wit or industrie, Games of hazard, and a mixture of both.

Games of wit or industrie are such as are ordered by the skill and industrie of man. Of this sort are Shooting in the long bow, Shooing in the Cleeve, Running, Wrestling, Fencing, Musick, the games of Chess, and Draughts, the Philosophers game, and such like. These, and all of this kinde, wherein the industrie of the minde and body hath the chiefest stroke, are very commendable, and not to be disliked.

Games of hazard are those, in which hazard onely beares the sway, and orders the game; and not wit; wherein also there is (as we say) chance, yea, meet chance in regard of us. Of this kinde is Dicing, and kindly games of the Tables and Cards. Now, games that are of meer hazard, by the equitie of godly Divines, are unlawfull. The reasons are these.

First, games of meer hazard are judged lots; and the use of a lot is an act of religion, in which we referre unto God the determination of things of moment, that can no other way be determined. For in the use of a lot there be four things. The first is, a casual act done by us, as the casting of the Die. The second is, the applying of this act to the determination of some particular controversie, the ending whereof maintaines peace, order and love among men. The third is confession, that God is a sovereign Judge, to end and determine things that can no other way be determined. The fourth is supplication, that God would by the disposition of the lot when it is cast, determine the event. As these actions are involved in the use of a lot, and they are expresse, *Acts. 1. 26. 1. 2. 3. 4. 5. 6.* Now then, seeing the use of a lot is a solemn act of religion, it may not be applied to sporting, as I have shewed in the first conclusion. Secondly, such games are not recreations, but rather matter of sitting up, trouble, vexations, as feare, sorrow, &c. and so they detract the body and minde. Thirdly, games of meer hazard are contrary to the law of honesty, which is commonly the ground of them all. Whereupon it is, that men usually play

for money. And for these causes, such plays, by the consent of learned Divines, are unlawful.

The third kinde of plays are mixt, which stand partly of hazard, and partly of wit, and in which hazard begins the game, and skill gets the victorie: and that which is defective by reason of hazard, is corrected by wit.

To this kinde are referred some games at the cards and tables. Now the common opinion of learned Divines is, that as they are not to be commended, so they are not simply to be condemned, and if they be used, they must bee used very sparingly. Yet there bee others that hold the mixt games to be unlawful, and judge the very dealing of the cards to be a lot, because it is a mere casual action. But (as I take it) the bare dealing of the cards is no more a lot, than the dealing of an almes, when the Princes Almes put his hand into his pocket, and gives, for example, to one man six pence, to another twelve pence, to another two pence, what comes forth without any choice. Now this casual distribution is not a lot, but only a casual action. And in a lot there must be two things. The first is, a casual act: the second, the applying of the foresaid act, to the determination of some particular and uncertain event. Now the dealing of the cards is a casual act; but the determination of the uncertain victorie is not from the dealing of the cards in mixed games, but from the wit and skill, at least from the will of the players. But in things that are of the nature of a lot, the wit and will of man hath no stroke at all. Nevertheless, though the dealing of the cards and mixed games be no lots; yet it is farre safer and better to abstaine from them, than to use them, and where they are abolished, they are not to be restored againe, because in common experience, many abuses and inconveniences attend upon them: and things unnecessary, when they are much abused, because they are abused, they must not be used, but rather removed, as the brazen serpent was, 2 King. 18. 4.

III. Question.

How are we to use Recreation?

For answer whereof, we must remember these foure speciall rules.

I. Rule. Wee are to make choice of Recreations that are of least offence, and of the best report, *Phil. 8. Whatsoever things are of good report, thinke of them.* The reason is, because in all recreations we must take heed of occasions of sinne, both in our selves and others. And this moved *Iob*, while his sonnes were a feasting, to offer daily burnt offerings, according to the number of them all, because he thought, *It may be my sonnes have sinned, and blasphemed God in their hearts, Job 1. 5.* And

not only that, but I adde further, wee must take heed of occasions of offence in others. Upon this ground, *Paul* saies, that *rather than his eating should offend his brother, he would eat no meat while the world endures, 1 Cor. 8. 13.* In this regard it were to be wished, that games of wit should be used only and not games of hazard, because they are more scandalous than the other. Lastly, in things that are lawful in themselves, we are to remember *Pauls* rule, *All things are lawful, but all things are not expedient, 1 Cor. 6. 12.*

II. Rule. Our Recreations must be profitable to our selves and others; and they must tend also to the glory of God. Our Saviour *Christ* saies, that of every idle word that men shall speake, they shall give an account at the day of judgement. *Matth. 12. vers. 36.* Where by idle words, hee meaneth such, as bring no profit to men, nor honour to God. And if for idle words, then also for idle recreations, must wee bee accountable to him. Again, *S. Paul* teacheth, that *whether we eat or drinke, or whatsoever we doe, we must do all to the glory of God, 1 Corinthians 10. vers. 31.* Therefore the scope and end of all recreations is, that God may be honoured in and by them.

III. Rule. The end of our recreation must bee, to refresh our bodies and minde. It is then an abuse of Recreation, when it is used to win other mens money. The gaine that comes that way is worse than usury, yea it is lost theft. For by the law, we may recover things stolne, but there is no law to recover things won. And yet if play bee for a small matter, the losse whereof is no hurt to him that loseth it, and if it be applied to a common good, it is lawful; otherwise not.

IV. Rule. Recreation must be moderate and sparing, even as the use of meat and drink, and rest. Whence it followeth, that they which spend their whole life in gaming, as Players doe, have much to answer for. And the like is to be said of them that have lands and possessions, and spend their time in pleasures and sports, as is the fashion of many gentlemen in these daies.

Now Recreations must bee sparing two waies.

First, in regard of time. For wee must rederme the time, that is, take time while time lasteth, for the procuring of life everlasting. *Eph. 5. 16.* This condemneth the wicked practice of many men that follow this game, and that, to drive away time, whereas they should employ all the time that they can, to do Gods will. And indeed it is all too little, to do that which we are commanded: and therefore while it is called to day, let us make all the haste we can, to repent and be reconciled unto God.

Secondly, Recreation must bee sparing, in regard of our affection. For we may not let our hearts

hearts upon sports, but our affection must be tempered and allaid with the feare of God. Thus *Salomon* saies, that *laughter is madness, Eccles. 2. 2.* farre forth as it hath not the feare and reverence of the name of God to restrain it. This was the sinne of the Jewes reproved by the Prophet, that they gave themselves to all manner of pleasures, and did not consider the work of the Lord, that is, his judgements and corrections, *Esa. 5. 12.* And thus if Sports and Recreations be not ordered and guided according to this and the other Rules, wee shall make them all not only unprofitable unto us, but utterly unlawful. And so much of the vertue of Temperance.

CHAP. V.

Of Liberality.

HERETO we have treated of the first sort of Vertues that are feared in the will, which doe respect a mans owne selfe, namely, Clemencie, which standeth in the moderation of the minde in respect of anger: and Temperance, which consisteth in the moderation of our appetite, in respect of riches, apparel, meat and drinke, pleasures and recreations.

Now we come to the second sort, which respect others beside our selves. And these belong to the practice either of Courtesie and kindeesse, or Equitie and right. Of the first kind is Liberality: of the second is Justice, in shewing or giving Equitie, or Fortitude in maintaining the same. Of these in order.

Liberality is a vertue feared in the will, whereby we shew or practise courtesie & kindeesse to others. The principall Questions touching this vertue, may be referred to that text of Scripture which is written, *Luk. 11. 41. Therefore give almes of these things which ye have, & behold all things shall be cleane unto you.*

The words are a rule or counsell, delivered by *Christ* to the Pharisees; and the true and proper sense of them is this: You Pharisees give your selves to the practice of injustice and oppression, and thereby you defile your selves and all your actions. For redresse hereof I propound you this Rule; Practise Charity in giving of your almes, let your outward good actions proceed from the inward sincere affection of your hearts toward your brethren, and then shall you attaine to a holy and pure use of your goods. The counsell of *Daniel* to King *Nebuchadnezzar*, *Dan. 4. 24. To break off his sins by the practice of justice, and his iniquities by merite to be afflicted*, may be a good Commentary to this Text.

In the words I consider two things: A Remedy, *Therefore give almes of these things you have;* and the fruit that followes upon the remedy, *and behold all things shall be cleane unto you.*

Sec. 1.

The Remedy is the vertue of Christian Liberality, consisting principally in the practice of love and merite, in giving of Almes.

For the better understanding whereof, five Questions are briefly to be propounded and resolved:

I. Question.

Who, or what persons must give almes?

Ans. There be two sorts of men that are and ought to be givers of Almes.

The first sort are Rich men, who besides things necessary, have superfluitie and abundance, yea, much more than things necessary. These are such as have the worlds good, as *Saint Iohn* saith, whereby they are able to give and bestow reliefe upon others, out of their abundance. Thus *Saint Paul* saith, that the abundance of the Corinthians must supply the want of other Churches, 2 Cor. 8. 14. Many other proofes might be brought, but these be sufficient in a knowne confessed truth.

A second sort are men of the poorer sort, that have but things necessary, and sometime want them too. These must sometimes and in some cases give reliefe. And because this point is not so easily granted, therefore I will prove it by the Scriptures.

The man that lives by his worke, is commanded to labour in his calling, that he may have something to give to them that want, *Eph. 4. 28.* The poore widow that cast into the Lords treasure (of her penny) but two mites, that is, the eighth part of a penny, is commended; and *Christ* preferreth her almes before the great gifts of the richer sort, *Luk. 21. 2.* The Church of Macedonia, being poore and in extreme necessity, doth yet send reliefe to other Churches, and is commended for it by *Paul*, 2 Cor. 8. 2. Their povertie excused them not from liberality, but they were liberal, not only according to, but even beyond their abilities. Our Saviour *Christ* himselfe lived of almes: for *Joanna* the wife of *Cunae* Herods Stewart, and *Susanna* ministered unto him of their substance, *Luk. 8. 3.* Whereby the way we note, that he did not live by begging, as the Papists affirme, but by the voluntary ministration and contribution of some, to whom hee preached. Now though he was so poore himselfe, yet hee used to give almes of that he had, *Iob. 13. 20.* The oblations of the old Testament, for the maintenance of the Altar, were a matter of great cost and charge; in sacrifices and such like ceremonies: and yet all were charged with them, the poore as well as the rich. Now in the new Testament, the materiall Altar is taken away, and yet we have something in the room thereof, namely, those that are poore and destitute, which all men

are bound in conscience to relieve and maintain, as once they were to maintain the Altar. Saint John commends unto us Charity, not that which consisteth in words only, but which sheweth it self in actions, 1 John 3. 18. teaching that the one is no way sufficient without the other. Lastly, all mankind is distinguished into these two sorts: some are givers, some are receivers of Almes; there is not a third kinde to be found in the Scripture.

Yet here an exception must be added, that this doctrine bee not mistaken. There are some persons exempted from this duty, and they bee such as are in subjection to others, and are not at their owne disposition. Of this sort are children under the government of their Parents, and servants subject to the authority and dominion of their masters. For the goods which they have, are not their owne, neither may they dispose of them as they list: they therefore must not bee givers.

It may bee asked, whether the wife may give Almes without the consent of her husband, considering that shee is in subjection to another, and therefore all that shee hath is another's and not her owne. *Ans.* The wife may give Almes of some things, but with these cautions: as first, shee may give of those goods that shee hath excepted from marriage. Secondly, shee may give of those things which are common to them both, provided it bee with her husbands consent, at least generally and implicitly. Thirdly, shee may not give without or against the consent of her husband. And the reason is, because both the law of nature, and the word of God, commands her obedience to her husband in all things.

It bee alsoe alleged, that *Sanna* the wife of *Chana Herod* steward, witho hers did minister to Christ of their goods, Luke 8. 3. I answer it to be presumed, that it was not done without all consent.

Again, it be said that *Abigail* brought a present to *David*, for reliefe of him and his young men, whereof shee made not *Nabal* her husband acquainted, 1 Sam. 25. 19. I answer, it is true, but make the reason. *Nabal* was generally of a churlish and unmercifull disposition, whereupon hee was altogether unwilling to yeeld reliefe to any, in how great necessity soever; whence it was, that hee rayled on the young men, that came to him, and drove them away, ver. 14. Again, he was a foolish man, and given to drunkenesse, so as hee was not fit to governe his house, or to dispense his Almes. Besides that, *Abigail* was a woman of great wisdom in all her actions, and that which shee now did was to save *Nabal* and her owne life, yea, the lives of his whole family: for the case was desperate, and all that they had, were in present hazard. That example therefore is no warrant for

any woman to give almes, unless it be in the like case.

II. Question.

To whom must almes be given?

Ans. To them that are in need, Eph. 4. 28. For the better conceiving of this answer, wee must remember that there bee three degrees of need. The first is *extreme* necessity, when a man is utterly destitute of the means of preservation of life. The second is *great* need, when a man hath very little to maintain himselfe and his. The third is *common* necessity, when he hath something, but yet not sufficient or competent.

Now those that are in the first and second degree of need, they are the persons that must be succoured and relieved. For proofe hereof consider these places, *Matth. 25. 35. 36. I was hungry, and ye gave me meat, I thirsted, and ye gave me drinke, I was naked, and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came unto me.* Where observe what persons Christ commendeth unto us to be relieved, the hungry, thirsty, naked, sicke, hart-bouleles, and the captive or prisoner, *Rom. 12. 20. If thine enemy hunger, feed him; if he thirst, give him drinke. Wee must not only supply the need of our friends; but also our enemies, 1 Tim. 5. 16. If any believing man or woman have widows, let him minister unto them, &c. that there may be sufficient for them that are widows indeed.* Here widows that are desolate, without friends and goods, are commended to the liberality of the Church, *Lev. 25. 35. If thy brother be impoverished, and hath the trembling hand, thou shalt relieve him as a stranger or sojourner, so shall hee love with thee.* By the trembling hand, is meant the man that works hard for his living, and yet cannot by his labour get things necessary, but must needs stretch out his hand to others that are in better state for helpe.

Here two Questions may further be made. First, whether we must give almes to beggers? I meant such as goe from doore to doore: for they come under the degrees of needy persons.

Ans. Beggers are of two sorts: either such as are strong, able to labour and doe somewhat for their living; or such as are weak and impotent, unable to take paines for the maintenance of themselves, or those that belong unto them.

The first sort are not to bee relieved. For touching them, the Apostle hath given this rule, *Hee that will not labour, must not eat, 2 Thel. 3. 10. 12.* Every man must live by the labour of his owne hands, and feed upon his owne bread. Again, such beggers are thieves and robbers, because they steal their labour from the Church and Common-wealth, which is as profitable as land and treasure.

In the old Law, if two men strived together; and the one had wounded the other; the offender was enjoined, not only to pay for the healing, but for the losse of his time also, *Ex. 21. 19.* And in like manner ought such persons to beare their punishment, both of their theft, and of the losse of their labour. And the truth it is, they that give to them in this their losse life, doe maintaine them in wickednesse.

Yet here one Caution is to bee remembered: that if such a man bee in extreme need, hee must be helped, rather than he should perish. And the Magistrate is to punish him for his idleness, and to compell him to labour. The Magistrate, I say, for private persons have no authority to inflict punishment in this case.

As for the other sort, that are unable to worke, they are not allowed by the word of God to gather their almes themselves by begging from doore to doore, but to be relieved at home in their houses, *Deut. 15. 4. there shall not be a begger in thee, y. 11. There shall be ever some poore in the land.* Here the holy Ghost makes a plain difference between the poore and the begger, forbidding the one, and commanding to helpe the other. *S. Paul* likewise distinguisheth of widows, whereof some have rich kindred, and they are to be provided for by them, *1 Tim. 5. 4.* Others are destitute of friends and kindred, by whom they may be relieved, and such hee willett to be maintained by the Church, *ver. 16.* And this is no toleration or approbation of beggers.

Again, the begging of almes is the very seminary of vagabonds, rogues, and stragling persons, which have no calling, nor are of any Corporation, Church, or Common-wealth. Yea, it doth proclaime to the world, in the eares of all men, the shame either of the Magistrate, who restrains it not, having authority: or of the wealthy and able, that they have no mercy or compassion. It is also a great disorder in commonwealths. For the boldest and most clamorous begger, carries away all the almes from the rest: and so reliefe is distributed both unwisely and unequally. And howsoever it is the good law of our land, agreeable to the law of God, that none should beg that are able to labour, as jail men are bound in conscience so see it observed, that have any care of the good of this Church and common-wealth: yet it is a plague of our times, and greatly to bee bewailed, that it is neglected, and not put in execution.

In the second place it is demanded, whether we must put a difference between persons and persons, in giving our almes?

Ans. There be three differences of men that are in need

The first, is a mans owne: and such are they, that be of his household, for which hee that makes not provision, is worse than an Infidel, as the Apostle speaketh, *1 Tim. 5. 8.* Those also which are of a mans owne blood, as father and mother, &c. *Mat. 15. 5. 6.* Now

contrary to this sort are strangers, to whom we must not give in this case. For to neglect a mans owne, and to bestow it upon foreigners, unless there bee just and necessary cause for soe, is a sinne against the law of nature.

A second difference of men is this. Some are of the household of faith, some are other wise. *S. Paul* rule is this, that we prefer them before the other, *Galat. 6. 10. Doe good unto all men, but specially to them that are of the household of faith.*

A third difference. Some are our owne poore, of our towne, land, and country, and some bee strangers in the same respects. Now howsoever yee are debter to all that we can doe good to: yet those that are nearer to us in habitation or neighbourhood, are to bee respected and relieved before others. This the Lord commandeth, *Deuter. 15. 7. If one of thy brethren with thee be poore, within any of thy gates in thy land, which the Lord thy God giveth thee; thou shalt not harden thy heart, and shut thine hand from him.* And these being relieved, wee may in the next place afford our helpe to others. Thus did the good Samaritane in case of necessity, practise his charity upon a stranger, *Luke. 10. 34.* And is therefore commended by our Saviour Christ.

III. Question.

How much reliefe must every man give

Ans. We must put a difference between the almes of private men, and of incorporations or Churches. Touching private mens almes, the Scripture hath not determined how much must be given, but hath left it to the discreet consideration of every Christian. And yet it must be remembered, which the Apostle saith, *1 Cor. 9. 6. 7.* that hee that loveth sparingly, shall reape sparingly. And againe, *Let every man give, as hee hath determined in his own heart.* Lastly, he gives a Commandement touching the quantity of giving, that every first day of the week, every one lay aside by himselfe, and lay up as *God hath prospered him*; that is, according to the ability, wherewith God hath blessed him, *1 Cor. 16. 2.*

But two cautions are propounded in the word, touching this quantity.

First, that wee must not give almes, that others be eased, and we our selves grieved, *1 Cor. 8. 13.* It is not Gods will, that we should give all that wee have in almes, and keepe nothing for our selves, but that wee keepe a due proportion in giving: 1. and doe that good to others, whereby we may not our selves be hindered or oppressed. Our necessities and rivers, must runne, to serve the necessity of the stranger, in *use*, *Pro. 5. 16. 17.* But yet the right must remaine our owne, we may not give away fountaine and water, and all. *Luk. 3. 11. Hee that*

high two coats. let him part with him that hath none, that is, hee that hath things necessary and in abundance, let him give freely, yet so as hee reserve one coat unto himselfe.

Here the Papist is justly to be blamed, who holdeth it a state of perfection to give away all, and to live by begging. For this way of begging is against Gods Commandment, who will have some given, and not all, one coat, not both, and so is a state rather of sinne and imperfection.

Secondly, in the case of extreme necessity (and not otherwise) wee must be ready, and willing to give almes, though it bee by the selling of our possessions, Luke 12:33. *Set thine hand to the yoke of our Saviours meaning is, in the case of extreme necessity, when there is no other way to relieve those that are to be relieved.* David notes it as a property of a mercifull man, that he *dispersteth a broad, and gives to the poore, Psalm 112:9.* It was practised by the primitive Church, in the time of persecution, in the like case, *Act. 4:34, 35.* And the Church of Macedonia, though they were in want themselves, yet supplied the extreme want of other Churches, *2 Cor. 8:1, 2.*

Now touching the almes of whole bodies, and Churches, this is the Rule; that they should maintain the poore with things necessary, fit, and convenient, as meat, cloake, and clothing, *1 Tim. 5:16.* And this serves to confute a grosse error, maintained by learned Papists; who hold, that whatsoever a man hath, above that which is necessary to nature and estate, hee should give it in almes. But the truth is otherwise: for a man may and ought to give almes more liberally, when hee hath abundance, yet so as hee is not bound to give all, but may reserve even part of his superfluous, for the public use of Church and Commonwealth. And to this purpose is that which our Saviour saith, *Luke 3:11. He that hath two coats, that is, things necessary and superfluous, must give but one, and that in case of the greatest necessity; meaning thereby, that all superfluous must not be given in almes, saving onely in the case aforesaid of extreme want.*

I V. Question.

How many wayes is a man to give almes?

Answer. Three wayes: first, by free giving to the poore. Secondly, by freely lending; for this is oftentimes as beneficiall to a man, as giving. For this end there was a law given, *Deut. 15:7. When shall open thy hand unto thy poore brother, & lend him in simplicity for his need which hee hath.* *Luke 6:35. Lend, looking for nothing at all.* *Exod. 22:25. If it be lend money to thy poore with thee, thou shalt not be an usurer unto*

him, thou shalt not oppress him with usury. Thirdly, by remitting due debt in case of mens decay and extreme poverty. *Ex. 22:26. If thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the sunne be downe: for thou art a hus, covering only, and thou is his garment for his skin, whereon shall he sleepe? therefore when he crieth unto me for (codd and necessity) I will heare him: for I am mercifull.* According to this law, Nehemiah exhorted the Rulers and Princes of the Jewes, that had oppressed their poore countreymen, saying: *Remit unto them the hundredth part of the Shekel, and of the corne, of the wine, and of the oyle, that ye exact of them for love.* *Nehemiah 5:11.*

V. Question.

How should almes be given, that they may be good workers, and pleasing unto God?

Answer. For the right manner of giving, sundry things are required, but specially these five.

First, a man must consecrate himselfe, and all the gifts that he hath and enjoyes, to God and his honour. This duty is commended in the Church of Macedonia, that they gave their own selves first to the Lord, and after unto them that were in need, by the will of God, *2 Cor. 8:5.* And thus the Prophet *Ezra* foretelleth, that the City Tyrus being converted, should consecrate her selfe and her goods to the Lord, *Ezra 23:18. Let her occupying and her wages shall be holy unto the Lord, it shall not be laid up nor kept in store, but her merchants shall be for them that dwell before the Lord, so eat sufficiently, and to have durable clothing.*

Secondly, we must give almes in faith. How is that? first, we must be perswaded that we are reconciled to God in Christ, and stand in his favour: and then our almes shall be accepted. For no worker of the person can please God, before the person himselfe be approved of him. Secondly, we must depend upon God by faith, for the good successe of our almes. Saint Paul compares the poore man to a field, which hath a most plentifull harvest of blessing following it, *2 Cor. 9:6.* Now as the husbandman, casting his seed into the earth, waiteth upon God for the fruit thereof; *Lam. 3:7.* so must the good man that gives almes, depend upon God for the event thereof. *Salomon* saies, *He that hath mercy upon the poore, lendeth to the Lord, and the Lord will recompence him that which he hath given.* *Prov. 19:17.* Upon these grounds must our faith rest, when we doe good to the poore.

Thirdly, we must give in simplicity, *Rem. 12:7. Hee that distributeth, let him doe it with simplicity,* that is, of meere pity and compassion, and not for any sinister respect, pleasure, or praise of men, *Matth. 6:3. When thou dost*

thine almes, let not thy left hand know what thy right hand doeth.

Fourthly, we must give in love, *2 Cor. 13:3. Though I feed the poore with all my goods, &c. and knowe love, a profecter not seeking.*

Fifthly, give in justice. For we must not give other mens goods, but our own earnestly gotten. *Esa. 58:7. The true fasting is, to break thine own bread to the hungry, to bring the poore that wander, into thine own house, &c.*

Sixthly, with a bountifull and cheerefull mind: *2 Cor. 9:7. As every man wisheth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerefull giver.* Our almes must not be extorted, but franke and free. And hence it followeth, that there ought to be no begging from doore to doore, in a Christian Commonwealth. For that shewes, that men part with their almes, of a niggardly and compelled minde. And thus much of the Remedy.

Sect. 2.

In the next place followeth the fruit of the Remedy, in these words, *And all things shall be cleane unto you.*

Here first I will speake of the false, and then of the true and right fruit of Liberality.

The false fruit is this, that giving of almes doth merit forgiveness of sinne, and satisfie the justice of God, for the temporall punishment thereof. That wee may the better see the error of this doctrine, I will answer the arguments alleged in the defence thereof.

Object. I. The first is framed out of this text, that giving of almes maketh all things cleane unto us, *Luke 11:41.*

Answer. Wee must understand the text thus: If wee resume to God, beleeve in Christ, and leave all our sinnes, then are we cleane, and all our actions, and consequently our almes-giving shall be cleane unto us: for to the pure all things are pure. Now almes and other things are then laid to be cleane unto man, when hee being himselfe pure, maketh and hath a pure use of them.

Object. II. *Dan. 4:24. Redeeme thy sinnes by giving of almes.*

Answer. This place maketh against the Papists: for by sinnes the Prophet understandeth both the guilt, and also the punishment. Whereas they ascribe, that the guilt of sinne cannot be redeemed, but by Christ alone, and man onely is to satisfie for the temporall punishment of sinne. Secondly, the word which they translate *redeeme* doth properly signifie (as it is in the Chalde paraphrase) to *break off*. As if the Prophet should have said, Thou art, O King, a mighty Monarch, and thou hast used much injustice and cruelty: therefore now repent thy selfe, and breake off the course of thy sinnes, and testifie thy repentance, by doing justice, and giving almes to the poore, whom thou hast oppressed. Thirdly, the word in the ancient Latine translations, signifieth to *amend*; and then it beareth this sense; Amend

thy selfe, and the course of thy life, and let thine injustice be turned into justice, thy cruelty into mercy.

Object. III. *Adde your friends with the riches of iniquity that they may, shall want, they may receive you into everlasting habitation.* *Luke 16:9.*

Answer. Receiving here mentioned, is not in regard of merit, as though a man could deserve it by giving almes, but either by way of hearty prayers made by the poore, that they may be received, or else because their almes shall be unto them a pledge and earnest of their receiving into Gods kingdom.

Object. IV. *Prov. 16:6. By mercy and truth, iniquity is redeemed.*

Answer. 1. *Salomon*'s meaning is, that by Gods goodness, and not ours, iniquity is pardoned. 2. If by mercy, it means, mans mercy, then as wee to understand it thus: that mercy and truth are evident signes unto us that our sinnes are forgiven, and not the working causes of remission.

Object. V. *Luke 14:14. And thou (which givest release) shalt be blessed, because they cannot recompence thee: therefore almes doe merit.*

Answer. When God promisseth reward to the giving of almes, the promise is not made to the worker, but to him, who shall see for the merit of his person, or works, but only for Christ his sake in whom hee is, by whose means hee stands reconciled unto God. And to men that practise charity, in giving of almes, are rewarded with blessedness, not for their almes, but according to the mercy of God in Christ.

Now followeth the right fruit of almes-giving: and it stands in four things.

First, they are the way, in which we must walke to life everlasting. I say the way, not the cause either of life, or any other good thing, that God hath promised.

Secondly, they are effects and fruits of our faith, yea the signes and scales of Gods mercy to us in Christ. To this purpose *S. Paul* writeth *Timothy*, *1 Tim. 6:17, 18, 19.* so charge them that be rich in this world, that they desire god, & be rich in good works, and be ready to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtaine eternal life. Now where is this foundation to be laid up? not in heaven, for that is impossible for us, and it is laid up for us there already by Christ, but in our own consciences, and that is our assurance of Gods favour in this world, and life everlasting in the world to come of which assurance, this and other good works are signes and scales unto us.

Thirdly, almes comes in the way of restitution of those goods that have been gotten fraudulently, though from whom we know not. Thus *Zaccheus* at his conversion, for wrong that hee had done, hee knew none whom, gave halfe his goods to the poore, and proclaimed restitution of those that could come forth and challenge them.

Lastly, alms are a notable remedy against covetousness. For he that hath a mercifull heart, to bestow upon the poore, shall easily be content with that hee hath, and avoid that sinne whereby otherwise hee falls into temptation and snares of the devill; 1 Tim. 6.9.

CHAP. VI.

Of Justice.

Psal. 15. 2. He that walketh uprightly, and worketh righteousness.

THE substance of the whole Psalm is a Question, and an Answer. The Question is, Who are the members of Gods Church upon earth, that shall come to life eternall in heaven? ver. 1. The answer is made in the rest of the Psalm. And in this answer is contained a description of the parties, by their properties and marks. The first mark is, *walking uprightly*, that is, in truth and sincerity of religion, which standeth in the sincerity of faith and a good conscience. The second note is the practice of righteousness.

Now Righteousness, or Justice, is twofold: the justice of the Gospel, and the justice of the Law.

Evangelicall justice is that which the Gospel reveals, and not the Law, to wit, the obedience of Christ in his sufferings, and fulfilling of the Law, imputed to them that believe; for their justification; and this is not here meant.

Legal justice is that which the Law revealeth, and withall requireth: and it is either universall, or particular.

Universall justice is the practice of all virtues, or that whereby a man observes all the Commandments of the Law. Of this *Paul* speaketh, *Rom. 10. 5.* in which place he opposeth it to the righteousness which is by faith. And *Zachary* and *Elizabeth* are said to be *just before God*, *Luk. 1. 6.* namely, by this universall justice; because they walked in all the commandments and ordinances of the Lord, endeavouring in all things to please him.

Particular justice is that, whereby we give to every man his right or due: and of this *David* here speaketh. The reason is, because if it were not so, then this second mark should comprehend under it all the rest; and so there would be no good distinction of these properties one from another.

Particular justice is two-fold: in *distribution*, or in *exchange* and *contract*. Justice in distribution is that which keeps a proportion in giving to every man that honour, dignity, reverence, reward, or punishment, that is due unto him.

Of this there are moved principally two Questions.

I. Question.

What is that judgement, which men are to give and hold, one to and of another?

Ans. Judgement is of two sorts: publike, and private.

Publike, which is given and admistrd by a publike person, in a publike place. Such is the judgement of the Magistrate, when he acquitteth men, or according to their deserts condemneth them to temporall punishment. Of which we may reade, *2 Chron. 19. 6. Psh. 58. 1.* Such also is the judgement of the Prophet or Minister, whereby hee doth openly pronounce to men that believe and repent, that their sinnes are remitted, or retained, *1 Cor. 14. 24.* or that, whereby obdurate sinners are delivered up unto Satan, by the censures of Excommunication, *1 Corin. 5. 3, 4, 5.* or Suspension.

Private judgement is that, whereby one man giveth judgement privately of another: and touching it, we are to consider two points: First, of what things judgement must be given: secondly, how we are to give judgement.

For the first: we must give judgement of three sorts of things: of mens faiths, of their doctrines, and of their persons. Touching faiths: the Apostle *Paul* would not have us to have fellowship with the unfruitful works of darkness, *Ephesians 5. 11.* but rather to reprove them, because they are subject to our judgement: and being reprov'd by us, they are judged of us. And our Saviour doth therefore command us, when our brother trespasseth against us, *to goe and reprove him*, *Matth. 18. verse 15.* because his actions are lyable to our censure.

Secondly, the doctrines of men are to be judged by us. Try the spirits whether they are of God or no, *1 Joh. 4. 1.* The spiritual man judgeth all things; that is, all doctrines, *1 Cor. 2. verse 15.* And our Saviour saith, *You shall know them by their fruits*, that is, partly by their doctrine, and partly by their lives, being judged according to the rule of Gods word, *Matth. 7. verse 20.*

Thirdly, we may judge of the persons of men. Now men are of two sorts: either in the Church, or out of the Church. The members of the Church must be judged by the judgement of charity, not of infallibility. They that are out of the Church, we must suspend our judgements concerning them, and leave them to God. For what have I to doe (saith the Apostle) to judge those that are without? *1 Corin. 5. 12.* Wee may try and examine the person, but wee must reserve the judgement of condemnation to God alone.

The second point is, How we are to judge one of another.

Ans. The right manner of judging according

ding to the word of God, I will lay downe in five Rules.

The first is, If we know any good thing by any man, whether vertue, or action, wee are willingly to speake of it, to commend it, and glorifie Gods name in it, and for it. Thus *Paul* affirmeth, that the Churches of *Judea*, when they heard the word which hee preached, glorified God for him alone, *Gal. 1. 23.*

The second Rule: If wee know any evil, (sins, vice, or offence by any man, there is a time when we may, and a time when we may not speake of it, and that with good conscience. For the better keeping of this Rule, four cautions are to be remembered.

First, he that will give sentence of another man, must in the first place purge and reforme himselfe. To this purpose Christ commandeth, *first to plucke the beam out of our own eye, and then shall wee see clearly to cast out the mote out of our brothers eye*, *Mat. 7. 5.* And he that will not doe this in judging another, hee condemneth himselfe, *Rom. 2. 1.*

Secondly, we must be rightly and truly informed in the matter, before wee give judgement. This was Gods owne practice, who came downe to see, whether the sinne of Sodom was answerable to the cry, *Gen. 18. 21.*

Thirdly, our love and charite must order and direct, both our speech & our judgement of others, that we speake not of them without deliberation. For hee that upon hatred reports the evil hee knoweth by another, is a back-biter. When *Doeg* the Edomite came and shewed *Saul*, that *David* was gone to the house of *Achimelech*, hee told us more than the truth; and yet because it proceeded from an evil minde, therefore *David* accuseth him of hatred, back-biting, slander, and unrighteousness, *Psal. 52. 1, 2.*

Fourthly, hee that speaks the evil hee knowes by his neighbour, must have the testimony of his owne conscience, to assure him that he hath a calling to doe it.

Now a man is called by God in three cases. First, when hee is commanded by the Magistrate, to tell what he knoweth. Secondly, when an evil that is in his neighbour is to be redressed by admonition. Thirdly, when an evil is to be prevented, that it spread not abroad to the infection of others.

These caveats observed, we may speake the evil we know by others truly, and with an upright conscience. But if they may be concealed, rather than a man should blaze abroad the faults of others, whereunto hee is privie, he ought to be silent: remembering alwayes the saying of *Salomon*, that: *it is the glory of a man to pass by an infirmitee, and not to take notice: to pass by to cover a multitude of sinnes*, *Prov. 19. 11.*

The third Rule. When a mans speech or action is doubtful, and may be taken either well or ill, we must alwayes interpret it in the better part. When Christ was brought be-

fore *Capharnas* the High Priest, there came two witnesses against him, who affirmed something of him which hee had spoken: but because they changed and misconstrued his words, turning them to a wrong sense, therefore they are called by the Holy Ghost, to their perperuall shame and reproach, *first witnesses*, *Matth. 26. 60.* Again, the Apostle saith, that *Joseph* kept no count, *1 Cor. 13. 5.* therefore hee takes every speech and action in the better sense.

The fourth Rule. Touching secret offences of our neighbours, we must suspend our judgement of them. The reason is, because love alwayes hopes the best, and thinke no evil, *1 Cor. 13. 5.* And our Saviours rule is, *If thy brother trespass against thee, first reprove him privately*, *Matth. 18. 15.* And if hee will not be reprov'd, then goe no further: *if hee will not be reprov'd, then goe no further*, *Matth. 18. 17.*

The fifth Rule. Against an Elder, receive not an accusation under many: *first examine yourself*, *1 Tim. 5. 19.* By an Elder, understand Ministers, civil Governours, and all Superiours. And if wee must not receive, then much lesse may wee frame an accusation against them. This may be a lesson for all inferior persons, who take libertie to the superiours, to speake what evil they please of their Governours.

The sixth Rule is concerning Ministers. The Spirit of the Prophets is subject to the Prophets, and not to private persons, *1 Cor. 14. 32.*

Indeed private persons have power to examine & trie their doctrine and ministerie: but they must goe no further, for they have no power to give judgement, either of their Ministers doctrine or persons. The doctrine and manners of teachers are subject to the censure of Prophets, only. For example: A private man may say what he may excommunicate at his pleasure those that sinne, if hee proceed according to the three degrees mentioned, *Mat. 18. 15.* But this is in him a fault, for hee must first judge in this case at his owne pleasure, but his judgement must follow the judgement of the Church: and when the Church hath given sentence, then may the private man proceed to censure, and not before. So saith our Saviour Christ, *Matth. 18. 17.* *If hee heare not the Church, let him be unto thee as an heathen and a publican.*

Here if the Question be made, how a man may with good conscience give judgement of his owne idle:

I answer, by observing two Rules. First, a man must alwayes in the presence of God judge himselfe in regard of his sinnes, both of heart and life, *1 Corin. 11. 31.* *If wee would judge our selves, we should not be judged.* And this judgement of a mans life must not be partiall, but sharpe and severe, with true humiliation and lowliness of heart. For this is a true ground of all charitable judgement of others. Secondly, before men a man must suppress his judgement of himselfe, and be silent: no man is bound either to praise or

dispraise, to excuse or accuse and condemn himselfe before others : and grace must teach him thus much, not vainly to commend or boast of his owne gifts and actions; but rather to bury them in silence, and referre them to the judgement of others.

Now to conclude this point: The doctrine delivered is most necessary for their times. For the fashion of most men is to give rash and sinister judgement of others, but themselves they will commend, and that highly. If any thing be evil said or done, all men must have notice of it. If a thing be doubtfull, it is alway contrived in the worse part. If a thing be done of weaknesse and infirmities, we aggravate it, and make it a double sinne. We are curious in searching and inquiring into the lives of others, that we may have something to carpe and finde fault with. But let this be remembered, that as we judge, so we shall be judged; first, of God by condemnation, and then by hard and unequal judgement from others. Again, what is it that makes men to be open-mouthed in declaring and censuring our faults, but this, that we open our mouths to the disgrace and defamation of others? Wherefore, if we would have others men to judge of us and our actions in love, we must also make conscience to give charitable judgement of them.

II. Question.

How one man should honour another?

Ans. That we may rightly honour men, we must first know the causes for which men are to be honoured. And that the causes of honour may be conceived, I will lay downe this Ground: *Honour is in the first place principally and properly to be given unto God: 1 Tim. 1. 17. To God only wife, be honour and glory.* The reason hereof is rendred in the Lords prayer; because *he is king dome, power, and glory.* Again, God is goodnesse it selfe: his goodnesse and his essence are one and the same: therefore honour is due unto him in the first place. Now every creature as it comes neare unto God, so is it honourable; and the more honourable, by how much nearer it cometh unto him. But man especially, by how much nearer he cometh to God in divine things, by so much more is he to be honoured in respect of other creatures. From this ground doe follow these conclusions:

1. First, that man is first of all to be honoured for vertues sake: because therein principally stands the internal Image of God. *Rom. 2. 10. To every man that doth good, shall be honour, glory, & peace: to the Jew first, &c.* Now whereas the question might be, Who is the Jew, to whom this honour must be yielded? *Paul* answers, *vel. 19.* that he is not a Jew, which is one outward, but he is a Jew, who is one with-

in: and the circumcision is of the heart. And *Salomon* saith, that *Honour is unfeinly for a foole, Prov. 26. 1.* And the Holy Ghost to the Hebrewes saith, that *by faith our Elders were well reported of, Hebrewes 11. 12.* The Heachen man, *Marcus Marcellus*, a Roman, did dedicate a Temple to the goddesse of Honour, and the way to that Temple, was by the house of Vertue.

The second Conclusion is, That man is to be honoured not only for vertue, but also for divine representations of other good things: in a word, because one man before another, bears the image of something that is in God. As first, of his *Majesty*. Thus the King is honoured, because in his Majesty and state he carrieth a resemblance of the power and glory of God; so that which is said of God, may be also spoken of him. Hence it was, that *Daniel* said to *Nebuchadnezzar*: *O King thou art a King of Kings: and why? for the God of heaven hath given thee kingdom, power, strength, and glory.* Secondly, of his *Dominion*. Thus the husband is to be honoured of the wife, because he beareth before the woman the image of the glory of God; yea, of his providence, wisdom, Lordship, and government. *1 Cor. 11. 7.* Thirdly, of his *Paternity*; and so the father is honoured of the sonne, because he beares in his person the Image of Gods parenth or fatherhood. Fourthly, of his *Servitude*; and hence it is, that honour is given to the aged, before the young man, because he beareth the image thereof. Thus we see, that divine representations doe imprint a kinde of excellencie in some persons, and consequently doe bring forth honour.

The third Conclusion is, That men are to be honoured, even for the vertues of others, to whom they stand in relation. Thus the sonnes of Princes are called by the honourable name of Princes. The children of Nobles are esteemed by birth noble. Thus dignities doe run in descent, and the posterity is honoured in the name of the ancestors, but principally for the vertues of the ancestors.

The fourth Conclusion is, Men are to be honoured for their riches. I meane not for riches simply, but for the right use of riches; namely, as they are made instruments to uphold and maintain Vertue.

If he said, that to honour rich men, is to have the faith of the Lord Iesus Christ in respect of persons, *1am. 2. 1.* I answer; In that place we are not forbidden to honour rich men; but the Apostles meaning is, to reprove a fault of another kinde, when men preferre riches before pietie; when rich men are honoured being ungodly; and when godly poore men are despised and rejected, because they are poore.

Now having premised the ground, wee come to give answer to the question before propounded. A man therefore is to honour every one in his place, whether hee bee his

superiour.

superiour, equal, or inferiour. Yea, there is a kinde of honour to be performed to a mans owne selfe. The truth of this answer we shall see in the particulars that follow.

SECT. 1.

Touching the honouring of Superiours, these Rules are to be observed.

First: All Superiours must have reverence done unto them, whether they be Superiours in age, in gifts, in authority, or howsoever, and that because they are Superiours.

The actions of reverence due to all Superiours, are principally six. The first is, to rise up before the Superiour, *Levit. 19. 31. Thou shalt rise up before the hoare head, and honour the person of the old man.* The second, when they are coming towards us, to goe and meet them. Thus, when *Abraham* saw the three Angels coming toward him, he ranne to meet them from the tent doore, *Gen. 18. 2.* And King *Salomon*, when his mother *Bathsheba* came towards him to speake unto him for *Adonias*, the text saith, *he rose up to meet her, 1 King. 2. 19.* The third, to bow the knee before the superiour. Thus we read in the Gospell, that a certaine man coming to Christ, as he was going on the way, kneeled unto him, *Mar. 10. 17.* Thus *Abraham* ranne to meet the three Angels, and bowed himselfe to the ground, *Gen. 18. 2.* And the same *Abraham*, etc. where, bowed himselfe before the people of the land of the Hittites, *Gen. 23. 7.* The fourth, to give them the first and highest seat or place. Thus our Saviour Christ meaneth in the parable, wherein hee willeth those who are invited to a banquet, to yeeld the chiefe place to them that are more honourable than themselves, *Luke 14. 7.* And it is set downe as a commendation of *Joseph* brethren, that they sat before him in order, the eldest according to his age, and the youngest according to his youth, *Genes. 43. 33.* Here we must remember, that though in common practice among men, the right hand is a note of superiority, yet in Scripture the practice is contrarie. For in the article of our Creed, *Sitting at the right hand*, signifieth the inferiority of the Mediator, in respect of the Father; though it be a token of his superiority, in regard of the Church. And so must the place be understood, *1 King. 2. 19.* where it is said, that *Bathsheba* sat at the right hand of *Salomon*, namely, that it was an argument of superiority, whereunto hee preferred her before the people; but it shewed her inferioritie in regard of *Salomon* himselfe. And this custome is frequent, both in the Scriptures, and in humane writers. The fifth, to give libertie of speaking in the first place. This was the practice of *Elisab.* one of the friends of *Iob*, who being the youngest in yeares, dared not to shew his opinion, till *Iob* and others, who were his ancient, had spoken. But when they had left off their talke, then he is said to have answered in his turne, *Iob 32. 6, 7, 17.* The

sixth, to give the titles of reverence to all superiours. *Sara* according to this rule, called *Abraham* Lord, *1 Pet. 3. 9.* The man in the Gospell coming to learne something of Christ, calls him by this name, *Good Master, Mark. 10. 17.* And *Anna* rebuked by *Elisab.* answered him with reverence, and said, *many Lord, 1 Sam. 1. 12.*

The second Rule touching honour due to superiours, is more specially, touching superiours in authority; namely, that they also must be honoured. And this honour thewes it selfe in foure things.

The first is, *speciall reverence*, which stands in the performance of two duties. The former is, to stand when our superiours doe sit. For thus *Abraham* after hee had received the Angels into his tent, and prepared meat for them, served himselfe by them under the tree giving attendance, while they did eat, *Gen. 18. 8.* In like manner, when *Moses* sat in judgement, the people are said to have stood about him, from morning untill evening, *Exod. 18. 13.* The latter is, not to speake, but by leave. A duty alwaies to be observed, but specially in the courts of Magistrates. Example whereof we have in *Paul*, who being called before *Felix* the governour, did not speake a word, untill the governour had beckened unto him, and given him leave, *Act. 24. 10.*

The second thing is *subjection*; which is nothing else but an inferiority, whereby we doe (as it were) suspend our wils and reasons, and withall cause them to depend (in things lawfull and honest) upon the will of the superiour. This subjection is yeilded to the authority of the superiour, and is larger than obedience.

The third is *obedience*; whereby we keepe and performe the expresse commandment of our superiour, in all things lawfull and honest. It standeth in sundry particulars, as first, it must be in the Lord, and as to the Lord himselfe, *Whatsoever ye doe (saith the Apostle) doe it heartily, as to the Lord, and not unto men, Col. 3. 23.* Again, obedience must be performed even to superiours that are evil. Thus *Peter* exhorts servants to bee subject to their Masters, in all feare, not only to the good and courteous, but also to the froward, *1 Peter 2. 18.* Thirdly, it must be done to Rulers, in whom we see weaknesse. For their infirmities ought not to hinder or stop our duty of obedience, considering that the commendement of honouring the father and mother is general without exception. Fourthly, it is to be performed to them that are Deputies to Rulers, yea, which are deputies of deputies. *Submit your selves (saith Peter) unto all manner of ordinance of man, for the Lords sake, whether it bee unto the King, or unto the superiour, or unto governors, as unto them who are sent of him, &c. 1 Peter 2. 13, 14.* Fifthly, though punishment bee wrongfully and moit unjustly imposed by Rulers, yet it must be borne without resistance.

Rance, till we can have our remedie. For this is *thankworthy*, if a man for conscience toward God, endure griefe, suffering wrongfully, 1 Pet. 2. 19. The practice of this we may see in *Hagar*, the hand-maid of *Sara*, who is commanded by the Angell to returne againe to her dame, and humble her selfe before her, though she had dealt very roughly with her, Gen. 16. 9.

The fourth thing due to Superiours in authoritie, is *Thanksgiving*; in praising God for their paines, authoritie, and gifts principally. Thus *Tal* exhorts, that *prayers, imprecations; and thanksgiving, be made for Kings, and all that be in authoritie*, 1 Tim. 2. 1. The reason is, because being over us in authoritie, we have the benefit of their gifts and authoritie, Gen. 45. 9.

Sell. 2.

In the second place commeth to be considered our honour due unto our Equals. Concerning which, there be two Rules.

I. Rule. Equals must esteeme better of others than of themselves. Thus *Paul* exhorts all men in meeknesse of minde, without contention or vaine-glorie, to esteeme others better than themselves, Phil. 2. 2.

II. Rule. Equals, in giving honour, must goe one before another, Rom. 12. 10 where the Apostle saith not, *in taking honour*, because the dutie by him prescribed concerns not all persons, but thoe alone who are of a like or equall condition.

Sell. 3.

A third sort, to whom honour is to be yeelded, are inferiours. And the honour due unto them is, without all contempt, in meeknesse of spirit, to respect them as brethren. This dutie the Lord commands expressely to the King; *That his heart bee not lifted up above his brethren*, Deut. 17. 20. The same was the practice of *Iob*, who faith of himselfe, that he did not contemne the judgement of his servants, or of

his maid, when they did contend with him, Job 31. 31. *Naaman* the Syrian thought it no disgrace, to be advised and ordered by the counsell of his servants, 2 King. 5. 13. And true it is, that all superiours ought, to keepe their state and place; yet so, as they have respect also to such as are inferiour to them, without scorne or contempt.

Sell. 4.

Lastly, there is a kind of honour to be performed to a mans owne selfe, which dutie the Apostle exhorteth unto, Phil. 4. 8. where hee saith; *If there be any vertue, if there be any praise, think on these things*. By which he would teach us, not only to tender the honour of our superiours, equals, and inferiours, but even of our selves, in seeking after vertue, and praise that followeth after it.

But how should a man in a right manner honour himselfe?

Ans. By observing two rules.

I. Rule. We must preserve our selves in bodie and soule; specially, we must keepe the body, that it be not made an instrument of sin. For when wee do use our bodies as instruments of uncleannesse, then doe we bring a shame upon them. And it is the will of God, that every man should know how to possess his vessel in holinesse and honour, 1 Thess. 4. 4. And that which is said of the body, is to be understood of the hand, the heart, the tongue, and all the parts and members thereof.

II. Rule. If wee would truly honour our selves, we must honour God in all our waies. For God will honour them who honour him. 1 Sam. 2. 30. Now to honour God, is to honour him according to his will and word, in the duties of good conscience and good life. On the contrary, they that dishonour God, God will dishonour them before all the world. And this must teach us, even to dedicate our selves to God and his glorie, in the whole course of our callings, whether in the Church or Common-wealth.

COMMENTARIE OR EXPOSITION VPON THE FIVE FIRST CHAPTERS of the Epistle to the GALATIANS, Penned by the godly, learned, and judicious Divine, M. WILLIAM PERKINS.

Now published for the benefit of the Church:

AND CONTINUED WITH A
supplement upon the sixth Chapter, by
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1 Tim. i. 16.
Symbolica.
T. eulogia.
non est argu-
mentativa.
Thom.

1 Cor. i. 13.
Voluntariet
Honori ad su-
per. Nichol.
1 Pet. 3. 16.

Eccle. i. 8.

1 Sam. x. 30.

than Commentaries. But as for the manner: the literal sense (which our author here followeth) is the only sense intended by the spirit of God: the Allegorical, Tropological, or Anagogical, being but several uses and applications thereof: For the Scripture (consisting in the sense, not in the letters) is profitable to teach, and improve, as Paul saith: where as from the Allegorical sense no necessary argument can be taken (as their own Doctors confess) either to confirm or to cast any point of doctrine: and therefore much less from the Tropological, or Anagogical. And as for the measure, in regard of brevity or prolixity, the golden mean hath bene indged by the learned to be the best: which is, not only to grow the bare meaning paraphrastically, but to make collection of doctrine, and application of use: yet briefly, rather pointing at the chiefe heads, than dwelling long upon any point: Some are of opinion that a Commentator is only to give the literal sense of the place without making further use of application, or illustration: To which I could easily subscribe, if all the Lords people could prophesie, or if all were able to handle the word of God, the sound of the spirit. For as to an expert Minister who is acquainted with the concord or rules of doctrine, it is as good a direction to have only the grounds, as if he had every point prick'd out unto him, being inured to the division upon every point, as it falleth out in the ground: So to him that is acquainted with the word of God, a short and concise handling of the Scripture may be as good a direction, as if every point were discus'd at large. But because all readers are not strong men in Christ, some being but babes, who must have every thing miniced, and cut small unto them before they can receive it. Neither all teachers expert and prompt Scribes, like to Ezra, nor mighty in the Scripture as Apollos, such as are able to divide the word aright, and apply it fitly as they ought: (Some being deceitfull workmen perverting it to their own destruction, in pressing the two ages of the Scripture, the Old and New Testament, that in stead of milke they sucke nothing but blood. Others unskillfull, casting wilde Colours into the pot of the children of the Prophets, being too hastily to learn, and too ignorant to know of themselves, what they should have gathered.) Therefore to helpe the ignorance of the one, and hinder the malice of the other (and so to profit the most) beside the meaning, hee hath briefly drawne out such doctrines as naturally arise from the text: shewing withall, how they ought to be applied for consolation, correction, instruction, consolation. Which he hath done with such dexterity (artificially matching together, two things, heretofore insociable, Brevity and Peripateticity,) that he like (I take it) hath not bene performed heretofore by any Expositor upon this Epistle: which we may well call the key of the new Testament, in that it handleth the weighty points of doctrine, whether we consider the necessary knowledge thereof, or the controversie of it: (see times). Therefore Luther after hee had once publicly expounded it toke in hand againe, and interpreted in the second time, beginning (as himselfe saith) where he ended, as ending to the saying of Syracides. When a man hath done what he can, he must begin againe. Which Commentary seeing it hath found such good entertainment amongst us, being but a forerunner, and having lost much of his strength, and taken wind by changing from language to language, as wine from one vessel to another: I doubt not but this, being a free denizen, will finde the like favour and acceptance, the rather, if it will please your Honour to vouchsafe it your countenance: To whose protection and patronage I here commend it, as S. Luke did his histories to the most noble Theophilus: desiring hereby to testifie my humble duty unto your Honour, and my thankfullness to God for the riches of his grace bestowed upon you in the mystery of the Gospel; for your zeale of Gods glory, your love of the truth, and of all those that unfeignedly embrace the truth.

And thus fearing to hinder the course of your more serious cogitations and actions, I humbly take my leave: Desiring the Lord, who hath promised to honour those that honour him, that as hee hath made you Honourable in your noble progenitors, so hee would make you thrice Honourable in your future successors, and long continue you a noble instrument under his Highnesse, of the peace and welfare of your country, as hitherto he hath done, accomplishing all your desires for present posterity and future felicity. From Emanuel College in Cambridge: August. 10. 1604.

Your Honours most humbly devoted,

RODOLFE CUDVORTH.

To the Courteous Reader.



Here offer to thy view (Good Reader) a Comment, and a Supplement: the Comment being an excellent work - man, and drawn in excellent proportion, in all point sitting to the analogie of such, and the doctrine of the Orthodox Fathers of the Church, being the Office of his three years Lectures upon the Lords day. If his former works either of Positive Divinitie in sundrie of his Treatises, or Controversiall Divinitie in his Reformed Catholike, or Catechism in his Cates of Conscience, have ministered any comfort unto thee, or given thee content: I doubt not but these Commentaries will abundantly satisfie thy expectation. For to omit the variety of matters, as also the brevity and admirable perspicuity in regard of the manner, (being it a cheefest commendation of Occumenius or any Interpreter in this age) as in a mirror thou mayst more clearly see his knowledge in the mystrie of Christ; and his dexterity in exemplifying that by practice, which he had formerly taught by precept, than in any of his writings besides: as having a double eminence above the rest. First, in that they were penned the last of all his works, being come to ripeness of judgement: and then upon mature deliberation after it in Sermons, (as his manner was.) Secondly, in that they were written with his own hand, whereas all his other writings (except his short Treatises) were taken by some diligent auditors, and persued by himselfe. Hence resembling the Epistle itselfe, which was written, as the Pauls own hand: all the rest (except that short one to Philimon) by his Secretaries. And as they doe exceed by other writings; so I might say (perhaps more truly than discreetly) that they surpass in this kind, all the moderne writers that have gone before them: so that he which will vouchsafe to read them, need not greatly need nor desire any other Interpreter upon the Scripture: the which I speak not as aspersing of any mans better worth than is to be put under a bushell, but as Novelty might be set upon the stand: (I like: but for this I see not, but that Iohn Baptiste the last of all the Prophets, was as goodly a burr, and shining candle as any of the rest, and that he pointed forth Christ more distinctly than the rest. And I hope I shall not need to use many words in commendation either of the work, or of the Author, being so well known and sufficiently commended by others: for soundness of doctrine and integrity of life, much (whilest he was living) did parallel each other, his doctrine being a pattern of his life, and his life a counterpart of his doctrine. And now being dead, his famous writings: which hee hath left behind him, breathing forth (as it were) the sweet smell of a sanctified spirit (like a field where the Lord hath blessed) have got him a name never to be forgotten, which grows him after his death a second life.

I am therefore to advertise thee, (good Reader) that there are some places in the original copy, to which the Author would (no doubt) have given some correction and correction, if God had deferred the time of his life but a little longer: which I have thus polished according to my power, though with sparingly, in such places only as were obvious, or had any phrase of doubtful construction, or otherwise seemed to be mistaken: pointing and inserting elsewhere, but for the Press. It may be my unskillfull handling of them hath deprived them of their due lustre, yet I am it hath given them no lustre.

Treating the Supplement: it was my purpose, at the first, to have made a supply of that which was wanting, out of the Authors own writings; as it hath bene done in Aquinas Summes and others: but afterwards perceiving that his works already extant, would doe forth no sufficient matter to furnish out that argument, I was enforced to take another course, and to make a supply with choice passages of mine own, as it should. Which if it shall seeme not to suit the former in all points, I shall desire thee to consider, that it is not so easie a matter for a dilectioris to draw with a cable to oblige only, to finish a picture begun by Apelles with so curious a penicill: and that it is in the opinion of the wisest, that it have not bene so much corrected, as perhaps in some other: neither chosen out of purpose to make occasion of wit, reading, or invention: but left as it was, that it might be performed by some for the profiting of the work, and the good of the Church, (which were the ends for any thing in the Treatise of the Lords Temple.) And thus hoping that this respect may procure for it a friendly acceptance at thy hands; and that thou wilt afford me thy good word for my labours, and a favourable construction for my labours: I commend it to the blessing of the Almighty, and thee to his gracious protection, unfeignedly wishing to thee as many felicitie as the merit of God in Christ Jesus. August. 10.

Thine in the Lord Iesus,

R. C.

O

THE

Epist. 3. 4.
in his Pro-
phetica.

Gal. 3. 11.
Philem. v. 18.

1
Ioh. 1. 25.
Ioh. 1. 14.

THE EPISTLE OF SAINT PAUL TO THE GALATIANS.

The Argument.

Things are generally to be considered: the occasion of this Epistle, and the scope. The occasion that moved Paul to write this Epistle was, because certain false Apostles slandered him both in respect of his calling, as also in respect of his doctrine; teaching that he was no Apostle, and that his doctrine was false. And by this means they seduced the Churches of Galatia, persuading them that justification and salvation was partly by Christ, and partly by the Law. The scope of the Epistle is in three things. First, the Apostle defends his calling in the first and second chapters. Secondly, he defends the truth of his doctrine, teaching justification by Christ alone. And upon this occasion he handles the greatest Question in the world, namely, What is that Justice whereby a sinner stands righteous before God, in the third and fourth; and in the beginning of the fifth. Thirdly, he prescribes rules of good life in the fifth and sixth chapters.

CHAP. I.

1. Paul an Apostle (not of men, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead.)



THE Epistle hath three parts; a Preface, an Inscription, and the Conclusion. The Preface is in the five first verses: and it hath two parts; an Inscription, a Salutation.

The Inscription sets downe the persons that write the Epistle, and the persons to whom it is sent. The persons that write are two, Paul and the Brethren.

Paul is mentioned in the first verse. In which, in comely and decent manner he commends himselfe to the Galatians by his office and function (an Apostle) that is, one called to be a pleaser and founder of the new Testament among the Nations. And because the title of an Apostle in general signification may agree to all Teachers, therefore he goes further, and sets downe the cause of his Apostleship. And first, he removes the false causes in these words (not of men) that is, not called by men, as by Authors of my calling, or not called by the authority of men. And as thus Paul opposeth himselfe to the false Apostles, who were called not by God, but by men. Again, he saith (not by man) that is, not called of God in and by the ministerie of any man. And in this Paul opposeth himselfe to all ordinarie Ministers of the Gospell whatsoever, who are called of God by man. This done, he propounds the true cause and Author of his Apostleship, of whom hee was called immediately. Against this it may be objected, that Paul was ordained to be an Apostle by the imposition of hands of the Church of Antioch. I answer, That this imposition was rather a confirmation than a calling. Secondly, they of Antioch had not imposed hands on Paul, but that they were commanded by the Spirit of God. Further Paul adds, that he was called by Christ and God the Father, for these causes. The first was, to signify the consent of will in the Father and Christ. The second was, to teach us how we

are to conceive of God, namely, that he is the Father, and Jesus Christ, and the holy Ghost: for the Godhead may not be conceived out of the Trinitie of persons. The third is, because the Father is the fountaine of all good things that come to us by Christ. Lastly, he setteth downe the effect or action of the Father (who raised him from the dead) and that for two causes. One was to prove Christ to be the natural Sonne of God; for he professed himselfe to bee so: and this was one cause why hee was crucified and put to death. Now when hee was dead, if hee had not beene the Sonne of God indeed, hee had never risen againe, but had perished in death. And in that the Father raised him againe to life, he gave testimony that hee was his owne naturall Sonne. And therefore Paul saith (Rom. 1. 4) that Christ was declared to be the Sonne of God by the resurrection from the dead: and he applies the words of the Psalm (Aids 1. 3) Thou art my Sonne, this day have I begotten thee to the time of Christs resurrection. Again, Paul mentions the resurrection of Christ, to note the time of his owne calling: for through the resurrection of the Apostles were called when Christ was in the estate of humiliation, yet Paul was called after his resurrection, when Christ was seated in his Kingdom and sat at the right hand of his Father.

The title First, whereas Paul in the very foreword of his Epistle begins with his owne calling, I gather, that every Minister of the Gospell ought to have a good & lawfull calling. A man cannot preach unless he be called. Christ took not unto him the office of a Mediator till he was called and sent of his Father. Therefore the opinion of the Anabaptists is foolish and phantasticall, who thinke that every man may preach that will, without any special calling. They allege, that the house of Sion pharisees ordained themselves to the ministerie of the Saints. Answer. The meaning of the place is not that they called themselves, but that they set themselves apart to the Ministerie

Apoc. 10.

March 9. 38.
Ephes 3. 11.
Aits 10. 18.

Rom. 10. 14.

1 Cor. 16. 15.
Rom. 10.

of the Saines, in the purpose and resolution of their owne hearts. Again, they allege that all Christians in the new Testament are Kings and Priests, and the office of the Priest is to teach. I answer: All are Priests, in that they are to offer themselves in sacrifice to God, and to teach privately within their places and callings, as the master his servants, the father his children, &c. and to make a confession of their faith, when they are called to do so. Thirdly, they allege that the power of the keys is given to the Church. I answer, It is indeed; yet so as the use and administration thereof belongs to the Ministers alone, in the dispensation of the word.

Secondly, whereas Paul saith (not of men, but of Christ) I gather, that every lawfull calling is of God, and not of men as authors thereof: and that the right to call belongs to God. The Father thrusts forth labourers into the vineyard, the Sonne gives Pastors and Teachers, the Holy Ghost makes Overseers. It may be alleged, that the Church hath authority to call and ordaine Ministers: I answer, that the Churches authority is no more but a ministerie or service, whereby it doth testify, declare, and approve whom God hath called.

Thirdly, whereas Paul thus proclaims his calling, (Paul an Apostle of Jesus Christ) I gather, that the callings of the Ministers of the Gospell must be manifest to their owne consciences, and the consciences of their hearers; and that for divers weightie causes. First, they are Embassadors, Instruments, and the mouth of God: and for this cause they are to speake in the name of God, and this they cannot doe, unless they know themselves to be called. Secondly, that the calling of the Ministerie may tend to edification, there is required the assistance of Gods Spirit in the teacher, the protection of him and his ministerie, the effectual operation of the Spirit in the hearts of the hearers. And he that wants the assurance of his calling, cannot pray to God in faith for these things, neither can hee apply the promises of God to himselfe. Thirdly, the knowledge of our callings breeds conscience of our duties, diligence, and the feare of God. Lastly, knowledge of our callings in the consciences of the hearers, breeds a reverence in their hearts, and obedience to the ministerie of the word. Upon this issue may demand, how they may know that they are called of God to the Ministerie of the word. Answer. They may know it, if they finde three things in themselves: the first is, the testimony of their consciences, that they entered not for praise, honour, or lucre; but in the feare of God, with a desire to glorifie him, and to edifie the Church. The second is a facultie to doe that which they have a desire and will. In this facultie are two things, knowledge of God and his ways, and apures to deliver that which they know. The third is the Ordinati-

on of the Church, which approves and gives testimony of their will and ability. He that hath these things, is certainly called of God. Now put the case a man wants the first of these three, because he entered with evil conscience, being carried with ambitious and covetous desires: then I answer, that his calling still in respect of the Church is good and lawfull, and when he repents of his bad conscience, it is also accepted of God.

The fourth point to be observed, is, that Paul makes three kinds of callings in the Church. One is, when men are called by men, and not by God: and thus are all false teachers called. The second is, when men are called of God by the ministerie of men: thus are all ordinarie Ministers of the word called. The third is, when men are called not by men, but by Christ immediately. And Paul here signifies, that he himselfe and the rest of the Apostles were called according to this third way. And in this respect hee puts a difference betweene the Apostles, and all the Ministers of the new Testament. For in that they were called immediately, they were also taught by immediate inspiration, and also aided by the infallible assistance of Gods Spirit. And of all this hee had promises, Matt. 10. 19. 20. Luk. 10. 16. Hence we may gather the certaintie of our religion. The essentiall hote of the Church is faith: faith stands in relation to the word of God: and the word of God is no word unto us, unless we know it to be so: and we know it to be so, because it was written by the Apostles, who in preaching and writing, could not erre. Secondly, hence I gather, that the doctrine of the Apostles is the immediate word of God, because it was given by inspiration, both in matter and words: whereas the doctrine of the Church in Sermons, and the decrees of Councils, is both the word of God and the word of man: The word of God, as it agrees with the writings of the Apostles and Prophets: the word of man, as it is defective, and as it is propounded in termes devised by man. It may be objected, that Paul spake some things of himselfe, and not from the Lord, 1 Cor. 7. 12. Not the Lord, but I. Answer. The meaning is, not the Lord by any expresse commandment, but I by collection and interpretation of Scripture, and that by the assistance of Gods Spirit, v. 40. Seeing then the writings of the Apostles are the immediate and verie word of God, they must be obeyed as if they had beene written without man, by the finger of God.

Lastly, seeing it is the propertie of an Apostle, to be called immediately by Jesus Christ, hence it follows, that the authority, office, and function of Apostles ceased with them, and did not passe by succession to any other. Therefore it is a fallshood, that the Pope of Rome succeeds Peter in Apostolical authority, and in the infallible assistance of the Spirit, when he is his Confratitor.

And where *Paul* saith, he was called by Jesus Christ, and not by man, that is, mere man, hee gives a pregnant testimony that Christ is both God and man.

And whereas *Paul* was called by Christ raised from the dead, hence I gather the dignity of the Apostle *Paul* above all other Apostles, in that he was called after the resurrection of Christ, when hee was entered into his Kingdom.

The Text.

2. And all the brethren that are with me, to the Churches of Galatia.

The Exposition.

By brethren we are to understand such as separated themselves from the Pagans, and received the faith of Christ, 1 Cor. 5. 11. And here more specially such as taught and professed the faith, that is, both pastors and people, whether of Antioch (as some thinke) or of Rome, as others.

And *Paul* writes his Epistle as well in their names, as in his owne, and with their consent, for two causes. One was, that he might not be thought to deliver any private doctrine devised of his owne head. And this care hee had always: and therefore taught nothing but that which was in the writings of *Moses* and the Prophets, *Act. 26. 22*. And this was the care of Christ, who saith, *My doctrine is not mine, but his that sent me, Jo. 7. 16*. And at this day, this must be the care of the Ministers of the Gospel, to deliver nothing of their owne. First, therefore, their doctrines must be founded in the writings of the Prophets and Apostles, and secondly, that they may be sure of this, they must have the consent of the true Church, specially of such as have bene the Relators of the Gospel in this last age. This rule *Paul* gives *Timothy*, to continue in the things which hee had learned of *Paul* and the rest of the Apostles, 2 *Tim. 2. 14*. Hence it appears to be a fault in sundrie private persons, when they read the Scriptures, to gather private opinions, to broach them to the world. This practice hath bene the foundation of heresies and schismes in the Church.

Secondly, *Paul* writes with consent, that hee might the better move and persuade the Galatians to receive his doctrine which hee is now to deliver.

Hence it appears, that the consent of Pastors and people is of great excellence. For the better conceiving of it, and the meaning of the Text, I will handle three points. The first is, what is the force of consent? wherein stands it? and where is it now to be found? For the first: Consent is of force to prepare the heart, and to move it to believe: as *Augustine* saith, *I had not believed the Gospel, except the authority of the Church had moved me*. And this is all that can be said. For it is the word that is the object of the faith: the word it selfe worketh, and that faith, whereby it is be-

lieved. And *Paul* in this place useth consent, not to work a faith in the Galatians, but only to stir up a liking of his doctrine. Two errors of the Church of Rome must here be avoided. One, that consent is a certaine mark of the Church. This is false; for consent may be among the wicked in the Kingdom of Antichrist, *Rev. 13. 16*. In the kingdom of darkness all is in peace. Again, dissension may be among the godly, as betwene *Paul* and *Barnabas*, *Paul* and *Peter*. In the Church of Corinth there were schismes, 1 *Cor. 11*. Consent therefore simply, unless it be joined with true faith and true doctrine, is not of force to declare unto us the true Church. The second error is, that the Catholike consent of believers in points of religion, is the true and lively Scripture, and that the written word is but a dead letter to it, and to be judged by it for his sense & meaning. But all is contrarie. For the written word is the first and perfect patterne of the minde and will of God: and the inward consent in the hearts of men is but a rude and imperfect extract and draught of it.

The second point is, wherein stands this consent? It must have his foundation in Christ, and thence flow to the members, as the oyle from *Marys* head to his garments, *Ps. 133*. And it stands in three things: consent in one faith and doctrine; consent in affection, whereby men be of one heart, *Acts 2. 47*; consent in speech, 1 *Cor. 1. 10*.

The third point is, where it is now to be found? The Papists say, that they have true and perfect consent among themselves, and that Fathers & Councils be on their side: and that we have no consent among our selves. I answer first, that they have not the consent which they pretend, for the proper points of Popery were not known to the Apostles, nor to the Apostolick Churches, but were taken up in the ages following by little & little. Secondly, such doctrine as the Papists make articles of faith, are but opinions & conjectures in the Fathers and Councils. Thirdly, the things which the Papists hold are the same pervertence in name, but they are not the same in deed, with that which thesaurizers hold, neither are they holden in the same manner: as for example, the Purgatorie which the Fathers hold is a thing farre different from the Purgatorie of the Papists, & so all the rest. Of consent they may brag, but they cannot shew it. As for our selves, we all consent in the foundation of religion. There is difference about the descent of Christ into hell. The thing we all hold, namely a descent; the difference is in the manner, whether it be vertyually or locally. There is a difference about the pains of Christ in his agony & passion: yet all acknowledge the infinite merit and efficacy of the death of Christ. There is a difference about the government of the visible Church on earth. For the substance of government all agree, but for the manner of execution and administration, they

they do not. That Christ is present in the Eucharist, and that his bodie and blood is there to be eaten and drunken, all our Churches agree: and the difference is only touching the manner of his presence, namely whether it be spiritual or locally. And this is the meritorie of God, that in all our different estates foundations of religion, is not raised. Let us pray for the continuance and increase of this. This much of the pious and pious scribe I follow with the Churches to which the Epistle is sent (the Churches of Galatia). At this time the Galatians had made a revolt, and were fallen from justification by the obedience of Christ, so as *Paul* was obliged to write to them, and yet hee called them Churches still, upon great meekness and moderation. His example must we follow in giving judgement of Churches of Antiquity. And that we may the better discern, and the better take our consciences, make three rules. The first is, that we must rightly consider of the scales of Christ. Some are false in manner, some in doctrine. If the scales of the Church be in manner, and the faults appear both in the lives of Ministers and people, so long as true religion is taught, it is a Church, and so to be respected: and the Ministers must be heard, *Act. 23. 31*; yet may we separate from the private company of bad men in the Church, 1 *Cor. 5. 11*, and if we be in our liberty and choice, joyne to Churches better ordered, if the error be in doctrine, we must first consider, whether the whole Church erre, or only some therein; the error be in some, and not in all, it remains a Church still, as *Cornelius* did, where some denied the resurrection; because a Church is named of the better part. Secondly, we must consider, whether the Church erre in the foundation, or no. If the error pertaine bee beside the foundation of religion, *Paul* hath given the sentence, that they which build upon the foundation bay and stubble of erroneous opinion, may be saved, 1 *Cor. 3. 15*. Thirdly, inquiry must be made, whether the Church erre of humane frailties, or of obstinacy. If it erre of frailties, though the error be in the foundation, yet it is still a Church, as appears by the example of the Galatians. Yet if a Church shall erre in the foundation openly and obstinately, it separates from Christ, and ceaseth to be a Church, and we may separate from it, and may give judgement that it is no Church. When the Jews resisted the preaching of *Paul*, and had nothing to say, but to saile, *Paul*, then separated the Church of Ephesus and Rome from them, *Act. 19. 8*, and 28. It may here be demanded, why *Paul* writes to the Galatians as brethren, and calls them Churches, seeing they have erred in the foundation, and are as he saith, *ver. 6*, removed to another Gospel. I answer, he could do no otherwise. If a private man shall erre, he must first be admonished, and then the Church must be told of it. If he erre not the Church,

then judgement may be given, that hee is a Publican; and not before: much more then if the Church shall erre, there must first be an examination of the error, and then sufficient convictions: and after conviction follows the censure upon the Church, and judgement then may be given, and not before. And *Paul* had now only begun in this Epistle to admonish the Church of Galatia. Great therefore is the rashness and want of moderation in many, that have bene of us, that condemn our Church for no Church, without sufficient conviction going before. If they say that we have bene admonished by bookes published: I say againe, there be greater faults in some of those bookes, than any of the faults that they reprove in the Church of England; and therefore the bookes are not fit to convince, specially a Church.

And though *Paul* call the Galatians Churches of God, yet may we not hence gather, that the Church of Rome is a Church of God. The name it may have, but it doth in truth openly and obstinately oppugne the manifest principles of Christian religion.

If any demand what these Churches of Galatia were: I answer, that they were a people of Asia the lesser: yet now the countrey is under the dominion of the Turke. This shewes what God might have done to us in England long agoe, for the contempt of the Gospel. This againe shewes what desolation will befall us, unless we repent and bring forth better fruits of the Gospel.

3. Grace be with you and peace from God the Father, and from our Lord Jesus Christ.

4. Who gave—

Here is laid downe the second part of the Preface, which is the salutation propounded in the forme of a prayer, *Grace and peace, &c.* Grace here mentioned is not any gift in man, but grace is Gods and to God. And it signifies his gracious favour and good will, whereby hee is well pleased with his elect, in and for Christ. Thus *Paul* distinguisheth the grace of God from the gift that is by grace, *Rom. 5. 15*, and lets grace before the gift as the cause of it. Here comes the error of the Papists to be confuted, which doth teach, that the grace which makes us grateful to God, is the infused gift of holinesse and charitie: whereas indeed we are not first sanctified, and then please God: but first we please God by grace in Christ, and then upon this we are sanctified and endued with charitie.

Peace is a gift not in God, but in us: and it hath three parts. The first is peace of conscience, which is quietnesse and tranquillitie of minde, arising of a sense and apprehension of reconciliation with God, *Rom. 5. verse 1*. The second is peace with the creatures: and it hath five branches. The first is peace with Angels: for man is redeemed by Christ, and by means of this redemption, in full man is reconciled to good Angels, *Coloss. 1. 20*.

Psal. 105. 15.

Rom. 8. 26.

The second is, peace with the godly, who are all made of *one heart and mind*, *Isa. 11. 9*. The third is peace with our selves, and that is a conformitie of the will, affections, & inclinations of mans nature to the renewed *mind*. The fourth is, peace in respect of our enemies. For the decree of God is, *Touch not mine Anointed, and doe my Prophets no harme*. *Againe, All things come to the good of them that love God*. The fifth is peace with the beasts of the field. God makes a covenant with them for his people, *Ose. 2. 18*. The creatures desire, and wait for the deliverance of Gods children, *Rom. 8*. They that trust in God shall walke upon the Lion and the Basiliske, *Psal. 91*.

The third part of peace is prosperitie and good successe: whatsoever the righteous man doeth, it prospers. And all things prospered in the house of *Purphur*, when *Isaiah* was his Steward, because he feared God, *Gim. 39. 1, 2*.

To proceed: *Paul* sets downe the causes of grace and peace; and they are two: God the Father, and Iesus Christ. And here is may be remembered, that the Father & Christ; as they are one God, they are one cause: and yet in regard of the manner of working, they are two distinct causes. For the Father gives grace from none but himselfe, by the Sonne, and Christ procures grace and peace, and he gives it unto men from the Father. Furthermore, Christ is described by his propriety, *Our Lord*, and by his effects in the next verse.

The Use. Whereas *Paul* begins his prayer with grace, we learne that grace in God is the first cause and beginning of all good things in us. *Election of grace*, *Rom. 11. v. 5*. *Recreation to salvation is of grace*, *2 Tim. 1. 9*. *Faith is of grace*, *Phil. 1. 2. 9*. *Justification is freely by grace*, *Rom. 3. 24*. *Love is by grace*, *1 Ioh. 4. 19*. *Everie good inclination is of grace*, *Phil. 1. 13*. *Everie good worke is of grace*, *Ezech. 36. 27*. *Everie good fruit is of grace*, *1 Ioh. 3. 10*. *Life everlasting is of grace*, *Rom. 6. 23*. To avoid any evil is the least good, and evill good is of God. It may be said, that will in man is the cause and beginning of some good things. Answer: In the creating or imprinting of the first grace in the heart, will is no cause at all, but a subject to receive the grace given. After the first grace is given, will is an Agent in the receiving of the second grace, and in the doing of any good worke. Yet this must be remembered, that when will is an agent, it is no more but an instrument of grace, and grace in God is properly the first, middle, and last cause of grace in us, and of everie good act. Hence it follows, that there be not any meritorious workes that serve to prepare men to their justification: and that the co-operation of mans will with grace in the act of conversion, whereby wee are converted of God, is but a fiction of the braine of man. Lastly, this doctrine is the foundation of humilitie: for it teacheth us to ascribe all to grace, and nothing to our selves.

Secondly, we learne that the chief good

things to be sought for are the favour of God in Christ, and the peace of a good conscience. Consider the example of *David*, *Psal. 4. v. 7*. and *Psal. 137. 23, 24*. and of *Paul*, who accounted all things dung for grace and peace in Christ. And the peace of good conscience is as a guard to keepe our heart and mindes in Christ, *Phil. 4. 7*. The fault of most men is, They spend their dayes and their strength in seeking riches, honours, pleasures: and they thinke not on grace and peace. After the manner of beasts, they use the blessings of God, but they looke not at the cause; namely, the grace of God: our dutie is, above all things to looke for grace and peace. The reason: True happinesse, which all men desire, consists in peace, and is founded in grace: they are said to be happy and blessed that mourne, and suffer persecution for justice sake, *Mat. 5*. because in the midst of their sorowes and miseries, they have the favour of God, and the peace of good conscience.

Thirdly, in that grace & peace are joyed, we learne, that peace without grace is no peace. *There is no peace to the wicked*, *Sai. 1. 5*. They which make a covenant with hell and death are soon destroyed, *Isa. 28*. *Laugh not* (saith *Salomon*) *in manner*, namely, when it is derived from grace and peace. *When men say peace, peace, then comes destruction*, *1 Thes. 5*. The prosperitie of the men of this world ends in perdition: read *Psal. 73*. *Paul* saith not simply that grace and peace come from God; but from God the Father, and from Iesus Christ; that hee may teach us rightly to acknowledge and worship God. For God is to be acknowledged and worshipped in the Father, in Christ, and in the Holy Spirit: It was the fault of the Pagans, and it is the fault of sundrie Christians, to worship an absolute God, without the Father, and without Christ. This fault must be amended, for it turns God to an Idoll.

Againe, when *Paul* saith, that grace proceeds from the Father; and secondly, from Iesus Christ: he lets cownte the order which God observeth in the communication of grace and peace. The Father is the fountaine of grace, and gives it from none but from himselfe. Christ againe is (as it were) a conduit, or pipe, to convey grace from the Father to us. *Of his fullnesse we receive grace* for grace, *Ioh. 1*. *In him we are complete*, *Col. 2*. *Election, justification, salvation*, and all is done in and by Christ, *2 Tim. 1. 9*. The Use. Let them that travell under the burden of a bad conscience, and a bad life, come to Christ by turning from their sinnes, and by believing in him, and they shall obtaine grace, and finde rest to their soules. 11. In our miseries, our hearts may not be troubled over-much, but we must alwayes moderate our sorowes. For if we believe in Christ, we shall alwayes have grace and peace: Read *Ioh. 14. 27*. 111. We must moderate our cares of this life. For if

we

we trusting in Christ, have grace and peace, we shall want nothing: read *Psal. 4. v. 6, 7*. *Angels* Christ that gives grace and peace, is called; *Our Lord*, for two causes. One becausethat he acknowledged himselfe to be our Lord, as well as our Saviour. He is a Priest to prepare life, a Prophet to teach the way of life, a Lord to command them to walke in the way of life. The fault of our times is, that men profite Christ; yet many allow of no Christ, but of their own devising; namely, a Christ that must be a Saviour to deliver them from hell, but not a Lord to command them; that they cannot brooke. The second cause why Christ is called *our Lord*, is to signifye the persons to whom grace and peace belongs; and they are such as acknowledge Christ for their Lord, and yield subjection to him in heart and life. They find rest to their soules, that take up the yoke of Christ in new obedience, and the patient bearing of the Crosse, *Matth. 11. v. 19*.

4. Who gave himselfe for us, that hee might deliver us out of this present evil world, according to the will of God our Father.

5. To whom bee glorie for ever and ever, Amen.

In these words, the second argument is propounded, whereby Christ is described, namely, the effect of Christ, which is, that hee gave himselfe. And hee is said to give himselfe for two causes. First, because he presented himselfe as a price and sacrifice for sinne to God the Father, *Matth. 20. 28*. *Eph. 5. 1*. *1 Tim. 2. 6*. The second, because hee did publicly propound and set forth himselfe to the world, as a sacrifice and price of redemption, *Rom. 3. 25*. *Ioh. 3. 14* and *Act. 4. 12*.

In this giving there are five things to be considered. The first, the giver, Christ: the second, the thing given, and that is Christ himselfe. The third is the end of his giving, for sinne, that is, that he might make satisfaction for our sinnes. The fourth is another end of his giving, that he might deliver us out of this present evil world. Here the present world signifies the corrupt estate of men, that live according to the lusts of their owne hearts, *1 Ioh. 2. 16*. And men are here said to be delivered and taken out of the world, when they are delivered from the condition of sinfull men, by sanctification and newnesse of life, and by divine protection, whereby they are preserved from evil after they are sanctified, *Tit. 2. 14* and *Ioh. 17. 15*. And this deliverance is not in this life in respect of place, but in respect of qualitie. The fifth thing is the cause that moved Christ to give himselfe, and that is the will of God.

In the 5. verse there is set downe a corollarie or conclusion, which contains the praise of God.

The use follows. Whereas Christ is the giver of himselfe, hence it follows, that his death and sacrifice was voluntarie. And this

he shewed in two things. When he was to be crucified, hee fled not, but went to a garden in the mount, as his custome was, which was knowne to *Judas*, *Iohn 18. 2*. And in the very separation of body and soule, hee cried with a loud and strong voice, which argued that he was Lord of death, and died because his will was to die. This must be remembered: For otherwise his death had not beene a satisfaction for sinne.

In that Christ gave himselfe to be a sacrifice, we learne many things. First, that the worke of redemption exceeds the worke of creation. For in the creation, Christ gave the creature to man; in the redemption he gave himselfe, and that as a sacrifice. Secondly, in that he gave himselfe, it appears that hee gave neither Angel, nor merre man, nor any thing out of himselfe; and that all merits of life, and satisfaction for sinne, are to be reduced to the person of Christ: and consequently that there be no humane satisfactions for sin, nor meritorious workes done by us; because they pertaine not to the person of Christ, but to our persons; and they were never offered of Christ unto God as merits and satisfactions, because hee gave nothing but himselfe, and the things which appertained unto his owne person. Thirdly, in that Christ gives himselfe, we must take and receive him with hanging hearts. Nay hee is to suffer violence of us, and the violence are to take him to themselves. Lastly, in that he gives himselfe to us, we againe must give our bodies and soules unto him in way of thankfulness, and dedicate all that we have or can doe to the good of men. The creature at our tables present us with their bodies: and so must we present our bodies and soules to God.

The first end of this giving is, that Christ might be a sacrifice and ransom for sin. The knowledge of this point is of great use. First, it would love us in, on this manner. We must in mnde and meditation come to the crosse of Christ. Upon the crosse wee are to behold Christ crucified, and in his death and passion, his sacrifice; in his sacrifice for the sinnes of his enemies, his endless love; and the consideration of his love will move us to love him againe, and the Father in him. Secondly, the consideration of his endless pains for our sinnes in the sacrifice of himselfe, must breed in us a godly sorrow for them: for if hee sorrowed so much more we. Thirdly, this knowledge is the true beginning of amendment of life. For if Christ gave himselfe to redeeme us from iniquitie, we must take up a purpose of not sinning, and never wittingly sinne more. Lastly, this knowledge is the foundation of comfort in them that truly turne to Christ. For the price is paid for their sinnes; and they which are called off their sinnes are blessed, *Psal. 32. 1*. And in temptation, they may boldly oppose the satisfaction of Christ against hell, death, the law, and the judgement of God and

it at any time they sinne, they must recover themselves, and remember that they have an Advocate with the Father, *Iesus Christ the just*, 1. *Iohn* 2. 1.

And whereas *Paul* saith, that *Christ gave himselfe for our sinnes*, he teacheth that every man must apply this gift and sacrifice of Christ to himselfe. This applying is done by faith; and the right manner of application is this. We must turne to Christ, and in turning by faith apply; and when we apply Christ by faith, we must withall turne. Faith goeth before conversion in order of nature, yet in the order of teaching and practice they are both together. They which use to apply Christ and his benefits unto themselves, and yet will not turne themselves to Christ, misapply and presume; because the right apprehension of Christ is in the exercises of invocation and repentance.

The second end, for which Christ gave himselfe, is that he might take us out of this evil world. And hence we are taught three things. First, that we must be grrieved and displeased at the wickedness of the world, as *Los* was, 2. *Per* 2. 7. Secondly, that we must not fashion our selves to the wicked lives of the men of this world; but we must in all things prove what is the good will of God, and doe it. Thirdly, seeing we are taken out of this world, we must not dwell in it, but our dwelling must be in heaven. *Revel* 13. 6. the beast out of the sea persecutes them that dwell in heaven, that is, such as dwell on earth, and for affection have their conversation in heaven. And seeing this world be so low, we must not love the world, but love the coming of Christ, and every day prepare our selves against the day of death, that we may enter into our owne home.

And whereas *Paul* call this world an evil world, hee doth it to signifie that there is nothing in men but sinne, till they be regenerate; yet that civill vertues, and civill life, that are excellent in the eyes of men, are no better than filthes before God. It is the error of the Papists, that men may thinke and doe some thing that is morally good without grace.

The cause that moved Christ to give himselfe, is the will of God. Hence it appeares that God gives Christ to no man for his foreseene faith or works. For there is no higher cause of the will of God. The foreknowledge of things that may come to passe, goes before will, but the foreknowledge of things that shall come to passe, and therefore the foreknowledge of faith and works, follows the will of God; because things that shall come to passe are first decreed, and then foreseene.

The will here mentioned is said to be the will of God, that is, the first person, the Father: for when Christ is opposed to God, then God signifies the Father. And he is most commonly called God, because he is God without communication of the Godhead from any; whereas the Sonne and holy Ghost are God

by communication of Godhead from the Father.

And this God is called *our Father* by *Paul*, and hereby he signifies that the scope of the Gospel is; first, to propose God unto us not only as *Creators*, but as *Father*; secondly, to enjoyne us to acknowledge him to be our Father in Christ; and consequently to commit our selves as dutifull children to him in all subjection and obedience. They which doe not this, know not the intent of the Gospel: and if they know it, in deed they deny it.

The conclusion annexed to the salutation (*To whom be glory for ever*) teacheth us to be as we remember the workes of our redemption by Christ; so oft for to give praise and thanks to God: yea, all our lives must be nothing else but a testimonie of thankfulness for our redemption. And all our praises and thanks to God must proceed from the serious affection of the heart signified by the word, *Amen*, that is, so be it.

6. *I marvel that you are so soon removed away to another Gospel, from him that hath called you in the grace of Christ.*

7. *Which is not another Gospel: but that some trouble you, and intend to overthrow the Gospel of Christ.*

Here begins the second part of the Epistle, in which he gives instruction to the Galatians. And it hath two parts: one concerns doctrine, the other manners. The first part touching doctrine begins in this sixth verse, and continues to the 13. verse of the 5. chapter. The summe of it is a reproofe of the Galatians for revolting from the Gospel: and it is disposed in this syllogisme.

If I be immediately called of God to teach, and my doctrine be true, ye ought not to have revolted from my doctrine.

But I was called immediately of God to teach, and my doctrine is true: Therefore ye should not have revolted from my doctrine.

The proposition is not expressed: because it was needlesse. The minor is handled through the whole Epistle. The conclusion is in the 6. and 7. verses, the meaning, whereof I will briefly deliver. *So soon* that is, presently after my departure: removed, carried away by the persuasions of false teachers. To another Gospel, to another doctrine of salvation, which in the speech and opinion of the false teachers is another manner of Gospel, more sufficient and more excellent than that which *Paul* hath delivered. From him, that is, from me being an Apostle, who have called you by preaching the Gospel of Christ. In the grace, that is, have called you freely, without any desert of yours, to be partakers of the favour of God in Christ. Which is not another, which pretended Gospel of the false Apostles is not indeed another Gospel from that of *Paul*, because there is but one: but it is an invention of the braine of man. But there be some that is, but I plainly perceive the cause

of your revolt, that some trouble you, and seeke to overthrow the Gospel of Christ.

In these words two points are to be considered. The first is the manner which *Paul* useth in reproving the Galatians. Hee tenders their good and salvation, and seeks by all means their recovery. And therefore in his reproofe he doth two things. First, he reproves them with meeknesse and tendernes of heart, following his owne rule, *Gal* 6. 1. for hee might justly have said, Ye may be ashamed, that ye are removed to another Gospel; but he saith only, I marvel, that is, I was well persuaded of you, and I hoped for better things, I am deceived, and I wonder at it. Secondly, he frames his reproofe with great warinesse and circumspection: for he saith not, ye of your selves doe remove to another Gospel, but ye are removed: and thus he blames them but in part, and laies the principall blame on others. Again he saith not, ye were removed, but in the time present, ye are removed, that is, ye are in the act of Revolting, and have not as yet altogether revolted. And hereby hee puts them in minde that although they be in a fault, yet there is nothing done which may not be easily undone. According to his example, we are in all reproofes to shew love and keepe love: to shew love to the party reproofed, and to frame our reproofe so as we may keepe his love.

The second point is the fault reproofed, and that is the Revolt of the Galatians, which was departure from the calling whereby they were called to the grace of Christ. If it be demanded what kind of Revolt this was? I answer, there be two kinds of revolt, particular & generall. Particular, when men professe the name of Christ, and yet depart from the faith in some principal points thereof. Of this kind was the Apostasie of the ten tribes, and such is the Apostasie of the Romane Church. A generall revolt is, when men wholly forsake the faith and name of Christ. Thus doe the Jewes and Turkes at this day. Again, a revolt is sometime of weaknesse and humane frailtie, and sometime of obstinacie. Now the revolt of the Galatians was only particular in the point of justification, and of weaknesse, and of obstinacie: and this *Paul* signifies when he saith, they were carried by others. Of this Revolt four things are to be considered. The time, *so soon*: From whom, or what? From the doctrine of *Paul*; and consequently the grace of Christ. To what? to another Gospel. By means of whom? but some trouble you, &c.

Touching the time, it was short; They were soon carried away. This he shewes the lightnes and inconstancie of mans nature, specially in matter of religion. While *Moses* tarried in the mount, *Aaron* and the people set up a golden calf, and departed from God. *Osai* saith, The righteousness of the Israelites was like the morning dew, which the rising of the Sun consumeth, chapter 6. 4. *Iohn* was a burning

light, and the Jewes joyced in this light: that is, well; but make what is added: for an hour or moment, *Iohn* 5. 35. They which cryed *Osanna* to the sonnes of *David*, shortly after cried, *Crucifie him, crucifie him*. The crosse and persecution will make men call the Gospel in question, if not for sake it, *Luke* 8. 13. The multitude of people among us are like wax, and are fit to take the stamp and impression of any religion: and it is the law of the land that makes the most embrace the Gospel, and not conscience. That we may constantly persevere in the profession of the true faith, both in life and death, first, we must receive the Gospel simply for it itselfe, because it is the Gospel of

Christ, and not for any other by-repect. Secondly, we must be mortified and renewed in the spirit of our minds, and suffer no by-corners in our hearts, which eternel unbelieve, seces hypocritic and spiritual pride may lurke and lye hid from the eyes of men, *Heb* 3. 12. Thirdly, we must not only be hearers of the word, but also doers of it, in the principall duties to be practised, of faith, conversion, and new obedience.

To come to the second point: when *Paul* saith, the Galatians were removed from him that called them, that is, himselfe; he shewes Christian modestie: because speaking things praise-worthy of himselfe, hee speaks in the third person: from him that hath called, &c. The like hee doth 2. *Cor* 1. 21. *I know a man taken up into the third heaven*, that is, himselfe. And *Iohn* saith, the disciple that leaned on the breast of Christ, whom Christ loved, asked whom hee meant, *Iohn* 13. 23. After this practice we are to give praise to God and to his instruments; but neither to praise nor dispraise our selves. This is Christian civility to be joyined with our faith.

Secondly, when he saith, who hath called you in the grace of Christ, we learne, that the scope of the Gospel is to bring men to the grace of Christ. To this very end God hath vouchsafed us in England the Gospel more than fourty yeares. And therefore our words, and deeds, and lives, should be seasoned with grace and favour of it, and shew forth the grace of God. Secondly, we owe unto God great thankfulness, and we can never be sufficiently thankful for this benefit, that God calls us to his grace. But it is otherwise: the Sun is a goodly creature: yet because we see it daily, it is not regarded: and so it is with the grace of God.

Thirdly, the Galatians are removed not only from the doctrine of *Paul*, but also from the grace of God. And the reason is, because they joyined the workes of the law, with Christ and his grace in the cause of their justification and salvation. Here it must be observed, that they which make an union of grace and workes in the cause of justification, are separated from the grace of God. Grace admits no partner or fellow. Grace must be freely given every way, or it is no way grace. Hence it

followes, that the present Church of Rome is departed from the grace of God, because it makes a concurrence of grace and works, in the justification of a sinner before God: and we may not make any reconciliation with that Church in religion; because it is become an enemy of the grace of God.

The third point is, To what thing the Galatians revolt? *to another Gospel*, that is, to a better Gospel than that which *Paul* taught, compounded of Christ and the works of the law. And this forged Gospel: the false Apostles taught, and the Galatians quickly received. Here we see the curious niceness and daintiness of mans nature, that cannot be content with the good things of God, unless they be framed to our mind: and if they please for a while, they do not please us long, but we must have new things. Our first parents not content with their estate, must needs be as God. *Nadab* and *Abihu* offer sacrifice to God, but the first must be of their own appointment. King *Achaz* will offer sacrifice to God, but the altar must be like the altar at Damascus. False teachers, beside the doctrine of the Apostles, had profound learning of their own. The Jews, beside the writing of *Moses*, must have their *Cabala*, containing, as they supposed, more myrrical and excellent doctrines. The Papists, beside the written word, set up unwritten Traditions, which they make equal with the Scripture. We that professe the Gospel, are not altogether free from this fault. We like, that Christ sh. uid be preached: but Sermons are not in common reputation learned, neither doe they greatly please the most, unless they be garnished with skill of arts, tongues, and variety of reading: this curiousness and discontentment the Lord condemnes, when he forbids *plowing with the ox & the ass, and the wearing of garments of tinsell-worke*. And it is the worst kind of discontentment, that is in things pertaining to salvation. It is called by *Paul*, *touching of the ear*, and it is incident to them that follow their own wills. The remedie of this sinne, is to learne the first lesson that is to be learned of them that are to be good Killers in the schools of Christ: and that is to feele our poverty, and in what extreme need we stand of the death and passion of Christ: and withall to hunger and thirst after Christ, and bread and water of life. Reade *Ihsa. 44. 3. Ihsa. 7. 37. Psal. 2. 11*. I have example of *David*, *Psal. 143. 6*. Whence heart and conscience hath experimentally learned this lesson, and not the braine and tongue al one; then shall men begin to favour the things of God, and discerneth things that differ, and put a difference betweene grace and works, mans word and Gods word: and for the working of our salvation, esteeme of mans works, and mans word, as of such that are cast to dogges.

Paul said, *which is not another Gospel*, that is, though it be another Gospel in the reputa-

tion of false teachers, yet indeed it is not another, but is a subversion of the Gospel of Christ. Hence I gather, that there is but one Gospel, one in number and no more. For there is but one way of salvation by Christ, whereby all the Elect are saved, from the beginning of the world to the end, *Act. 15. 11. 1. Cor. 10. 3*. It may be demanded, how they of the old Testament could be partakers of the bodie and blood of Christ, which then was not. *Answer*, The bodie and blood of Christ, though then it was not subsisting in the world, yet was it then present to all believers, two waies: first, by divine acceptance; because God did accept the incarnation and passion of Christ to come, as if it had been accomplished. Secondly, it was present to them by means of their faith, which is a substance of things that are not seen: and consequently it makes them present to the believing heart.

Again, hee it appears to be a falsehood, that every man may be saved in his own religion, to be it he hold there is a God, and that he is a rewarder of them that come unto him. For there is but one Gospel: and if the former opinion were true, then in many opinions, to many Gospels. *Paul* saith, that the world by her wisdom could not know God in his wisdom, and for this cause he ordained the preaching of the word to save men, *1 Cor. 1. 21*. And though he that comes to God must believe that he is, and that he is a rewarder of them that come to him: yet not every one that believes generally that there is a God, and that he is a rewarder of them that come to him, comes to God: for this the devils believe.

The fourth point, is concerning the Authors of this Revolt: as *Paul* chargeth them with two crimes. The first is, that they trouble the Galatians, not only because they make divisions, but because they trouble their consciences settled in the Gospel of Christ. It may be alleged, that there be sundry good things which trouble the conscience, as the preaching of the law, the censure of excommunication, the authority of the Magistrate in compelling Recusants to the congregation. I answer, these things indeed trouble the consciences of men, but they are evil consciences: and the end of this trouble is, that they may be reformed and made good.

But the crime wherewith the false apostles are charged, is, that they trouble the consciences of the godly, or the good consciences of men. Here then is set downe a note, whereby false and erroneous doctrines may be discerned, namely, that they strive only to trouble and disquiet the good conscience. And by this we see the Roman religion to be corrupt and ungodly: for a great part of it tends this way. Justification by works is a yoke that none could ever beare, *Act. 15*. The vow of single life is a snare, or as the noose in the halter to strangle the soule, *1 Cor. 7. 4*. So is the doctrine which teacheth

teacheth that men after their conversion, must still remaine in fulgence of their salvation: and that pardon of sinne is necessarily annexed to confession in the care, and to satisfaction for the temporal punishment of sinne in this life, or in purgatorie.

On the contrary, the Gospel of Christ (as here it appears,) troubles not the good conscience, but it brings peace and perfect joy, *Iohn 15. 11. Rom. 15. 13*. And the reason is plaine: for it ministereth a perfect remedie for every crime, and comforts sufficient for every distress. And this is a note whereby the Gospel is discerned from all other doctrines whatsoever.

The second crime wherewith the false apostles are charged, is, that they overthrow the Gospel of Christ: the reason of this charge must be considered. They did not teach a doctrine sic contrary to the Gospel of Christ: but they maintained it in word, and put an addition to it of their own out of the law, namely, justification, and salvation, by the works thereof. And by reason of this addition, *Paul* gives the sentence, that they pervert and turne upside downe the Gospel of Christ. Upon this ground it appeares, that the Popish religion is a false subversion of the Gospel of Christ, because it joyneis justification by works, with true justification by Christ. The excuse, that the works that justify are works of grace, and of nature, will not serve the turne. For if Christ by his grace makes works to justify, then is he not only a Saviour, but also an instrument to make us savours of our life yet: hee being the first and principall Saviour, and we subordinate savours unto him. But if Christ have a partaker in the worke of justification and salvation, he is no perfect Christ.

8. But though we, or an Angel from heaven, preach unto you otherwise, then that which we have preached unto you, let him be accursed.
9. And we say before the Lord, I now againe, if any man preach unto you otherwise than ye have received, let him be accursed.

An objection might be made against the former conclusion, thus: But the most needfull among the Apostles, *James, Peter, Iohn*, (by your leave) teach another Gospel than that which *Paul* had preached: To this objection, make answer, that this verse negatively is accused, whatsoever he be. In this answer these things are to be considered, a sinne, the punishment thereof, and a supposition serving to amplify the sinne.

The sinne to preach in the cause of our justification, any other thing, beside that or divers things which *Paul* taught the Galatians, though it be not contrary. Thus much the new words import: and the same words are againe uttered in the next verse. And *Paul* bids *I* move, avoid them that teach otherwise, that is, any divers doctrine as necessary to sal-

vation, beside that which he taught, *1 Tim. 6. 3*. And the reason of this sinne is, because God hath given this commandment, We may not depart from his word, to the right hand or to the left: neither may we add thereto, or take therefrom, *Ihsa. 55. 28. Deut. 4. 2*. Before I gather any doctrine hence, this ground is to be laid downe, that *Paul* was reached all the counsel of God, *Act. 10. 17*. And that which he preached, being necessary to salvation, he wrote, or some other of the Apostles, *Iohn 20. 31*. This being granted (which is a certain truth) two maine conclusions follow: One, that the Scriptures alone by themselves, without any other word, are abundantly sufficient to salvation, whether we regard doctrines of faith, or manners. For that delivers any doctrine out of them, & beside them, as necessary to be believed, is accursed.

The second conclusion is, that unwritten Traditions, if they be tendered to us, as a part of Gods word, and as necessary to salvation, they are abominations, because they are doctrines beside the Gospel that *Paul* preached. And the Romane religion growe to the ground, because it is founded on Tradition, out of hand beside the written word. Learned Papists, to help themselves, make a double answer: One is, that they are accused, which preach otherwise than *Paul* preached, and not they which preach otherwise than hee wrote. But it is false which they say, for that which he preached hee wrote. *Augustine* having relation to the text in hand, saith, that he is accursed which preacheth any thing, beside that which we have received on the legal and Evangelicall callings. Again, he saith, that he must understand any more, or any other thing, than what which is in the Apostle, whose words hee must expound.

The second answer is, that to preach otherwise, is to preach contrary. Because (as they say) precepts and doctrines may be delivered if they be diverse, and not contrary. As the Gospel of *John*, and the Apocalypse, were written after this Epistle to the Galatians, which are diverse to it, though not contrary: the like may be sayd of the Canons of Councils; and that *Paul*, *Rom. 16. 18* put us in doubt for comparison, answer thus, the proposition, must stand, beside or otherwise, signifieth thus much properly, and we are not to depart from the proper signification of the words, unless we be forced by the text. And the place in the Romanes in his proper and full sense must be turned thus, *Observe the authors of offenses, beside the doctrine which ye have learned*. And *Pauls* minde is, that they should be observed, that teach any other divers or distinct doctrine, though it be not directly contrary. The Gospel of *John* and the Apocalypse, written afterward, propound not any direct doctrine pertaining to the salvation of the soule, but one and the same in substance, with that which *Paul* wrote. The Canons of Councils.

* Præterquam.
Contra et, cum
alio q. d. De
bono viuentia
trata.
Non aliud,
quid aliud.

Councils, are traditions touching order and ceremonies, and they prescribe not any thing, as necessary to justification and salvation. Againe, the Embassadour that speaks any thing beside his commission, is as well in fault, as he that speaks the contrary: though not so much.

The second point is, the punishment [Let him be accursed]. Here are three things to be considered. The first, what it is to be accursed? *Ans.* God hath given to the Church, the power of binding, and it hath four degrees, *Admonition, Suspension from the Sacraments, Excommunication, Anathema.* And this last is a censure or judgement of the Church, whereby it pronounceth a man severed from Christ, and adjudged to eternal perdition, *Rom. 9. 5. 1 Cor. 16. 22.* And he is here said to be accursed, that stands subject to this censure. The second part is, who are to be accursed? *Ans.* Heinous offenders and desperate persons, of whose amendment there is no hope. And therefore this judgement is seldom pronounced upon any. We finde but one example in the new Testament: *Paul accursed Alexander the Copper smith, 1 Tim. 4. 15.* And the Church afterward accursed *Julian the Emperor.* Other examples he sheweth not any.

The third point, how the Church should accurse any man, and in what order? *Ans.* In this action, there be three judgements. The first is Gods, which is given in heaven, whereby he doth accurse obstinate and notorious offenders. The second judgement pertains to the Church upon earth, which pronounceth them accursed, whom God accurseth. It may be said, how comes the Church to know the judgement of God, whereby he accurseth? *Ans.* The word sets downe the condition of them that are accursed; and experience, and observation findes out the persons to whom these conditions are incident. The third judgement is given in heaven, whereby God ratifies and approves the judgement of the Church, accord'g to that, *Who so ever ye binde on earth shall be bound in heaven.* The last judgement pertains to every private person, who holds him in execration, whom God hath accursed, and the Church hath pronounced so to be. If hee heare not the Church, the Church pronounceth him to be as a Publican and heathen, and then (saith Christ) *let him be as a Publican & heathen.* Thus must the text be understood.

Hence we are taught, to be careful in preserving the purity of the Gospel: because the corrupters thereof are to be accursed as the damned spirits. Hence againe it appeareth, that the Church in accursing, doth but exercise a Ministerie, which is to publish and testify, where are accursed of God. Lastly, hence we learne, that private persons must seldom use cursing: because God must first accurse, and the Church publish the sentence of God; before we may with good conscience utter the

same. They therefore, which in a rage accurse themselves, and others, deale wickedly. We are called ordinarily to blessing, and not to cursing.

The third point is, the supposition of things impossible, on this manner. Put the case, that *Paul*, or any other of the Apostles, should reach otherwise than I have taught you: neither I, nor they must be believed, but be accursed. Againe, put the case, that an Angel from heaven should come and preach otherwise than *Paul* preached to the Galatians, who must be believed? *Paul*, or the Angel? the answer is, not the Angel, but *Paul*: and the Angel must be accursed. And the reason is, because *Paul* in preaching and writing, did represent the authoritie of God, and God puts his owne authoritie unto the word which he uttered: and he was assisted by the extraordinary, immediate, and infallible assistance of Gods Spirit. From this supposition, sundrie things may be learned. The first, that the word preached and written by *Paul*, is as certain, as if it had beene written by God himselfe, immediately: it may be objected, that *Paul* saith, *1 Cor. 7. 12. To the remanent, I speake, not the Lord.* I answer, *Paul* saith, *I, not the Lord*, not because he was deceived in his advice, for he spake by the Spirit of God, chap. 7. verse 40. but because he gave counsell in a case of marriage, whereof the Lord had made no expresse law. The meaning then is this, I speake by collation from the law of God, and not the Lord, by any particular and expresse law.

Secondly it appears hence, that the articles of faith, or the doctrine of the Gospel, is in excellencie and authoritie above all men and Angels. And hence it follows, that the Church and Councils cannot authorize the word of God, in the minde and conscience of any man. For the inferiour and dependent authority adds nothing to that which is the principall and superiour authoritie. Therefore, the opinion of the Papists is false, that we cannot know the Scripture to be the word of God, but by the testimonie of the Church: as though the letter of a Prince, could not be knowne to be so, without the testimonie of the subjects. The principall authoritie is sufficient in itselfe, to authorize it selfe, without external testimonie.

Thirdly, since the daies of the Apostles, sundrie doctrines have beene received and believed, touching inheritance of Saints, prayer to the dead, and for the dead, Purgatorie, and such like, and these doctrines have beene confirmed by sundry revelations. And we learne, whence judge both of the doctrines, and of the revelations; namely, that they are accursed: because the doctrines are beside the written word, and the revelations tend to ratifie and confirme them.

Lastly, hence we learne, what to thinke of the writings of Papists, and Schoolemen, whereof some are called *Seraphicall, Cherubi-*

call, or Angelicall Doctors. They broach and maintaine sundry things, beside that which the Apostles preached and wrote: as justification by works, and a mixture of the law and the Gospel: they give too little to grace, and too much to mans will. In this regard *Paul* hath given the sentence, that they are accursed. For this cause, Students of divinity are warily to read them with prayer, that they be not led into temptation, and they are to use them only in the last place. And they are greatly to be blamed, that prefer them almost above all Writers: they shew that they have little love of the Gospel in their hearts.

As we said before, so say I now againe; If any man preach unto you otherwise than ye have received, let him be accursed.

In these words *Paul* repeats againe that which he said before: and the repetition is not in vaine, but for three weighty causes; the first is, to signify that hee had spoken not rashly, but advisedly, whatsoever he had said before: the second is, that the point delivered is an infallible truth of God: the third is, to put the Galatians and us in minde, that we are to observe and remember that which hee had said, as the foundation of our religion, namely, that the doctrine of the Apostles is the onely infallible truth of God, against which we may not listen to Fathers, Councils, or to the very Angels of God. If this had beene remembered and observed, the Gospel had continued in his purity after the daies of the Apostles.

In this verse one thing is to be observed. Before, *Paul* said, they are accursed which reach otherwise than hee had taught: here hee saith, they are accursed which reach otherwise than the Galatians had received. Whereby it appears, that as *Paul* preached the Gospel of Christ, so the Galatians received it. And they received it, first, in that they had care to know it: secondly, in that they gave the assent of faith unto it, as to a truth: against which the very Angels could take no exception. And for this also are the Thessalonians commended, that the Gospel was to them in power & much assurance. The great fault of our times is, that whereas the Gospel is preached, it is not accordingly received. Many have no care to know it: and they which know it, give not unto it the assent of faith, but only hold it in opinion. And this is the cause that there is so small fruit of the Gospel. This sinne will at length have his punishment. The places that are not seasoned by the waters of the Sanctuary are turned to salt pits, *Ezech. 47. 11.*

10. For now whether preach I men, or God? or seeke to please men? for if I should yet please men, I were not the servant of Christ.

The interrogations in this place, *Doe I preach? and doe I please?* are in stead of earnest negotiations, *I doe not preach, I doe not please.* And when he saith, *I now preach men, or God?* his meaning is this: Heretofore I have preached the Traditions of men; but now being an A-

postle, I preach not the doctrine of men, but of God. And when he saith, *doe I seeke to please men?* his meaning is this: I doe not make this the scope of my ministerie, to frame and temper my doctrine so, as it may be suitable and pleasing to the affections of men. For otherwise we are to please men in that which is good, and for their good, *1 Cor. 10. 33. Rom. 15. 2.*

This verse contains a double reason of his former speech, and of the repetition thereof. The first is this: Though heretofore I taught the Traditions of men; yet now I teach the word not of men, but of God: and therefore I accurse them that teach otherwise. The second is framed thus: If I should yet please men, I were not the servant of God: but I am the servant of God; therefore I seeke not to please men; but if need shall bee, I will denounce curses against them.

Here first wee see the proper matter of the Ministerie, which is not the word or doctrine of man, but of God. By this the Ministers of the Gospel are taught to handle their doctrine with modestie and humilitie, without ostentation, with reverence, and with a consideration of the Majesty of God, whose the doctrine is which they utter, that God may be glorified, *1 Pet. 4. 11.*

Secondly the hearers in hearing are to know that they have to deale with God, and that they are to receive the doctrine taught, not as the word of man, but as the very word of God, as the Thessalonians did, *1 Thess. 2. 13.* The want of this consideration is the cause that some contemn the Ministerie of the word, & others are not touched and moved in hearing.

Againe, here is set downe the right manner of dispensing the word, which must not be for the pleasing of men, but of God. Hence it appears, that Ministers of the Gospel must not bee men-pleasers, nor apply and fashion their doctrine to the affections, humours, and dispositions of men, but keepe a good conscience, and doe their office. The Lord tells *Jeremy*, he must not turne to the people, but the people must turne to him, *Ier. 15. 19.* Thus God shall be with them, and they shall bring forth much fruit.

And the people must know it to bee a good thing for them, not to be pleased always by their Ministers. The Ministerie of the Word must be as a sacrificing knife, to kill and mortifie the old *Adam* in us, that we may live unto God. A sicke man must not always have his mind, but he must often be crossed and restrained of his desire: and so must we that are sicke in our soules in respect of our sinnes. It is a fault therefore of men that desire to bee pleased, and to have matters smoothed over of their Teachers. This is *Dauids* baine, which hee witheth may never bee wanting to his head, *Psal. 141. 5.*

The end of this verse sets downe a memorable sentence, That if wee seeke to please men, wee cannot bee the servants of God.

was much more zealous of the Traditions of my fathers.

In the former verſe the Apoſtle ſet downe, that he learned the Goſpell not of man, but of Jeſus Chriſt immediate. y. This in the next place hee goes about to prove at large. His reaſon is framed thus; If I learned the Goſpell of any man, I learned it either before, or after my converſion: but I learned it neither before, nor after my converſion, of any man. The firſt part of his reaſon is here confirmed thus: Before my calling and converſion, I profleſſed Judaisme, and I lived accordingly, perſecuting the Church, and ſuppreſſing the Goſpell of Chriſt, and proſiting in my religion above many others: therefore I was not then fit to heare and learne the Goſpell of Chriſt of any man. This argument he further confirms by the teſtimony of the Galatians thus: That this was my converſation in Judaisme, ye are witneſſes: for ye have heretofore heard as much.

In the example of Paul, two points are generally to be conſidered. The firſt, that the diſtinction of man and man, arifech not of the will or naturall diſpoſition of man, but of the grace and mercy of God. For Paul an Elect veſſell for nature and diſpoſition, before his converſion, is as wicked as another. And hee ſaith, *Rom. 9. 16.* that the difference betweene man and man before God is not in him that wills, nor in him that runneth, but in him that ſheweth mercy. Therefore it is a Pelagian error, to thinke that men, doing that which they can, doe by nature occaſion God to give them ſupernaturall grace. The ſecond point is, that Paul here makes an open and ingenuous confeſſion of his wicked life paſt. And hence I gather, that this Apoſtle, and confequently the reſt, writ the Scriptures of the new Teſtament by the inſtinct of Gods Spirit, and not by humane policie, which (no doubt) would have moved them to have covered and concealed their owne faults, and not to have blazed by their owne ſhameto the world. And therefore the bookes of Scripture are not bookes of policie (as Atheiſts ſuppoſe) to keepe men in awe, but they are the very word of God. Againe, the end of this plaine confeſſion is, that Paul might thereby confirme and juſtifie his calling to the office of an Apoſtle. This ſerves to give a checke to ſuch perſons as uſe to fit and rehearſe their wicked lives paſt, in boaiſting and rejoicing manner.

In Pauls example there bee two things to be conſidered; his profeſſion before his calling, and converſation. His profeſſion was Judaisme: and this hindered him from embracing the Goſpell. It may here be demanded, what Judaisme, or the Jewiſh religion is? Answer. In the dayes of Chriſt and the Apoſtles, there were three ſpecial ſects among the Jewes, Eſſenes, Sadducies, and Pharisees. And the Pharisees were the principall, and their do-

ctrine was commonly embraced of the Jewes. And therefore by Judaisme (as I take it) Phariſaisme is here meant. Now the principall doctrines of the Pharisees were theſe: I. They held, that there was one God, and that this God was the Father, without any diſtinction of perſons: for when Chriſt mentioned the diſtinction of the Father and the Sonne, they would not acknowledge it, *John 8. 19. 11.* They acknowledged in the Meſſias but one nature: for when it was asked them, how Chriſt being the ſonne of David, ſhould nevertheleſſe be his Lord; they could not answer, *Matth. 22. 11.* They held, that the kingdome of the Meſſias was an earthly kingdome: and with this opinion the Diſciples of Chriſt were tainted. IV. They held, that the keeping of the morall law ſtood in externall obedience, as appears by the ſpeeches of Chriſt, reforming their errors, *Matth. 5. 6. 7.* chapters. V. They maintained a naturall freedome of the will, in the obſerving of the law, *Luke 18. Lord I thank thee (ſaith the Phariſee) I do this and thus.* VI. They held a juſtification by the workes of the law without the obedience of the Meſſias, *Romans 9. 3. V. 11.* Beſide the written word and law of Moſes, they had many unwritten traditions, which they obſerved precisely, and the obſervation of them was accounted the worſhip of God, *Matth. 23. 3. 9.* Other points they held, but theſe are the principall. It may further be demanded, how the Jewes could hold ſuch hereticall and damnable opinions, and yet bee the people of God? Answer. They had for their parts forſaken God: but God had not forſaken them, becauſe the Temple was yet ſtanding, and the ſacrifices with the outward worſhip yet remained among them. In this regard, they were ſtill a reputed people of God. Againe, they are called a people of God, not of the bigger, but of the better part: and the better part was a ſmall remnant of them that truly feared God, and beleaved in the Meſſias. Of which ſort, were Iſaiah, Mary, Zacharie, Elizabeth, Simeon, Anna, Iſaiah of Arimatea, and Nicodemus. Againe, it may be demanded, how the Jewes, being ſuch a people of God, ſhould fall away to ſo damnable a religion? Answer. They neither loved, nor obeyed the doctrine of Moſes and the Prophets: and therefore God in judgement lett them to the blindneſſe of their owne minds, and the hardneſſe of their owne hearts, *Iſa. 6.* The like may bee our caſe. If we love and obey not the Goſpell, more than we have done, our religion may end in ignorance, ſuperſtition, and prophaneneſſe, as theirs hath done.

The ſecond thing in Pauls example is his converſation, whereby hee lived and converted according to his religion. The like ſhould bee in us. For the profeſſion of the faith and godly converſation are to go together, *Phil. 1. 27.* Faith in the heart is a light and

and works are the ſhining of this light, *Mat. 5. 16.* Chriſt hath redeemed them that beleeve from their vaine converſation, *1 Pet. 1. 18.* Here many of us doe amiſſe, diſtroying faith and good life. And this fault is the greater, becauſe it is an occaſion to our adverſaries to miſlike and rejeck our religion.

Pauls converſation hath two parts, his perſecution of the Church, and his proſiting in his religion.

Perſecution properly is the afflicting of the people of God for their faith and religion. In this we are not to follow Paul, but to do the contrarie, that is, by all means to ſeek the good of the Church. After Gods glory immediately, we are to ſeek the coming and advancement of the kingdome of God. Now this kingdome is a certaine eſtate and condition of men, whereby they ſtand ſubject to the word and ſpirit of God. And this ſubjection to God and Chriſt, is the propertie of them that be members of the Church of God. All, both rich and poore, conferred ſomething (according to their abilitie) to the building of the Temple, which figured the Church of God. The fault of our times is, that we build our ſelves and our worldly eſtates, and little reſpect the common good of the Church.

In the perſecution of the Church by Paul, two points are to be conſidered, the manner, and measure or accompliſhment. The manner is, that hee perſecuted the Church extremely or above meaſure. That which Paul did in his religion, we muſt doe in ours. The good things that we are to doe, we muſt doe them with all our might. Our dutie isto keepe our hearts in the feare of God, and we muſt doe it with diligence, *Prov. 4. 24.* It is our dutie to ſeek Gods kingdome, and we muſt take it with violence. To enter into life is our dutie, and we muſt ſtrive to enter. To pray is our dutie, and we muſt waſtle in prayer, *Rom. 12. 30.* Iſaiah turnes to God with all his heart. The law requires, that we ſhould love God with all the powers of body and ſoule, and with all the ſtrength of all the powers. In earthly things we muſt moderate our thoughts and cares, but ſpiritual duties muſt be performed with all our might.

The accompliſhment of perſecution is, that Paul waſted the Church, and made havoc of it. Here I conſider 2. points, what is waſted; and who is the waſter? For the firſt, it is the Church. Here 2. queſtions may be demanded: the firſt is, how the Church can be waſted? Answer. In reſpect of the inward eſtate thereof, which ſtands in election, faith, juſtification, glorification, it cannot be waſted. In reſpect of her outward eſtate it may be waſted, that is in reſpect of mens bodies, and in regard of the publique aſſemblies, and the exerciſes of religion. The ſecond queſtion is, why God ſuffers his enemies to waſte his owne Church. Answer. Judgement begins in Gods houſe, and his

judgements ſometime are very ſharpe, whether they be inflicted for trial or correction of ſinnes paſt, or for the preventing of ſinnes to come. As in the boddy ſtomach there is no hope of life, except armes and legges be cut off: even ſo it is in the Church. Hence it appears, that there ſhall be a laſt judgement, and that there is a life everlaſting in heaven: becauſe the wicked man flouriſheth in this world, and the godly are often oppreſſed.

The waſter of the Church is Paul. By whom we learne that ſin, where it takes place, gives a man no reſt till it hath brought him to a height of wickedneſſe. Hatred having entered into Caius heart, leaves him not, till it have cauſed him to imbrue his hands in his brothers blood. Covetouſneſſe makes Judas at length to betray his maſter, and hang himſelfe. Blind zeale makes Paul not only to perſecute, but alſo to waſte the Church. Therefore it is good to avoid the firſt beginning, yea the very occaſion of ſinne.

The ſecond part and point in Pauls converſation is, that hee profites in his religion. Thus ſhould we profite in the Goſpel of Chriſt. It is Gods commandement, *See ye perfect as your heavenly father is perfect:* that is, endeavour to come to perfection. All the faith we have or can obtaine, is little enough in the time of temptation: *Job* that ſaid in his affliction, though the Lord ſhould ſay I will ſtill truſt in him, ſaith alſo, that God wrote bitter things againſt him, and made him to poſſeſſe the ſinnes of his youth. It is a token that a man is dead in his ſinnes, when he doth not grow or increaſe in good things, *1 Pet. 2. 2.* In this regard great is the fault of our daies, for many are wearie of the Goſpell, many ſtand at a ſtay without proſiting; many go backward. The cauſe is this. Commonly men live as it were without the law: and thinke it ſufficient if they doe not groſſely offend: not conſidering that the law of God is law to our thoughts and affections, and all the circumſtances of our actions. That we may hereafter make good proceedings in our religion, we muſt remember three caweats. One, that we muſt endeavour to ſee and ſeele in our ſelves the ſmalneſſe of our faith, repentance, feare of God, &c. and the great maſſe of corruption that is in us. Thus with the begger we ſhall bee alwayes peeing, and mending our garment. The ſecond, that as travellers, we muſt forget things paſt, and goe on to doe more good, *Phil. 3. 14.* The third, that we muſt ſet before us the crowne of eternall glory, and ſeek to apprehend it, *1 Tim. 6. verſ. 12.* thus did Moſes, *Hebrew. 11.*

In Pauls proſiting two things muſt be conſidered, the meaſure, and the thing in which hee profited. The meaſure, in that hee profited above many others. Hence wee learne, that in matters of religion there ſhould be an holy emulation and contention among us: and our fault is, that wee contend who ſhall have the moſt

Matth. 5. 48.

Job. 13. 15.
v. 26.

Ecc. 9. 10.

and renovation of the whole man. They which learne Christ, must thus learne him, else can they not be saved.

The second point, that *Paul* must preach to the Gentiles. There be two causes of it: one, that the prophecies of the calling of the Gentiles might be fulfilled, *Psal. 2. and 110. / ver. 2.* The second, because at the death of Christ, the division which was between the Jews and Gentiles was quite abolished, *Eph. 2. 13.* Here I observe the difference between Apostles and ordinary Ministers. Their charge is a set and particular congregation; whereas the charge of an Apostle is the whole world.

The fourth and last point, is the obedience of *Paul* to the calling of God, in that he went and preached the Gospel. Here a question may be demanded, whether *Paul* performed his obedience by virtue of the grace which he had formerly received, without the helpe of new and special grace, or no? *Answer.* No: His obedience proceeds from the first grace, helped or excited by special grace. In regenerate that have power to do good, God works the will and the deed in every good; *Phil. 2. 13.* And it is a certain truth: we do not that which we are able to do, unless God makes us do it, as he made us able to do it. Therefore to the doing of every new deed there is new and special grace required.

In *Paul's* obedience I consider three points. When he obeyed? *Immediately.* How? *Without deliberation or consultation.* Where? *In Arabia and Damascus.*

For the first, in that he obeyed God in going to preach immediately, we learne how we are to answer and obey the calling of God, that calls to amendment and newness of life, namely, in all haste, without deferring of time, *Heb. 3. 8. To day if ye will heare his voice, harden not your hearts:* and *v. 12. exhort one another while it is called to day.* *Psal. 119. 60. I made haste & did not delay to keep thy commandments.* And there be good reasons why we should no longer defer our conversion to God. The end of our life is uncertaine: and looke as death leaves us, so shall the last judgement finde us. Secondly, when we delay our daily repentance, we do sin to sin, and *for ever live up wrath against the day of wrath.* *Rom. 2. 5.* Thirdly, when we defer to obey and turne to God, we grow to perfection in sin: and *in being perfected bring forth death.* *1. Iam. 1. 14.* Lastly, late repentance is idleme or never true repentance. For when men are dying, their sins forsake them, and they do not commonly forsake their sins. God hath called us in England more than 40. yeares together, and yet many of us have not listened to the call of God, but deferred to obey: let us now presently amend and turne to God, lest if we still deferre the time of our repentance, Gods judgements come forth in haste upon us.

The manner of his obedience is, that *Paul* did not communicate with men, that is, con-

ferre and consult with them touching his doctrine and calling. And this he amplifies by a comparison, thus: *He did not consult with any man, no not the Apostles of Hierusalem.* And he addes a reason of his doing, because they were but *flesh and blood*, in respect of God: and indeed it is unmet to consult with men, touching the matters of God.

Hence I gather, that Gods word, whether preached or written, doth not depend on the authority of any man, no not on the authority of the Apostles themselves: it is sufficient to authorize it selfe. Christ receives not the testimony of man, *Job. 4. 24.* And it is an error, to thinke that the Church doth authorize the word and religion in the consciences of men. For the Church it selfe is founded on the word. The Church cannot consist without faith, nor faith without the word.

Secondly, hence I gather, that there is no consultation, or deliberation to be used at any time, touching the holding or not holding of our religion. Hec that will follow Christ, may not put his hand to the plough, and then look backe againe to his friends, to see what they will say, *Luk. 9. 61.* He that would be wise, must deny his owne wilddome, and become a foole, *1. Cor. 3. 18.* The three children would not consult touching the worshipping of the Image, but said, *Be it knowne to thee, O King, that we will not worship thy gods.* *Dan. 3.* When the Judge gave *Cyprian* the Martyr leave to deliberate a while, whether he would deny his religion, he answered, *that in divine matters deliberation is not to be used.* By this it gather, that the Schoolemen have done evil, which have turned all Divinitie into Questions, and have made of the articles of our faith a questionary Divinity. Secondly, by this we are taught, that in the day of trial we may not consult of the change of religion, but we must be resolute, and tread under foot the persuasions of flesh and blood.

Thirdly, our obedience to God must be without consultation. We must first try what is the will of God, and then absolutely put it in execution, leaving the issue to God. *Abraham* is called of God to forsake his country and kindred, *Gen. 12.* he directly then gives attendance to the commandment, and goes as he were blindfold, he knowes not whither. God promised him a child in his old age, he beleeves God without any reasoning, or disputing the case with himselfe, to or fro, *Rom. 4. 20.* But the common manner is, (though we know the will of God) to dispute the case, and to consult with our friends, and to practise according to carnall counsell. *Eve* listens to the counsell of Satan, and neglects Gods commandment. *Saul* being forbidden to offer sacrifice in Gilgal, till *Samuel* came to do it, consults with himselfe, whether he may do it or no; and follows his owne reason against Gods commandment, and lost his kingdome for it. And this kind of de-

liberation

liberation, whereby men could not what is to be done, is the cause of the manifold rebellions of men in the world.

In that man is termed here, *flesh and blood*, we are taught, not to put confidence in man: we are taught to humble our selves before God: we are taught every day to prepare our selves against the day of death, and the day of judgement: yea, to account every new day as the day of death, because we are but flesh and blood.

The third point is, where *Paul* first preached: namely, in Arabia and Damascus. Arabia is a region of the world, where mount Sina stands, and where the children of Israel wandered 40. yeares. The inhabitants thereof were of two sorts: some more civill, and some barbarous. Civill, as the Itimelites, Amalechites, Midianites, &c. (yet were they professed enemies of the people of God.) Barbarous, as the Easterners part of Arabia, toward Babylon. For the inhabitants dwelt in Tents, and lived like wilde and savage men, by robbing and stealing, and consequently by killing, *Isa. 13. 20. / ver. 32.*

Here we see *Paul's* estate and condition, when he first begins the execution of his Apostolical function. God then laies upon him a sharpe and weighty triall. For hee goes alone into Arabia, and he must become a teacher to his owne professed enemies, yea, to a savage generation, of whose conversion hee had no hope, in mans reason. And this hath bene an usual dealing of God with his owne servants. When *Moses* was called to deliver the Israelites, and was in the way, the Lord, for a defect in his family, comes against him to destroy him, *Exodus 4. 24.* *David* is appointed King of Israel: and withall *Saul* is raised up, to persecute him, and to hunt him, as men hunt Partridge in the mountains. *Sennacherib* is called to preach to *Nineveh*, and withall God forsakes him, and leaves him to himselfe, so as he is cast into the sea, and devoured of a fish: and after this being delivered, he must goe preach at *Nineveh*. When Christ was in his baptism (as it were) inaugurated the Doctor of the Church, presently after, before hee began to preach, hee is carried into the wilderness, to be with wilde beasts, and to be tempted of the devill, *Mark. 1. verse 13.* And the reasons of this dealing of God are manifest: by this means foolish men are made fit for the office of teaching. For the laying in triall, *Reading, prayer, and temptation, make a diviner.* Again, by this means they are taught to depend on the providence and protection of God, and they are made fit for the assistance and presence of Gods Spirit, who dwells only with them that are of humble and contrite hearts. Now then, let us see how, in this notable change of their life, *Paul* was in temptation, be discouraged, not for this condition that begets them, but for the special providence of God. For it was the Spirit of

God that first called him to the wilderness, to be tempted, after his baptism.

And here we are taught, to acknowledge these things in God. His power, in that he sets up his kingdome, where it is most opposed; and reignes in the midst of his owne enemies; namely, the wicked and savage Arabians, according to that in *Psal. 110. v. 2.* His goodness, in that he sends *Paul* to preach repentance to the people that are in the snare of the devill at his will, *2. Tim. 2. 25.* His truth, in that hee now fulfils things foretold by *David*, *Psal. 72. 10. The Kings of Saba and Saba shall bring gifts: that is, Ethiopia and Arabia.*

18. Then after three yeares, I came againe to Jerusalem, to visit Peter, and abode with him fifteen dayes.

Paul having proved before, that hee learned not the Gospel of any man, no not of the Apostles at Jerusalem: goes about now to answer exceptions, that might be made against his reason. And first of all, it might have bene objected, that hee was scarce at Jerusalem sundry times: and therefore, in all unfaithfulness, went thither to be instructed. To this hee answers three things: that hee was there three or four yeares after his conversion, and not before: that hee went to visit Peter, and not to be instructed: for hee had already learned the faith, hee preached three yeares in Arabia and Damascus, and then after went to Hierusalem, and abode there fifteen dayes (for some speciall causes:) we see *Paul* already and abeto make a good account of the spending of his time both for daies and yeares. And good reason: for time is precious, and great care ought to be had of the expending of it. After *Paul's* example, we must live, that we may be able to give a good account of the spending of our dayes. That this may be done, we must leave to number our dayes, and to redeeme the time. To number our dayes, is to consider the shortness of our lives, and that we are every day subject to death: and withall, seriously to betinke our selves, of the cause of this our condition: namely, our finnes, both original and actual. When this two-fold consideration takes place, we then begin to number our dayes. The numbering of our time, and the pangs thereof, bringeth us to the redeeming of it. To redeeme our time, is to take time, when time serves, especially for spiritual uses, and for the amendment of our lives. When time is thus numbered and redeemed, then shall a good account be made before God, and wherefore miserable art the case of men, that spend their dayes in idle and unprofitable, in chattering, and in vanities. For they neither number time, nor redeeme it: and therefore they are faine from any good account.

The second point is, that *Paul* goes up to Hierusalem to visit Peter, that is, to see him,

to be acquainted with him, to talke and converse with him. Hence it appears, that there is a lawful kinde of peregrination or pilgrimage, in that *Paul* journeyes from *Arabia* to *Jerusalem*, to see *Peter*. Thus the Queene of *Saba* went up to *Jerusalem*, to heare the wisdom of *Salomon*. The law of God was, that all the males in *Israel* should thrice in the year goe up to the place which God had appointed. *Deut. 16*. This Law was practised by *Ekann* and *Anna*, *1 Sam. 1*. by *Ioseph* and *Mary*, by the Steward of *Candaces*, Queene of *Ethiopia*, *Act. 8*. Nevertheless, Popish pilgrimage is utterly to be condemned, for two causes. One is, because it is made a part of Gods worship, whereas now in the new Testament all religious distinction of places is abolished, *1 Tim. 2. 8*. Lift up pure hands in every place unto God. Some allege, that vows which were not commanded, were nevertheless parts of Gods worship among the Jewes. I answer: though men were not commanded to vow, yet the matter and forme of vows was commanded. And in that God commanded the manner of vow-ing, he allowed the act of vow-making; let the Papists shew the like allowance for their pilgrimage. The second reason is, because popish pilgrimage is not to living men, but to the Reliques and Images of dead men: which kinde of peregrination was never used in the world, till after the Apostles daies. For pilgrimage to reliques came in 300. yeeres after Christ, and pilgrimage to images after 600. yeeres.

In that *Paul* goes about to visit *Peter*, the Papists gather the Primacy of *Peter*, over all the Apostles, but falsly. For this visitation argues reverence: and reverence is given not onely to superiors, but also to equals. Again, primacy is two-fold: Primacy of order, and primacy of power. Primacy of order was due unto *Peter*, in that he was first called to be an Apostle, and he was in the faith before *Paul*. And in this regard, he was revered of him.

The third point is, that *Paul* abides with *Peter* at *Jerusalem*, and that fifteen daies. His abode with *Peter* was in token of mutual consent and fellowship. Like should be the consent of the Ministers of the Gospell. For their office is to publish and perswade peace between God and men, to which they are unfit, that cannot maintaine peace among themselves. And all believers should be of one minde, speaking and thinking the same things: and this cannot be, unless there be a consent of them that are Guides. This consent therefore is to be maintained, and greatly to be prayed for. And when they cannot be content of judgement, by reason of humane frailtie, yet so long as the foundation is maintained, there must be content in affection. And injuries offered may not dissolve this bond. Though the Church of *Jerusalem* suspected *Paul*, and would not at the first acknowledge him for a Disciple, *Act. 9. 26*. yet did hee for

his part accept of their love and fellowship. Whereas hee addes, that his abode with *Peter* was for 15. daies, hereby he signifies that he learned not the Gospell of him: for it could not be learned in so short a space: neither could *Paul* by the teaching of any man become an Apostle in so little time.

19. And none other of the Apostles saw I, save James the Lords brother.

It might haply be objected against the former verse, that *Paul* might be taught of some other Apostle beside *Peter*, and that at *Jerusalem*: to this he answers two things. One, that there was none of the Apostles at *Jerusalem*, but James: (beside *Peter* afore-named): the second, that he did but see James.

Here I gather, that if there be any other Church in the world, it is rather at *Jerusalem*, than *Rome*, because the Gospell was first preached there, and went thence into the whole world: and *Jerusalem* was for a time guided by two of the chiefe Apostles, James and *Peter*.

In that James is called our Lords brother, three things may be demanded. One, which James this was? Answer. It was James the son of Alphaeus: for hee lived 14. yeeres after this, *Galat. 2. 9*. whereas James the sonne of Zebedee lived not so long, because hee was put to death by *Herod*. The second thing is, how James should be the Lords brother? Answer. In Scripture, children of the same wombe are brethren: men of the same blood are brethren; as *Abraham* and *Lot*, *Gen. 13. 8*. Men of the same country are brethren, thus *Sauls* country-men are called his brethren, *1 Chron. 12. 2*. And James is called our Lords brother, not because hee was of the same wombe, but because he was of the same blood or kindred: For *Eli* had two daughters, *Mary* espoused to *Ioseph*, and *Mary* *Cicobai*, who afterward was married to Alphaeus, of whom came James here mentioned. James therefore was the cozen-german of Christ. Therefore *Helvidius* failed, when he went about to infringe the perpetual virginity of the virgin *Mary* out of this place, as if hee had more tonnes beside Christ. The third thing is, what benefit James had by being the Lords brother? Answer. Hee is here called the Lords brother, onely for distinctions sake, in respect of the other James the sonne of Zebedee: and this brotherhood doth not make him the better Apostle, or the better man. Outward things doe not commend us to God. And it is the spirituall kindred, by means of faith, and our new birth, that bringeth us into favour with God. *John. 12. 48*.

20. Now the things which I write, I speak before God, I lie not.

Before *Paul* hath avouched sundry things of himselfe: that hee preached in *Arabia* and *Damascus*: that he went thence to *Jerusalem*: that he did knowe the Gospell there of *Peter*, James, or any other Apostle. Now

some men might haply say, that these sayings of his are but false and fabulous avowments: therefore in this verse *Paul* defends himselfe, and justifies his owne sayings, by a divine testimony.

The words containe two parts. An answer to an objection concealed on this manner: I may be thought to lye, but indeed I lye not. The second is a confirmation by oath, Before God I speak it. Touching the first part, there betwixt points to be handled: what is a lie? And whether it be sinne or no?

A lie is, when we speak the contrary to that we thinke, with an intention to deceive. More plainly in lye there be foure things: the first is, to avouch and confirme that which is false. The second is, to speak with a double heart. *Psal. 12. 2*. That is, to speak against knowledge and conscience, as when a man saith that is true which he knowes to be false, or that is false, which he knowes to be true. This makes a lie to be a lie, and this distinguisheth an untruth from a lie. For here it must be observed, that a man may speak that which is false, and not lie: namely if hee speak that which is false thinking it to be true. For then though he erre and is deceived, yet hee speaks not against conscience, and consequently hee speaks no lie. Again, a man may speak that which is true indeed, and speake it as a truth, and yet thinke it to be false he lies indeed: because he speaks the truth against his conscience. The third thing in a lye is a mind or intention to deceive or hurt. For in the ninth Commandment, that is a false testimony that is against our neighbour. The 4. point is, that he which speaks that which is false upon a vanity of mind, without reasonable cause, is a liar. Thus boasters and flatterers are liars. And these are the things which concur in the making of a lye.

For the better conceiving of the nature of a lie, we must put a difference betweene it and sundry other things incident to speech. First, we must put a difference betweene a lie, and a parable or figure. In a parable indeed there is something supposed or fained: as for example, when the trees are brought in conferring, and consulting about their king, *Iudg. 9. 8*. nevertheless a parable is faine from falsehood, or lying: for by things fained, it signifies and declares an unfained truth.

Again, a difference must be put between a lie and the concealment of a thing: for it is one thing to speake against our knowledge, and another not to speake that which we know. And concealments, if there be a reasonable cause, and if it be not necessary for us to reveale the thing concealed, are not unlawfull. Thus *Abraham* speaks the truth in part, calling *Sarah* his sister, and conceales it in part, not confessing her to be his wife, *Gen. 12. 10*: Thus *Samuel* by Gods appointment reveales that hee came to *Bethlem* to offer sacrifice, and conceales the appointment of *David*, that hee might

save his life; *1 Sam. 16. 5*: *Isaiah* preaches that *Nineveh* shall be destroyed within 40. daies, and hee conceales the condition of repentance. The like did *Isaiah* to *Ezekiel*, *Isa. 38. 1*.

Thirdly, a difference must be made betweene lying and fawning: which some call simulation: not dissimbling, but rather fawning (if I may so terme it.) And that is, when something is spoken not contrary, but beside or divers to that which we thinke. And this kinde of fawning, if it be not to the prejudice of truth against the glory of God, and the good of our neighbour, and have some convenient and reasonable cause, is not unlawfull. It was not the will and counsell of God to destroy the *Israelites* for their idolatry, and hee doth not speake unto *Moses* any thing contrary to his will, but something that is beside, or divers unto it, when he saith, *Let me alone, that my wrath may wax hot, and I will destroy them*, *Exod. 32. 1. 2*. And this hee saith, that he might stirre up *Moses* to fervency in prayer for the *Israelites*, and the *Israelites* to unfained repentance. *Isaiah* having besegged *Ai*, meant not to flie, yet doth hee saine a flight, that hee might draw his enemies out of the Citie and destroy them, *Ios. 8. 5*. There is a kinde of deceit called dolus bonus, that is, a good deceit, and of this kinde was the act of *Isaiah*. Thus Physicians for their good, use to deceive the senses of their impotent patients. Thus Parents assure unto their children terrible things, of the Beare, and bull-begger, that they may keep them from places of hurt and danger. And this may be done without fault, for it is one thing to contrary the truth, and another to speake or doe something divers unto it without contrariety.

The second point is, Whether to lye be a sin, or not he answer is, yea. For even in this place, *Paul* puts lying from himselfe, and that with an oath: The devill is said to be the author of all lyes, *John 8*. And it is Gods Commandment, that we should put away lying, *Eph. 4. 25*. It is objected, that the speaking and officious lie is not against charity, to the hurt of any, but for the good of men. I answer, first, though it be not to the hurt of our neighbour: yet it is to the hurt and prejudice of truth. Secondly, they are deceived to whom these lyes are told. Thirdly, hee hurts himselfe that tells a lye, though it be for the good of men: for when hee speaks the truth indeed, hee is lesse beloved. Lastly, though these kinde of lies seeme to be good in respect of their end, yet are not they good in respect of their nature and constitution. For in speaking, there should be a conformity and consent between the tongue and the minde: which is not, when any lye is uttered. Secondly, it is objected, that the Egyptian Midwives saved the male-children of the *Israelites*, and *Rahab* the spies, by lying, *Exod. 1. 19*, *Ios. 2. 5*: and that they are commended for this: I answer, we must distinguish the workes them, from the execution

of the work. The worke in saving the children and the spies was a fruit of faith and the feare of God, and it is commended: but the manner of putting these workes in execution by lying, is not approved. If it be said, that faith and the feare of God cannot stand with a manifest sinne: I say againe, that faith and the feare of God are imperfect in this life, and therefore they are joined with many frailties; and actions of faith are mixed with sundry defects and finnes.

Now then, we are to be exhorted, to make a conscience of lying, and to speak the truth from our hearts. And there be many reasons to induce us to the practice of this duty. First, it is Gods Commandment, *Lev. 3: 14*. Secondly, lying is conformity to the Devil, and by truth we are made conformable to God, who is truth itself. Thirdly, we are sanctified by the word of truth, *John 17: 17*, and guided by the Spirit of truth: and therefore we are to detect lying and deceit. Fourthly, truth is a fruit of Gods Spirit, *Gal. 5*, and a mark of Gods child, *1 John 3: 20-21*. He hath the pardon of his finnes in whose spirit there is no guile, and *Ps. 32: 2*, he shall live in the mountain of Gods glory, speaking the truth from his bow. Lastly, destruction is the years reward, *Ps. 55: 6*. God will destroy them that speak lies; and they must have their portion in the lake that burnes with fire and brimstone, *Revel. 22: 15*.

Thus much of the answer to the objection : now follows the confirmation by oath, *before God.* Here it may be demanded, how these words can be a form of swearing? *Ans.* In an oath there be four things. The first is, *An Affirmation of the truth.* The second is, *A Confession,* whereby the party that is to swear acknowledgeth the power, presence, and wisdom of God, in the reaching of the heart, and that hee is both witness, and judge of all our doings. The third is, *Invocation of God,* that hee would be a witness with us, and to us, that wee speak the truth. The last is, *Imprecation,* that God would be a Judge to take revenge upon us, if we lye. Now then, the forme of an oath is a certaine forme of words; in which not all, but some of the principall parts of an oath are expressed, and the rest implied, and yet to be understood, *1er. 4. 2.* There is the forme of an oath, *The Lord liveth,* and here only confession is expressed. The forme of swearing, *I call God to witness to my words.* *2dly. 2. 23.* expresseth the third part, namely, invocation. The words, *Ruth. 3. 17.* *The Lord do so, and thus unto me,* is an imprecation. The common forme, *The Lord thee help,* through *Iesus Christ,* is partly prayer, and partly imprecation. And the forme in this place is directly a confession, that God is present to witness and judge the truth. This common-ness in all formes of oaths, one part is expressed, and the rest are implied.

Here first wee learne, that the forme of an
ath is to be plaine, and direct in the name of

A God; and not indirect or oblique in the name of the creatures, Gods name concealed. And it is the flat Commandement of God. *Matth. 5. 34.* It is alleged, that *Paul.* *1. Corinth. 13.* swears by his joyeing in Christ. I answer; the words of *Paul.* by my joyeing, are not an oath, but an obtestation: for the meaning of his words is this, that his sorrowes and afflictions which hee endured for Christ, would testify if he could speake) that hee died daily. Thus *Moses* called heaven and earth to witness, without swearing: for in an oath, the thing by which he swears, is made not onely witness, but also Judge. Nevertheless, it is not unlawful to name the creatures in the forme of an oath, if they bee considered as pledges presented unto God, that hee should punish us in them, if wee lie. Thus *Paul* (swearing,) *I call God to witness to (or upon) my soule.* Here they are to bee blamed, whole common swearing is by the creatures: as by their faith, by their troth, by the Masse, Mary, by this bread, by this drinke. &c.

Secondly, here wee learne to use an oath, only in the case of extremity, namely, when a necessary truth is to be confirmed, and when this cannot be done by any reason or proofe to be found among men upon earth, then we may flye unto heaven for proofe, and make God our witnesse. Thus *Paul* confirms his owne calling, when all other proofes failed. And it must further be observed, that in extremities wee use an oath but seldom. This seemes to condemne their wickednesse, that crye at every word in their common talke, *be fore God, be fore God.*

Thirdly, before wee sweare, wee are to use great meditation, consideration, and preparation: and therefore *Paul* in swearing useth a word of attention, and faith, *Behold, I speake it before God*. This condemnes the rash and custumable swearing of men in their common talke: who also in that they commonly and rashly sweare, commonly forswear themselves.

In that *Paul* confirms his writings by oath, it appears that they are of God. For if he had sworn falsely, God would have taken revenge upon him and his writings, before this: which he hath not done.

Whereas *Paul* saith, *Before God I speak* &c. he teacheth us after his own example, to bring our selves into the presence of God, to walke before him as *Enoch* did, *Genes. 5. 22. and as Abraham* was commanded, *Gen. 17. verse. 1.* and to doe whatsoever we doe asin the sight and presence of God: and to be afraid to sinne, because of his presence. This is the true feare of God, and this is the right practice of religion.

21. After that I went into the coasts of Syria,
and Cilicia : and I was unknown by the face to
the Churches of Iudea which were in Christ.

22. But they had heard once some say, Her
which persecuted us in times past, now preacheth
the

the faith which before he destroyed.

Here *Paul* answers another objection, which may be framed thus: Though *Paul* learned not the Gospel of the Apostles at Jerusalem, yet might he haply learn it of them in other Churches of Judea. To this *Paul* answers three things. The first is, that *he* came from Jerusalem into Syria and Cilicia: The second, that *he* was not known as a person in the Churches of Judea, but only by hearsay; and he sets down the report that went of him. The third is, that the Churches of Judea will not disgrace and slander him, but they glorified God for him. Of these in order. For the first, that *Paul* went from Jerusalem straight into Syria and Cilicia, the regions of the Gentiles; there be two causes. One, because *Paul* was ordained specially to be the Apostle of the Gentiles, *Acts*. *9*. *15*. *Rom*. *15*. *16*. The second, because Cilicia was his own country; for he was borne in Tarsus a town in Cilicia; and his love to his country no doubt was great: For in the like case he could have wished himself to be persecuted for his countrymen the Jews. From this first answer, I gather two things. First, if any Apostle above the rest, be the Pastor and universal Bishop of the Church over the whole world, it is *Paul*; and not *Peter*; because *he* specially was ordained to teach and convert the nations. The second is, that *Paul* of old and dangerous journey must teach to states and cities, calling with care and diligence, and not to be dissuaded with the troubles that

The second answer, that *Paul* was known to the Christian Jews, *not by fact, but by hearsay*: for: this may seem strange, considering that *Paul* was at Jerusalem, and travelled through *Jury* into Syria and Cilicia: but it is the truth; and the reason of it is plain. The office of an *Apostle* is not to build upon the foundation of another, or to succeed any man in his labours, but to plant and found the Church of the new Testament, where *Christ* had not been preached or named. *Rom. 15. 20.* In this the *Apostles* differ from all the Ministers of the new Testament whatsoever: And this is the cause why *Paul* was not known to the Churches of *Judea*. And here we see, that Succession (which the *Papists* insist upon) is not always a note of the true Church, and the true Ministry: For the Ministers of the *Apostles*, and the *Evangelical* Churches wanted it: And this is for the greater commendation of them.

Again, it is said, that Paul was not known to the Churches of Judea; which were in Christ. Where let it be observed, that a year after the ascension of Christ, the Apostles had gathered and planted sundry Christian Churches in Judea. They greatly commended the efficacy and power of the Gospel; For hardness of heart had overspread the nation of the Jews; and they had rejected and crucified the Lord of life. And thus that is testified

A while Christ faith came in, to deliver the believing
trihling should deliver such as were in the
headlines, Job 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835

That Paul might the better flow, and he was known to the Churches of the Jews only by hearsay; he expounds the report that went of him. Hence I gather, it is not unlawful to tell and hear reports or news, so be it they be not to the prejudice of the truth, orthodoxy of God, and the good name of men: Nay, it is commendable to report, and hear news, that concerns the honour of Gods kingdom, and the conversion of wicked men.

In the report, two things are set down, *that Paul said, He once persecuted us, & now Proclaimeth the faith, what he now doth; He preacheth the gospel by us* we see that testified which *Isaiah* told us, *the lion, the wolf, the lamb, shall dwell peaceably in together.* Again, here we see, that all things upon earth are subject to change and alteration, so as it may be said; *hence it is that was said, and thus, but now it is otherwise.* Therefore in miseries, we may not be so over much grieved, for they are transigent and in earthly things we may have joy overmuch, because they are transient, and subject to daily alterations. Our spirits are made by to void eternal and unchangeable evils; as death and the cause of death, namely, sin; and to purchase to our lives the good things which are everlasting, namely, the favour of God, and everlasting life.

• Furthermore, the things which are said are aimed at, and concerning the Church, in which be considered, and thus it says; *Tha hee will be thyne faith.* By faith, we are to understand the doctrine of the Gospel, and withall the vertue or gift of faith, whereby it is believed: for the Devil and his instruments seek the overthrow of both: Christ faith, *Satan defileth his disciples;* that is, to sift all their faith out of their hearts; and so leave nothing in them: but chaff: Gen. 22. 3. Here then it may be demanded, whether faith may be lost, specially in the children of God, in the time of temptation and persecution: if answer thus: *There be three degrees of faith.* The first concerning the things which are said of the Gospel, and of the benefit thereof: in which such do dwell here, and therein be lost, and yet have not their faith may be said to be lost.

files. For the law of God is, that every matter shall be established by the testimony of two or three witnesses. Hence we learne, that if a question arise of the doctrine which is delivered in the publicke Ministerie, then the hearers that are able to judge, must be witnesses, and the trial is to be made by them. Thus faith Christ in the like case, *Why aske ye me? aske them that heare me, Job. 18. 21.* Therefore great care and circumspection is to be had of things publickly delivered. Again, whereas *Paul makes Barnabas a Jew, and Titus a Gentile, his companions, we are taught to embrace with a brotherly love, not onely the men of our owne country, but also such as bee of other nations, specially if they beleve. For then they are all children of one Father, and pertaine all to one family: and there is no difference of nations now. It is a fault therefore, that men of one nation carrie in their hearts a generall dislike and hatred ofentimes of them with whom they deale and converse, and that because they are of such or such countries.*

The fourth point is, the cause of his journey, in these words, *and I went by revelation.* Here we are taught, that for the journeyes we make, we are to have some good and sufficient warrant: though not a revelation, yet a commandment, or that which countervails a commandment; as when we travell by vertue of our callings. When *Now* had made the Arke, he enters into it as Gods commandment: he abides in it: and when the earth was in part dried, he presumes not to goe out, till the Lord bade him. Here three sorts of men are to be blamed. Pilgrimes that travell to Jerusalem, or other countries in way of merit or religion. For they have no warrant. Secondly, travellers that goe from countie to countie, and out of the precincts of the Church, upon vaine curiositie, to see fashions. Such when they travell from their owne countries, yet they travell not from their vices, but rather goe deeper into them, and come home againe, with many bad and corrupt fashions. The last are beggers and Rogues, that passe from place to place, that they may live in idleness, and upon the sweat of other mens browes.

Thus much of the journey: now follows the Conference, in these words, *And I communicaed with them.* Here generally I gather, that Conferences both private and publicke are laudable, and to be maintained, specially when they tend to the maintenance of unity, and consent in doctrine. The Papists blame us Protestants, for condemning Conferences (as they say) and Councils. But they doe us wrong. Indeed, the Council of Trent we reject and condemn. For in it, against all equitie, the Pope was both partie and Judge. In it there was no liberie to make trial of truth. For nothing was propounded, but by the liking and consent of the Pope. Again, the whole Coun-

cell consisted of such as were of the *Italian faction*, whose faith was pinned on the Popes Obedience. Nevertheless, we allow all Christian Councils, lawfully gathered: and we desire there might be a Generall Council, for the triall of truth, and for the staying of unstedfast minds: these three covenants being remembered: One, that the Council be gathered by Christian Princes, to whom the right of calling a Council belongs. The other, that the Pope bee no Judge, but a partie. The third, that Christ in his word be the Judge, and that the Delegates in the Council be but as witnesses, determining all things by the written word.

In this conference we are first to consider the manner of conferring, which was used. *Paul saith, he communicaed with them, that is, he laid downe unto them, and expounded the Gospel which he preached: and then he did privately, that is, with the Apostles, one by one, in plaine and familiar manner, as one friend doth with another. Therefore for the maintaining of this conference, there was no assembly made, neither was there any disputation held. Only Paul declares his doctrine, and they give assent. Hence it appeares, that Paul doth not submit the truth of his doctrine to triall. For he was resolved of it; and he accursed him that taught otherwise: but his intent was to seeke the approbation of the Apostles, that hee might stop the mouth of his adversaries.*

The second point is, the matter of the conference, and that is the Gospel which Paul preached. Here the Papist gathereth, that the Church is the Judge in all questions pertaining to religion and the word; because it is here the thing that is judged. I answer, first, they gather amisse. For Paul doth not here submit the Gospel which he preached to the judgement of the Church of Jerusalem. And it is false which they teach: for the soveraigne Judge of all questions and controversies in Religion, is Christ alone. The power to determine and resolve in cases concerning faith and good life, is inseparably annexed to his person; and in it we are to rest. The principall voice of the Judge, and the definitive sentence, is the written word. And the office of the Church is no more but to gather, declare, profess, and pronounce this sentence. It is objected, that when a question is propounded, the Scripture cannot speake, nor Christ in the Scripture, but the Church onely: I answer againe, that God speaks by the written word, a voice, or speech, *Rom. 3. 19.* And the Scripture speaks sufficiently, to the resolving of any mans conscience, in all matters pertaining to salvation. Again, they allege, that the Church is before the Scripture; and therefore it being most ancient, must be the Judge. I answer, that the Church was before the writing of the word, but not before the word which is written. For the Church presupposeth faith, and faith presupposeth a word of

God.

God. Upon this our doctrine, they further upbraide us, that we will be tried by nothing, but by the Scriptures, even as the malefactor, that will not be tried by the Quest, but by the evidence. I answer, for the satisfying of our adversaries, we submit our selves to the triall of the Church and Councils, so be it, the three cautions before remembered be duly observed: specially, that all things be judged and tried by the written word, and by reasons gathered thence.

Again, the Papists hence gather, that the Scriptures are to be approved by the Church. I answer, Thus much we grant: yet so as we hold, that the principall approbation of the word, (whereby wee are moved to beleve and obey) is the word, and from the word, and not from the Church. For the Scripture hath his evidence within it self, which is sufficient to make us beleve the word to be the word, though the Church should say nothing.

The third point is, concerning the persons with whom Paul conferred, namely, *with them that were the chiefe*, that is, with the that were in price and account, as *Peter, James, &c.* Here we see, what is the honour and worship that is due to excellent men, namely, a precious and revered estimation. Thus the name of David was of price in Israel for his vertues, *1 Sam. 18. 14.* And thus with the Papists, we are content to honour the Saints. Again, here the Papists gather, that they are hereticks, that after Pauls example, will not goe up to Rome to Peter and his succellour, to have their doctrine and religion tried and examined. I answer, first we are content to be tried by the writings of Peter, James, John, Paul, &c. And this is the commandment of God, in doubtful causes, *To the Law and to the testimony, Isa. 8. 20.* Secondly, I answer, that we have a commandment, not to goe up to Rome at this day, to have our religion tried; *Rev. 18. 4.* *Come out of Babylon my people.* Thirdly, I answer, that the Bishop of Rome is Peters succellour, not in reaching, but in denying of Christ, And the learned Papists confesse, that for this succellor they have but a humane faith, grounded upon humane historie.

The fourth point is, the End of the conference, *Left I should run*, that is, lest I should preach, or had preached in vaine. These words of Paul are not simply to be taken. For the Ministerie of man, and every sermon, brings forth the fruite which God hath appointed: And whether it bee unto the hearers, the favour of life, or the favour of death, it is alwayes a sweet favour unto God. The words therefore shew this meaning: Lest my preaching should be of little use and profit: argue, lest I should preach in vaine, in respect of that good which is looked for as the hands of the Apostles, And thus Paul speaks, because a rumor went abroad, that hee had preached in many things: was contrarie to the other Apostles.

And by this means, unity: were kept from receiving the Gospel, and the fruit of death: believers was quenched. Now then, the end of the conference was to stay this false report, that the Ministerie of Paul might have more sage, and that with greater profit.

Hence the Papists gather, that the doctrine of Paul was uncertaine and unprofitable, all it was approved by Peter. I answer, that Paul sought the approbation of his doctrine, as the hands of Peter, and the rebuke because it was uncorraie, and unprofitable; but because it was slandered and the slander was, that he taught otherwise than Peter did. Now to cut off this slander, he useth meane to manifest his consent with Peter, and therefore seekes approbation at his hand.

Again, when Paul saith, *Left I should run in vaine*, he gives us to understand, that the Ministerie of the word is now a worke of ease, or pleasure, but a labour: nay a continued labour, like to the running in a race. It were therefore to be wished, that Ministers of the Gospel would so labour and walke in this calling, that they might be able to say with Paul, *I have fought a good fight, I have finished my course, &c. 2 Tim. 4.*

Thirdly, hence it appeares, that all believers should have a certain knowledge of their faith and religion. The procuring of this was the thing that Paul aimed at, in this conference with the Apostles at Jerusalem: We must not bear childrens parties, *and with every wind of doctrine, Eph. 4. 14.* Gods word requires faith in us: and faith presupposeth certaine knowledge. The first and second commandments require that we know God, and his will, distinguish him from false gods, and his worship from false worship. Here comes the fault of our times to be considered: most men amongst us doe not know their religion: A foule negligence. We take paynes to learne trades and occupations, that we may have wherewith to preserve this temporal life: what a shame then is it, that we learne not better to know the doctrine of true religion, whereby our soules are to be saved?

Lastly, here we learne, that the office of the Ministerie, not only to teach and preach, but also to study and take care, how by preaching he may doe the most good.

3. But neither yet Titus, which was with him, though he was a Grecian: was compelled of circumstance.

After this conference, follows the Approbation which was given to Paul. It standeth foure things. The first, that the Apostles did not compell Titus to be circumcised. 2. The second, that they added nothing to the doctrine. v. 6. Thirdly, that the private hands of fellowship. v. 7. The last, that at his departure, they required of him nothing but the giving of Alms, *vers. 10.*

For the first, the words, *And Titus was not compelled to be circumcised*, cartheth this: I

for

place, that the truth of the Gospel might continue.

The first degree or step in their urging of circumcision was, that *They came in privately*; that is, they joined themselves in fellowship with the Apostles, and so far were prevented the furtherance of the Gospel: and yet indeed meant nothing less: though their fraud and wickedness was not perceived. Here then the foundation they lay of all their naughty dealings in their dissuading, which *Paul* here notes, and condemns. On the contrary, our duty is, to be indeed that which we profess ourselves to be: and so to profess no more outwardly than we are inwardly: and to approve our hearts to God, for that which we profess believe in.

The second step or degree is, that they *spie out the liberty which Paul and the rest had by Christ*: that is, they conferre with the Apostles, and enquire of them what liberty they have by Christ, in respect of the Ceremonial law of God: and this they doe, not of a mind desirous to learne, but for advantage sake. There be two kinds of spying: one lawfull; the other unlawfull. Lawfull, as when in iust and lawfull way, we enquire into the counsels and doing of our enemies, *Num. 13*. & *14*. lawfull, when we pry into any thing, or matter, to find a fault. Thus hypocrites spie fault in the persons and lives of men; that they may have some new whereby to disgrace them, *Math. 7. 5*. Thus Atheists pry into the Scriptures, that they may confute them. Thus sundrie heathen come to sermons; that they may censure. Thus our enemies enquire into our religion, that they may find (as they suppose) exceptions, turthures, and contradictions.

And in the Church of Jerusalem, false brethren spie out how far Christian liberty extends; that they may overthrow it. This kind of spying is a common fault; we must take heed of it, and apply the eye of our mind to a dangerous one. First, we are to spie, in respect of our own finnes and corruptions, to spie them out, *1. Cor. 13. 12*. *Let us search our waies, and cleanse, and purify unto the Lord*. Again, we are to play the spies, in respect of our spiritual enemies, that we may find out their operations of the flesh, the world, and the devil. Thirdly, we must be as spies, in the words of the Scriptures, *Job. 39. 30*. that we may understand the counsel of the wicked, and may be prepared to our enemies.

It is third and last degree of urging in, that the Apostle brethren for best bring the Apostles in bondage, that is, to bind them to a necessary observation of the Ceremonial law. Here let us remember the prodigious pollution of the devil, *1. Cor. 10. 21*. *that ye be not as they*. Here let us remember the law, in the nature of the Law, that it is a curse, *Gal. 3. 10*. *For as many as are of the works of the Law are under a curse*. It is at this day, that the Romish church are in bondage under the

of humane traditions, being indeed a yoke farre heavier than that of the ceremonial law. Again, when men professe the name of Christ, the devil is content with inward heresies: with all this might, every where to hold them under the bondage of sinne, and to hold them in his snare at his will. Thus under the name of Christianity, there be swarms of Atheists, Epicures, Libertines, worldlings, and prophane persons. At this time, according to ancient custome, we celebrate the memoriall of the birth of Christ: and yet no time so full of disorder as this. For the most that these professe Christ take, and challenge to themselves a licentious libertie, to live and doe as they list; and this kind of libertie is flat bondage. But they that are servants of Christ indeed should take heed of this bondage; for being free from sin, they should be servants of nothing but righteousness, *Rom. 6. 18*. They that be of a corporation, stand forth their liberties: what a shame then is it, that men should loose in bondage, and neglect the spiritual libertie which they have by Christ?

Thus we see how the false brethren urged circumcision, whether as come to Paul's refusal. The first point is, that they would give place for an hour. It seems they were requested to use circumcision but once; but they would not yield so much as once: because their act would have tended to the preiudice of Christian libertie in all places. Next, what else, that we may not use the least ceremony, that is in the way of conscience before our supererogatories, that is, when they seek to oppress the truth by force or by fraud, and make testimonies, signs, and tokens, of the confusion of any church. When the Emperor sitting in chains at estate, gave gold to his soldiers; one by one, withall commanding to cast off frankincense so much as a graine into the fire, that lay upon an heathen altar before him. Now Christianouldism refused to do so: and they which had not refused, afterward recalled their act, and willingly suffered death.

Again, because I have, that we were not to yield from the least part of the truth of the Gospel, that God had revealed unto this world, more precious than the whole world besides, and heaven and earth shall not be able to change this title. It is that we be accomplished. The testimony of the Apostles was to teach them to doe all things which God had commanded. Therefore the yoke of the Law, was a yoke of bondage, and not of liberty. It is that we be not to yield from the least part of the truth of the Gospel, that God had revealed unto this world, more precious than the whole world besides, and heaven and earth shall not be able to change this title. It is that we be accomplished. The testimony of the Apostles was to teach them to doe all things which God had commanded. Therefore the yoke of the Law, was a yoke of bondage, and not of liberty. It is that we be not to yield from the least part of the truth of the Gospel, that God had revealed unto this world, more precious than the whole world besides, and heaven and earth shall not be able to change this title. It is that we be accomplished. The testimony of the Apostles was to teach them to doe all things which God had commanded. Therefore the yoke of the Law, was a yoke of bondage, and not of liberty.

Theodore.
In lib. vi. c. 16.

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not in points of religion. In matters of this world we may be indifferent, and of neither side; but in matters of God we may not. There is no halting betweene two religions.

The second point is, they gave not place by the way of subjection. The reason is, the Apostles were of highest authority, simply to be obeyed in their doctrine. And they had extraordinary authority to punish them that rebelliously withstood them, *Mat. 18. 18*. and *Mat. 18. 20*. *For I will be to all that I bind on earth, shall be bound in heaven*. For this cause they were not to stand subject to the judgement and censure of any man. They willingly suffered their doctrine to be tried, yet were they not bound to subjection, as other Ministers of the new Testament are, *1. Cor. 14. 32*. *1. Cor. 14. 34*. It may be said, how then gave they place? Answer. There is two kinds of yielding: one by toleration, without approbation, the other by subjection, which is the greatest approbation that can be. By the first, it may be *Paul* was content to give place, but not by the second. Here we see how we are to yield to the corruptions of the times in which we live, whether they be in manners, or in doctrine. We are to give place by meek and patient bearing of that which we cannot mend, but we are not to give place by subjection.

The third point is the end of *Paul*'s refusal, that the truth of the Gospel might continue: that is, that the Gospel might be preserved in purity and integrity in all things. And by this *Paul* gives us to understand, that if circumcision be made a necessary cause of justification and salvation, the truth of the Gospel doth not continue. Here let us observe, that when justification or salvation is ascribed to works of Sacraments, the truth of the Gospel gives place, and falsehood comes in the room. Wherefore the religion of the Church of Rome is a more depravation of the Gospel, for it ascribes works to be the meritorious causes of justification and salvation. Nay, which is more, it teacheth men to worship a piece of bread, and to invoke dead men, and to kneele down to stocks and stones.

6. And of them that seemed to be great, *1. Cor. 13. 12*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 13*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 14*. *Now abideth faith, hope, charity, these three*. *1. Cor. 13. 15*. *But the greatest of these is charity*.

Here *Paul* lays down the second sight of his approbation, namely, that in conference hee had used nothing of the chief Apostles. And this hee expounds in the first words in which hee began to speak, which hee useth in to his brethren, *1. Cor. 13. 12*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 13*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 14*. *Now abideth faith, hope, charity, these three*. *1. Cor. 13. 15*. *But the greatest of these is charity*. *1. Cor. 13. 16*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 17*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 18*. *Now abideth faith, hope, charity, these three*. *1. Cor. 13. 19*. *But the greatest of these is charity*. *1. Cor. 13. 20*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 21*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 22*. *Now abideth faith, hope, charity, these three*. *1. Cor. 13. 23*. *But the greatest of these is charity*. *1. Cor. 13. 24*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 25*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 26*. *Now abideth faith, hope, charity, these three*. *1. Cor. 13. 27*. *But the greatest of these is charity*. *1. Cor. 13. 28*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 29*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 30*. *Now abideth faith, hope, charity, these three*. *1. Cor. 13. 31*. *But the greatest of these is charity*. *1. Cor. 13. 32*. *For as yet we see in a mirror, darkly, and not face to face*. *1. Cor. 13. 33*. *Therefore when these things shall be perfected, we shall see face to face*. *1. 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Cor. 13. 269*. *Therefore when these things shall be perfected, we shall see face to face*. *1. Cor. 13. 270*. *Now abideth*

and extraordinary case, it may be otherwise. And the manner which Paul useth in commending of himselfe, is to be observed. First, he doth it in great modestie; because in speaking of himselfe, he concealeth that part of the sentence which should have served to expresse his praise. Secondly, in praising of himselfe, he is not carried with envie, but his care is to maintain the good name of the rest of the Apostles, when hee saith, *What they have bene, it is no matter to mee*. Here then wee see, that the Atheists doe Paul wrong, who challenge him for pride and presumption, as though hee could not brooke an equal, and withall scorned to learne of any. Again, by Pauls example we are to take notice of a common sinne. Mens hearts are so posessed with selfe-love, and they are so addicted to their owne praise, that it is griefto them to heare any praised before themselves: whereas love binde us as well to take care for the good name of others, as of our owne.

When Paul saith, *What they were in times past, it matters not to mee*: we learne, that we are to esteeme of men, not as they have bene, but as they are. Peter, James, and John, though they had bene sister-men, yet are they honoured of Paul as Apostles. Therefore when men have repented, we may not upbraid them with their lives past. Neither may we take occasion to contemne them that bee in authority, because we have known what they have bene heretofore: but everie man is to be esteemed according to his calling, and according to the grace of God given him. Like is Gods mercifull dealing towards us. For he accepts men, not as they have bene, but as they are when they repent. Therefore if Satan shall at any time object, *thy life past*, say unto him thus: *Tell me not what I have bene, but tell me what I am, and what I will bee*: This sufficeth when we repent.

God accepteth the person of no men. By person is meant, not the substance of a man, or the man himselfe, but the outward qualitie or condition of man, as countrey, sex, birth, condition of life, riches, povertie, nobilitie, wildome, learning, &c. And God is said, *not to accept the person*, because he doth call them, bestow his gifts, and give judgement: according to his owne will and just pleasure; and not according to the outward appearance and condition of the person. Read *Job 34. 19*. It may be objected, that God desires not equally with them that are equal: because all men are equal to Adam, and of them hee chuseth some to evernall life, and refuseth others. I answer: Hee is said to accept persons that deales unequally with men, being bound to deale equally: now God is not thus bound, because hee is soveraigne and absolute Lord over all his creatures, and may doe with his owne what hee will. *Mat. 20. 16*. Secondly, it may be objected, that God had respect to Abel and his sacrifice, *Gen. 4. 4*. Answer.

The condition of man is two-fold; outward. Inward. Outward stands in worldly and civil respects. Inward stands in a pure heart, good conscience, and faith unfained. For this only was Abel respected, *Hebr. 11. 4*. Though God accept not the outward person, yet hee over-rueth, he hath feared that God is accepted of him, *Abel. 10. 34*. Thirdly, it may be objected, that God judgeth everie man according to his workes. Answer. Though workes appeare outwardly, yet the root and ground of them is in the heart. And the judgement of God is according to them, as they are fruits of the faith of the heart.

The Use. All men are in this to be like unto God their heavenly Father: not accepting persons in their dealings. As Magistrates in the execution of justice, *Deut. 1. 17*. Ministers in teaching, and in the reprovng of sinne, *Mark. 12. 14*. and all believers, who are not to have religion in acceptance of persons, *1. Cor. 2. 1*. This acceptance is the ruine of societies. And it is the common fault. For usually elections are made, offices bestowed, and justice executed with partialitie, and with blinde respects to countrey, kindred, friendship, money.

Secondly, wee are all taught to feare the judgement of God, and to prepare our selves with all diligence, that wee may bee found worthy to stand before God in that great day. For wee must come naked before him; and hee will have no respect to our birth, our riches, our learning. Therefore it is good for us now to put on Christ, that in him wee may be accepted. For with him the Father is well pleased.

Thirdly, wee may not set our hearts upon the outward things of this world, because God doth not respect us for them; But we are earnestly to seeke after the things that make us accepted with God, as true faith, rightnesse ofnesse, and good conscience. *Rom. 14. 19*.

Again, supertious must be admonished to deale moderately with their inferiours, *Col. 3. 2*. Again, inferiours are to comfort themselves if they bee oppressed: in that God the Judge of all accepts no persons.

Lastly, here we learne that when wee shall have immediat fellowship with God in heaven, all outward respect of persons shall cease. God himselfe and the Lamb Christ Jesus shall be all in all to the Elect.

In the end of the verse Paul addeth, *Every one commeth in his owne vessel: but to the bond and free, we are all one in Christ Jesus*. Where Paul desireth us to come to Rome, that he might be comforted by their mutual faith both his and theirs. Answer. Though the Apostles did communicate nothing to Paul in respect of doctrine or judgement; yet might they, or other brethren, confesse something unto him in respect of comfort, or the confirmation of his faith: and thus much he signifieth by the Romanes. Here is a good reason for that

that come to no Sermons, because they can learne nothing. Put the case they were as learned as the Apostles, yet might they profit in hearing, in respect of comfort, of faith, and good affection.

7. But on the contrary, when they saw that the Gospel was the uncircumcision was commended unto mee, as the Apostle over the circumstance was to Peter.

8. For hee that was mighty by Peter in the Apostleship over the circumstance, was also mighty by me towards the Gentiles.

9. And when James, and Cephas, and John, knew the grace of God that was given to mee, (which are accounted pillars,) they gave me, and to Barnabas, the right hand of fellowship, that we should preach to the Gentiles, and they went into the City of Jerusalem.

The words of more difficultie are thus to be explained: (Contrariwise) that is, they did communicate nothing to mee in way of correction, but on the contrary, they gave mee the hand of fellowship. Again, the words (circumcision, and uncircumcision) signifie the nation of the Jewes, and the Gentiles, the one circumcised, the other uncircumcised. And when Paul saith, that the grace of God was given to him, hee means specially the gift of an Apostle, *Rom. 1. 5*. Lastly, to give the right hand of fellowship to Paul, is to esteeme and acknowledge him for their Colleague, or fellow-Apostle, by giving the right hand in token thereof.

The contents of the words are these: Here Paul sets downe the third signe of his approbation, namely, that the chiefe Apostles acknowledged him for their fellow-Apostle, *vers. 9*. Secondly, hee sets downe the manner, how the chiefe Apostles acknowledged this fellowship, and that was, by making a covenant with Paul, that hee should preach to the Gentiles, and Peter to the Jewes. Thirdly, hee sets downe the impulsive cause, that moved the Apostles to receive Paul to their fellowship: and that was the decree of God, whereby hee ordained, that Paul should bee the chiefe Apostle to the Gentiles, and Peter the chiefe Apostle among the Jewes, *vers. 7*. Lastly, hee sets downe the signes, whereby the Apostles knew, that Paul was ordained the Apostle of the Gentiles: and they are two; the grace of God given him, and the power of his Ministerie among the Gentiles, *vers. 8, 9*. Furthermore, the things here contained are in a Syllogisme disposed thus.

When the Apostles saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Jewes, they acknowledged me for their fellow-Apostle, and made a covenant with me, that I should preach to the Gentiles, and Peter to the Jewes.

But when I was with them at Jerusalem, they saw that I was ordained the chiefe Apostle of the Gentiles, and Peter of the Jewes.

The minor is omitted, yet the proofe thereof is set downe thus: For they saw the efficacy of my Ministerie among the Gentiles, and the grace of God that was with me. Therefore they acknowledged me for their fellow-Apostle, &c.

The Use. This Text makes notably against the primacie of Peter. First therefore, let us observe the ordinance of God here plainly expressed, that Paul should bee the chiefe Apostle of the Gentiles, and Peter the chiefe Apostle among the Jewes. And this may elsewhere bee gathered. For the commission of the Jewes Apostles ran thus, that they must first preach to Jerusalem and Judaea, then to Samaria: and in the last place, to the uttermost parts of the earth, *Mat. 28. 19*. And Pauls commission was, that he should first preach to the Gentiles, and in the second place to the people of Israel, *Act. 13. 16*. It may be objected, that the commission of all the Apostles, was to goe into all the world, and to preach to all men without exception, *Mat. 28. 19*. Answer. This power and libertie Christ gave to all the Apostles, and hee did not take it away afterward: nevertheless, hee ordered it by a second decree, that Paul (should specially have care of the Gentiles, and Peter of the Jewes. And this the Lord did in great wildome, that confusion and discord might bee avoided, and a regard had of all Provinces thorow the world.

Hence it follows, that the primacie of Peter, over Jewes and Gentiles, is a supposed thing. For the ordinance of God is, that Peter shall bee chiefe over the Jewes, and not over the Gentiles, which were almost all the world beside. And thus the supremacie of the Pope goes to the ground, for hee bold of Peter, and succeeded him in authority and office, (as hee pretends) hee must challenge a superiouritie over the Jewes, and hee hath nothing to doe with us. For Paul was chiefe over the Gentiles, and not Peter.

Secondly, this ordinance of God gives us to understand, that the place, *Mat. 16. 18*. Thou art Peter, and upon this rocke I will build my Church, &c. and I will give thee the keyes of the kingdom of heaven: doth not containe a promise made to Peter, of a primacie over all the Apostles, and over the Catholike Church: If Christ had meant any such thing in these words, hee would not have assigned the Jewes to Peter, and all the nations of the world beside to Paul. Thus we see, how this Text, for many hundred yeares, hath bene abused, and is still at this day.

Thirdly, it is false which the Popists teach, that the place in S. Iohn, *Feed my lambs*, and, *Feed my sheepe*, gives a primacie to Peter over the whole world. For by the ordinance of God, this feeding of lambs and sheepe is limited to the nation of the Jewes.

Lastly, whereas Eusebius saith in his Chronicle, that Peter was Bishop of Rome, & last there

108. 1. 15. 16.

there 25 years, it hath no likelihood of truth: for then Peter lived in the breach of an explicit commandment of God, for a long time: because the Jewes were his special charge.

Again, it is to be observed in this text, that James, Peter, John, are made equally all being Pillars; and James is first named, and then Peter without cause. For not Peter, but James was the President of the Councell of Jerusalem: because hee spake the last, and concluded all, *Act. 15. 13*. Therefore the first naming of Peter, in other places of Scripture, is no sufficient proofe of his preeminence.

Thirdly, Peter here is said to make a covenant with Paul, that he should be the Apostle of the Gentiles, and Peter of the Jewes. But if Peter had been head over the Church for 24. yeeres together, and had but knowne the primacie which the Papists give to him, hee would not have consented to this order. It is alleged; that Paul was the chiefe Apostle over the Gentiles, in respect of paines and labour, and not in respect of jurisdiction. I answer: This distinction hath no ground in the word of God. Again, Paul was an Apostle, and used his Apostolicall authority over the Gentiles: and there is no Ecclesiastical person that is, or can be above an Apostle. For he was simply to be believed in preaching and writing, and had extraordinary power given him by God, to punish them that rebelled.

Again, Paul here saith, that the Gospel was committed to him and Peter, that is, that they were put in trust with it. Hence we learne three things. The first, that the Gospel is not ours, but Gods: and that men are but the keepers of it. For this we are to praise God. The second is, that the Ministers of the Word are to keepe and maintaine the truth of it, with all faithfulness and good conscience: and further, to apply it to the best use, and to the greatest good of men. For this charge lies upon them that are put in trust. The third is, that the Gospel is a speciall treasure. For this, we in England are to yield unto God all thankfulness, (specially by bringing forth the fruits of the Gospel. In this duty the most of us come short: and therefore we may justly feare, lest God take from us the Gospel of life, and give it to a Nation that will bring forth the fruit of it.

Moreover, in that Paul saith, that God was mighty by him and Peter, to the Jewes & Gentiles, we are to consider the efficacy of the Ministerie. Of it three cautions are to be observed. The first, that grace or power to regenerate, is not included in the Word preached, as vertue to heale, in a medicine. Paul saith, *He that planteth, and he that watereth, is not any thing: 1 Cor. 3. 7*. To regenerate, is the proper work of God, not agreeing to Angels, no nor to the flesh of Christ, exalted above men and Angels. For the vertue to renew or regenerate, is not in it, as in a subject, but in the Godhead of the Son. The second caution

is, that grace is not inseparably annexed and tied to the Word preached, for to some it is the favour of death to death. The third is, that the preaching of the Word is an external instrument of faith and regeneration: and the proper effect of it is to declare, or to signify. And it is an instrument; because when the Ministers of the Word do by it signify & declare what is to be done, and what is the will of God, the spirit of God inwardly enlightens the minde, and inclines the heart to believe & obey. Hence we learne, that it is a magical fiction, to suppose that five words, *For this is my body, though I manifestly sanctifie the bread in to the body of Christ*. Secondly, we learne that the Sacraments doe not confer grace, *ex opere operato, by the works done*. For the word & Sacraments are both of one nature (Sacraments being a visible word.) Now the word and the preaching of it doth not confer grace, but only declare what God will confer. Thirdly, by this it appeares, that charmes or spells have not force in them to cure diseases, & to worke wonders, but by fanatical operation. For the best word of all even the word preached, hath it not. Lastly, we are hereto be put in minde, that we lose no time in hearing of the word; for it is a means whereby we are cleansed & renewed. Every branch that bringeth forth fruit, God purgeth it, by his word & other means, that it may bring forth more fruits, *Ioh. 15*.

It is a thing to be observed, that the Apostles at Jerusalem acknowledged Paul to be an Apostle, because hee had the gift of an Apostle, and because his ministerie was powerful among the Gentiles. Therefore they which have the gift of teaching, by whom also God is powerful in the conversion of sinners, are Ministers certainly called of God. Let them think on this, that utterly condemne the ministerie of the Church of England. For many Teachers among us can shew both the gift of teaching, and the power, or the efficacy of their Ministerie.

It is worth the marking also, that the Apostles are called Pillars. Here we see, what is the charge of the Ministers of the Word, namely, to sustaine and to uphold the Church, by doctrine, prayer, counsell, good life. *Elizabeth* is called of *Iesu*, *The chearfull and boldness of Israel*, *2 King. 13. 4*. And the Church of God upon earth is called *the Pillar and ground of truth*, in respect of the Ministerie of the Word, *1 Tim. 3. 15*.

Again, in that all Ministers in their places (according to the measure of gifts received) are pillars, they are admonished hereby to be constant in the truth, against all enemies whatsoever. It is the praise of *Iohn Baptist*, that he was not a word spoken of the wind, *Mat. 11. 7*. All beleivers are to stand fast in temptation, against their spiritual enemies, *Ephes. 6. 12*, and this they shall the better doe, if they be directed by the good example of their Teachers.

Thirdly,

Thirdly, in that Ministers are pillars; we are taught to cleave unto them and their ministerie at all times, in life and death. For we are living stones in the Temple of God: Christ is our foundation, and they be pillars to hold us up: therefore not to be forsaken, *Dem. 12. 19*.

Furthermore, Paul at this time was not accounted a pillar: for he saith thus, *James, Cephas, John, are accounted pillars; as who should say, I am accounted none*. Thus Paul goes thorow good report and evil report, and is content to be contemned.

Lastly, the example of concord among the Apostles is to be observed: in that they give the right hand of fellowship one to another.

10. Warning only that we should remember the poore: which thing also I was diligent to doe.

In these words Paul sets downe the fourth and last signe of his approbation at Jerusalem, on this manner. At my departing, the Apostles warned me to remember the poore, and of no other thing did they give me warning: therefore there was a full and perfect consent betwene us.

In these words two things are set downe, the Apostolicall warning, and the practice of it by Paul. The warning in these words, [Warning only that we should remember the poore.] In them three points are to be considered. The first, that the Church of Jerusalem is in extreme poverie. And the cause of it may be two. The first, because the poore first received the Gospel: thus it was in Corinth, *1 Cor. 1. 26*. No many wits according to the flesh, nor many mighty, nor many noble. The like have we in experience at this day: the poore sort among us doe more heartily receive it, than they of the richer sort. By this we are taught, that we may not fix our love & our confidence upon riches: and that they that buy, must bee as though they bought not, and they that possesse, as though they possessed not. Because riches steale away the heart. The second cause of their poverie was, that they were deprived of their riches for the profession of the name of Christ: *1 Thes. 3. 14*. *Hebr. 10. 34*. Here we are taught to sit downe, and to reckon what the profession of Christ will cost us to the uttermost: and we must put this in our account, that we must be ready and willing to part with the dearest things in the world, for the name of Christ. And this reckoning and resolution must we daily carrie about with us.

The second point is, Why the Church of Jerusalem must be relieved by the Gentiles, considering by Gods Law, *Deuter. 15. 11*. every place must relieve his owne poore. And we are first of all debtors to our owne poore, and they must first be relieved: this done (in the case of extreme necessity) we are debtors to the poore a thousand miles off. And in this case did the Apostles crave reliefe of the Gentiles for them at Jerusalem.

The third point is, that the Apostles them-

selves are careful for the gathering of reliefe. Hence we learne, that it is the office of Pastors and Teachers, not only to preach and dispense the Word, but also to have care of the poore: and this care is to be shewed in exhortation, counsell, oversight. As for the administration and execution of matters belonging to the poore, it belongs to others. If the Apostles at anytime gathered, carried, and dispensed reliefe, it was because the Church was not yet founded and planted, and therefore there was no other to doe it.

Now I come to the practice of Paul in these words, which thing also I was diligent to doe. Here first let us marke, that Paul who had spoiled and made havock of the Church of Jerusalem, now gathers reliefe, and (as we say) begs for it; and no doubt, the rather that hee may make some recompence for the wrong hee had done. By his example we are taught: to make satisfaction for all injuries and hurts done to others, and to the uttermost. Hee that steales, according to the qualitie of his theft, must restore either twofold, or foure-fold, *Exod. 22. 7*. hee that maimes a man, must pay for his healing, and for his resting, that is, for the losse of his labour, *Exod. 21. 19*. Daniel saith to Nebuchadnezzar, O King, break off thy living with almes-deeds, *Dan. 4. 24*, that is, whereas thou hast becne given to crueltie and oppression, cease to doe so any more, and make some recompence by giving of almes. David saith, it is the propertie of a wicked man, to borrow and not to repay, *Psal. 37. 21*. Satisfaction, recompence, and restitution, is the way to life, by the appointment of God. *Ecces. 18. 7*. and *33. 13*. If thou restore the pledge, and repay that which thou hast robbed, thou shalt live, and not die. The Lord saith, Are the treasures of wickednesse yet in the house of the wicked? And he addes, that he will not justify the same. *Isaiah. 6. 10. 11*. Zacharias in his conversion for knowne wrongs restores foure-fold: and for his unknown wrongs he gives halfe his goods to the poore, *Luke 19. 7*.

Let Usurers, Ingrosvens, and all that oppress, or deale deceitfully, remember this, and begin to make conscience of this duty of satisfaction, or restitution. And thus may the breuer bee practised, I will further set downe five points.

The first is, who must satisfie and restore? *Ans.* He that is the cause of any wrong, or losse to his neygh, and all they that are accessaries: Most may be accessaries many ways: by commandement, by counsell, by consent, by partnership, by receiving, by silence when a man ought to speake, by not hindring, when hee ought to hinder, by not manifesting that which he ought to manifest.

The second is, To whom must restitution be made? *Ans.* To him that is wronged, and beares the losse, (if the partie be knowne and alive) if he be dead, to his heirs: if al be dead,

to the poore. If the person wronged bee not known to us (as often it falls out) then restitution is to be made to the Church or Common-wealth, and restitution is to be turned into almes for the poore, *Dan. 4. 24.* Moreover, if both the giving and receiving of a thing be unlawful, as in bribes and simoniacal gifts, restitution is not to be made to the giver, but as before, it is to be applied to common use, specially to relieve.

The third point is, What must be restored? *Ans.* The things which are of us unjustly received, or detained, either known to us, or unknown. If they be known, they are in their own kinde to be restored, or in value, *Exod. 21. 19.* If the partie who is to restore be in extreme poverty, and have not wherewith to make recompence, hee must doe that which he can, that is, hee must shew a readie and willing minde: and this is done by confession, and by craving of pardon: If goods to be restored, bee for their value and quantitie unknown, then restitution must be made according to the judgement and discretion of them that are wise.

The fourth point is, touching the time when. *Ans.* In respect of preparation of minde, we must presently satisfie: yet not in respect of execution. For the act of restitution may be deferred, if there be ignorance of the right, or ignorance of the fact, if the restorer be in extreme need: or if upon present restitution, life, goods, or good name be endangered.

The last point is, in what order and manner restitution is to be made. *Ans.* Things certain must first be restored, and things uncertaine after. Among things certaine, that is, which certainly belong unto another, things bought and not delivered, are to be restored; and *Deposita*, things committed to our trust. If things to be restored to their value and quality be uncertaine, the order is, this restitution must be made (according to the discretion of wise men) in some part: and for the rest, pardon to be craved. Again, in restitution warinesse is to be used, lest by supplying the losses of other men, wee procure to our selves the losse of good name.

Again, in *Pauls* practice we see an earnest care and diligence to provide for the poore. And his diligence is further expressed, *Rom. 15. 25, 26.* where it is said, that he ministered to the *Saints at Jerusalem*, and wished, that hee gave himselfe no rest in this duty, till he had *fealed this fruit unto them*, that is, till hee saw it done according to his desire. His example must be followed of us. It is not enough for us to give good words, and to wish well, but we must in our places and callings doe our endeavour, that reliefe may even be sealed to our poore. And there bee many reasons to move us. First, let us consider that the charge was verie great, to maintaine the altar of the Lord in the old Testament, with sheep,

and oxen, and offerings of all kinde: and now in the new Testament, the poore come in the roome of the Altar. Secondly, the poore represent the person of Christ, and in them he comes unto us, and faith, *I am hungry, I am naked, I am harborlesse*: therefore looke what we would doe to Christ, the same must we doe to them. Thirdly, the poore have title and interest to part of our goods: for God is the Lord of them, and we are but stewards to dispose and use them, according to his appointment. And his will is, that part of our goods be given for the reliefe of the poore. If this be not done, we are thieves in respect of the goods we possesse. Lastly, mercie, or the bowels of compassion in us, is a pledge, or an impression of the mercie that is in God towards us: and by it we may know, or feele in our selves, that mercie belongs unto us. Thus we see what is our dutie: now let us consider what is our fault. Not to blame any person or persons; it is our common fault, that we are backward and slack in this duty. And the cause is, in that we doe not heartily give our selves to Christ: and this makes us to bee so slacke in giving our goods to the poore, *1 Cor. 9. 5.* Again, wee commonly live (as it were) without a law. Wee doe not with *David* see Gods Law before us, *Psal. 119. v. 168.* Neither doe wee apply our hearts to his statutes, *v. 112.* For then would we with *David* make haste to keep the commandments of God, *v. 60.* (specially this great commandment of reliefe: and the rather, because the observing of it is the enriching of us all.

Lastly, let us marke, that *Paul* being warned of the Apostles, was diligent to doe that wherof he was warned. The like must wee doe. It is not sufficient to heare; but beside this, there must bee in us a care and diligence to doe and practise that which we heare. For this is to build upon the rocke. And it is a common fault to heare much, and doe little, *Exech. 33. 24.*

Verf. 11. And when Peter was come to Antioch, I withstood him to his face: for hee was to be blamed.

In these words *Paul* propounds the second answer, which hee makes to the objection, mentioned in the beginning of the chapter, to this effect: Though the Church glorifie God for thee, yet wilt not the Apostles doe it, because thou art contrary to them. Here *Paul* answers, that there was indeed a dissension betweene him and *Peter*, when he withstood *Peter* to his face at Antioch: but the fault was not his, but *Peters*, who was unworthy to be blamed.

For the better understanding of these words, three points are to be handled. The first is, who was resisted? The answer is, *Peter* the Apostle. For the intent of this chapter is, to shew what agreement there was betweene *Paul* and the rest of the Apostles. And there was no Apostle of this name but one. There-

*Simulate non
verē.

fore, they among the Ancient are greatly deceived, who thinke that the Apostle *Peter* was not reproved, but some other of that name. The second point is, who resisted? *Ans.* *Paul*; and that not for theaw and fashion, but in truth and good earnest. And this appeares, because in the words following he sets downe a weightie and urgent cause of his reproofe. Therefore *Jerome* and others are deceived, who thinke that *Paul* reproved *Peter*: **inflatus et appearance*, and not in good earnest. The third point is, what was *Pauls* minde and meaning in resisting *Peter*: *Ans.* To doe his office. The kingdome of God, and all things pertaining thereto, must have free passage without resistance. The second petition is, *Thy kingdome come*. When the Baptist preached thus, *Prepara te viam dei*, and made his pathes straight, *Matth. 3. 2.* Saine *Paul* faith, *Prepara te viam dei*, and hee glorified, *2 Thess. 2. 1.* Contraria wise, such things as hinder the kingdome of God must be withstood. Therefore *Peter* faith, *Resist your adversaries the devil, strong in faith*, *1 Peter 5. 9.* And thus men that are instruments of evil, are to be withstood. And here *Paul*, by an holy reproofe, withstands *Peter* for his bad example.

In *Paul*, here first we may behold an example of true vertue, in that he resists till to the uttermost of his power, following his owne rule, *Abhorre that which is evil, and cleave unto that which is good*, *Rom. 12. 9.* Have no fellowship with the unfruitfull works of darkness, but rather reprove them, *Eph. 5. 11.* In like manner must every one of us resist evil: first, in himselfe, and then in them that appertaine to him. Therefore *Paul* saith to all, *Put on the armour of God, that ye may resist*, *Eph. 6. 13.* Here two things may be demanded: first, what must wee resist? *Paul* answers againe, *Principalities, and powers, and spiritual wickednesse*: that is, the devil, and all his angels. It may be said, we have no dealing with them, for they live not to appeare unto us. *Ans.* The devil comes not unto us visibly, but in the persons of evil men, and in the bad examples of all men. This made *Christ* say to *Peter*, *Matth. 16. 23.* Come behind me, *Satan*, for thou art an offence unto me, when *Peter* would have dissuaded him from going to Jerusalem. Again, it may be said, *In what thing must we resist them?* *Paul* answereth, *In heavenly things*, yet: what is, in things which pertaine to Gods kingdome, and concerne either the salvation of our soules, or the worship of God. For the devil seeketh by all manner of evils, to hinder these good things. Moreover, this duty of resisting evil is so necessarie, that we must resist sinne, if need be, to the very shedding of our blood, *Heb. 12. 4.*

Again, wee have in *Paul* an example of boldnesse and libertie in reproving of sinne. This was a thing commanded to the Prophets and Apostles, *Isa. 58. 1.* *Crie and there shall be*

answering like a trumpet, when my people shall transgress, *Icr. 1. 17.* *Trust ye the Lord, and he shall bring them out of all their iniquities, and he shall command them: be not afraid of their face, lest I destroy them before them*, like liberty, *Isa. 41. 10.* Ministers of the word use, observing *1 Tim. 2. 15.* *God hath not given unto us the spirit of fear*, but of power, love, and of a sound minde. Where he sets downe three causes. First, that this libertie in reproving, is not the fruit of a bold and rash disposition, but it is a fruit of Gods spirit, and doth to be acknowledged. *Roade Mich. 3. 8.* The second, that the use of this libertie is to be ordered by a sound minde, whereby wee are able to give a good account of our selves, both to the master, and manner of them. The third, that without admonitions must be seasoned and tempered with love: that they tend to the good and salvation of them that are reprov'd. These causes observed, libertie in reproving shall never want his blessing, *Isa. 50. 7.*

Thirdly, here is an example in *Paul*, of an ingenious and honest minde. When he sees *Peter* do amiss, he reproves him to his face. Contrary to this is the common practice in back-biting, whispering, and tale-bearing, whereby it comes to passe, that when a man is in fault, every man knows it, save he which is in fault. This vice the law of God expressly forbids, *Lev. 19. 16.* And it is the property of a good man, not to take up a false report, *Ipsal. 15.* And *David* reproves *Sacki*, because hee had but lend the care to tale-bearers, saying, *Wherefore givest thou an care to men, words that say, behold David seeketh evil against thee?* *1 Sam. 24. 10.*

In *Peter*, who when he was reproved made no reply, we see an example of patience and humility, whereby he humbled himselfe before the reprover, when he was convicted of an offence. The like was in *David* when hee said, *let the night breake upon mee*, *Psal. 141. 4.*

Whereas *Paul* saith that *Peter* was to be blamed or condemned, not in respect of his person, but of his example: we see that excellent men, even the chiefe Apostles, are subject to erre and be deceived. It may be said, how then may we trust them in their writings? I answer, while they were in delivering any thing to the Church, whether it were by sermon or writing, they were guided by the infallible assistance of the spirit, and could not erre. Otherwise they might erre, when they were out of this worke, in minde, will, & affection, or action. Thus *Isaiah*, when he saw that Nineve was not destroyed, was impatient in his anger. *Nathan* was deceived in giving advice to *David*, touching the building of the temple, *2 Sam. 7.* The Apostles at the ascension of *Christ*, still dreamed of an earthly kingdome, saying, *When wilt thou restore the kingdome unto Israel?* *Act. 1.* And *Peter* being bidden to arise, and eat of things forbidden by the ceremonial law, said, *Ne so Lord*, *Act. 10. 14.*

Thus

Thus then, if Peter was subject to error, the pretended successors of Peter, namely, the Bishops of Rome, cannot be free from error. It is alleged, that Peter erred in life, and not in doctrine. I answer, it was so indeed: yet did his bad example tend to the ruin of doctrine, if it had not been prevented. Therefore, the error that was in act, if we respect the event, was in doctrine. Again, I answer, that an error in action presupposeth an error in mind, or at the least, some ignorance: because true minds is the beginning of the thing done. Thus all sinners are called *ignorant persons*, Heb. 5. 2. And it seemeth that the error of Peter was, that of two evils, it was the best to choose the less: that is, to choose rather to offend the Gentiles, than the Jews, to whom he was an Apostle specially appointed.

Here againe we miserable wretches are taught to watch and pray, that God would not lead us into temptation, considering most excellent men are subject to falling. And men must be warned not to abuse Peter's example in blemishing themselves in their naughty ways; by saying, we are all sinners, that the best man alive is a sinner, that the just man falls seven times a day. For the place in the *Proverbs* 24. 14. is spoken of affliction and not of sinne: the just man falls seven times, that is, he falls into manifold perils. And further, we should not only consider the faults of just men, but also their conversion and repentance. And againe, to sinne and to commit sinne are two divers things. Though the godly sinne, yet doe they not keepe a course in sinning and goe on from sinne to sinne.

Ver. 12. For before certain came from James, he sat with the Gentiles: but when they were come, he withdrew himselfe, fearing them that were of the circumcision.

Ver. 13. And other Jewes dissembled likewise with him: in so much that Barnabas was brought into their dissimulation also.

The Apostle hath propounded his second answer to the former verie: now he proceeds to make a declaration of it. And first, he sets downe the cause why Peter was reproved, and the manner of reproofe. The cause is in the 12. and 13. verie, namely Peter's sin. And this sinne is set forth by foure things. By the name of the sinne, the matter of the sinne, the cause of the sinne, the effects of the sinne.

The name of the sinne is noted, when Paul saith, *And other Jewes dissembled likewise with him*, ver. 13. where I gather that Peter's sinne was *Simulation*. Simulation of life is a thing indifferent, and according to circumstances is either good or evil. Lawfull simulation is, when men conceit that which they may lawfully conceit, and signifie something either by word, or deed, that is only beside the truth and not contrary to it. This was the *Simulation* of *Isaiah*, who carried himselfe as a stranger to his brethren in Egypt after he had examined them, and knew who they were, Gen. 43.

This was the *Simulation* of Christ, who when he was come to Emmaus, made as though he had *gone further*, Luk. 24. 28. Thus Paul among the Jewes plaid the Jew, 1 Cor. 9. 20. Unlawfull *Simulation* is, when something is signified or faigned against the truth, or to the prejudice of any. Of this kind was the simulation of Peter, which tended to the prejudice of the Gospel, and to the offence of the Gentiles.

The second point is, the matter of the sinne, or the sinne it selfe, which was on this manner. First, among the Gentiles at Antioch, he used Christian liberty, in eating things forbidden by the ceremonial law: yet after the coming of certaine Jewes from Jerusalem he separates himselfe from the Gentiles, and places the Jew among the Jewes. Like to this was the halting of the *Isaacites* betweene God and Baal, 1 King. 18. 21. and the practice of sundry men, who are Protestants with us, and yet in other countries goe to Masse: and the practice of our people, who change their religion with the times.

Here wee see the great weakness of Peter, in that upon a very little occasion, and that presently, he falls away from his profession to his old course. In him wee may behold our owne weakness, and consider what wee are like to doe in like case. We now professe the Gospel of Christ: yet if any occasion were offered, it is to be feared, that many of us would be easily moved to returne to our old prophaneitie, and to the superstition of Popery. But for the saying, and the better establishing of our minde, let us always remember, that they shall perish, who withdraw themselves from their faith, profession, and obedience, which they owe unto God, Heb. 10. 38. *Psal.* 73. 29.

Again, here it must be observed, that Paul in describing the sin, expresseth two actions, *beinge with the Gentiles*, and *his separation from them*; the first good, and the latter evil. The beginning of his action was good, but the end of it was nought. The reason is this: the man regenerate is partly flesh, and partly spirite; and hereupon it is, that when we will that which is good, we cannot accomplish it, and evil is present with us. The child of God is like a lame man, that goes the right way, but yet halts at every step. *Abraham* and *Sarah* desire issue, that is from the spirit: but they desire issue by *Agar*, their handmaid, that is from the flesh. *Rebecca* seeks the blessing for *Isaac*, that is a worke of the spirit: but shee seeks it by lying, that is from the flesh: Peter sits with the Gentiles, that is from Christian liberty; he after separates himselfe, that is from corruption. Thus wee see that the best workes are imperfect, and mixed with corruption; and therefore the best workes we must humble our selves, and seeke pardon; not in respect of the goodness of the worke, but in respect of the defect thereof.

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It may be demanded, how the act of Peter should be a sinne, considering he did only abstaine from certaine meats, that he might avoid the offence of certaine Jewes? Answer. The fact of Peter considered by it selfe, is not a sinne: for Paul did the like in playing the Jew: but the circumstances make it a sin. For first of all, he doth not only abstaine from what is forbidden by the ceremonial law, but also he withdraws himselfe from the company of the Gentiles, and keeps company apart with the Jewes. Secondly, he abstaines not among the Jewes at Jerusalem, but at Antioch among the Gentiles, where a little before, he had openly done the contrary, in using his Christian liberty. Thirdly, he used this abstinence when certain Jewes came from Jerusalem, to search out the liberty of the Gentiles. Fourthly, while Peter seeks to avoid the small offence of some Jewes, he incurs a greater offence of all the Gentiles. Lastly, this act of Peter did tend to the overthrowing of Pauls Ministry, and the suppressing of the truth of the Gospel. Thus then the act of Peter becomes unlawfull, that was otherwise lawfull, being simply considered by it selfe. Here it may be demanded, what Peter should have done? Answer. He should have openly withstood the Jewes that came from Jerusalem, as Paul withstood them that urged the circumcision of *Titus*: Or againe before he had plaid the Jew, he should have advertised the Gentiles that for a time he was to yeeld to the infirmities of some Jewes.

In Peter's example we are taught, that we must not offend God, though all the world be offended. Lesse offences must give place, when the great offence is at hand: that is, when God is dishonoured, and the very least part of his truth is suppressed.

The third point to be considered, is, the cause of the sinne of Peter: and that was the feare of the offence of the Jewes. Here two questions are to be handled. The first, how Peters feare should be a sinne? Answer. There is a natural feare created by God, and placed in the heart of man. This feare of it selfe is good. Nevertheless, by the corruption of nature it becomes evil. And it is made evil two waies. One is, when men feare without cause, as when the Disciples feare Christ walking upon the sea, and feare drowning when Christ was in the ship with them. The other is, when there is no measure in feare. As when men feare the creature, that they neglect their due to God. This was Peter's feare, and it was a sinne in him. For God is to be feared simply, because he is Lord of body and soule, and can destroy both: and he is to be feared for himselfe, whereas every creature is to be feared in part only, and for God, *Rom.* 13. 3. 4. By this we are taught daily to inure our selves in our hearts to feare God above all things.

The second question is, how Peter could have the feare of God, considering he feared

men more than God, at the least in this one action? Answer. There are three kinds of feare. One is without all sinne: this was in Adam, and in Christ. The second is altogether sinful, in the wicked and ungodly, because it is severed from faith and obedience: as when there is a feare of men, without the feare of God. The third is a mixed feare in them that are regenerate, in whom the feare of God is joyned with the corrupt feare of man. And in this mixture either while the one prevails, other while the other. And this feare was in Peter, in whom at this time the carnall feare of man prevailed against the true feare of God.

Paul notes feare to be the cause of Peter's sinne, that he may thereby signifie unto us what kind of sinne it was, namely, a sinne not of malice, but of infirmity. A sinne of infirmity is, when there is a purpose in the heart not to sinne: and yet for all this, the time is committed, by reason the will is overcame by temptation, or by violence of affection, as by feare, anger, lust. Thus Peter sinned. And let it be remembered, that to sinne of infirmity is properly incident to such as be regenerate, as Peter was. Every wicked man makes his sin his iniquity: for iniquity is the infirmity of the fornicator; drunkenness the infirmity of the drunkard, &c. But it is false which they say. For they tunc with all their hearts when they sinne.

The fourth and last point is, the effect of Peter's sinne, in drawing the Jewes and Barnabas to the like dissimulation. Here wee see the contagion of evil example. And hence wee learne, that Ministers of the word must of necessity joyne with good doctrine, the example of good life. For first of all, it is the expresse commendement of God, 1 Pet. 5. 3. *Be patientes of the flocke*, 1 Tim. 4. 12. *Be an example in word, conversation, love, spirit, faith, purity*, Phil. 4. 8. *What ye have seene in me, that doe*, Matt. 5. 16. *Let your light so shine before men that they may see your good workes*. Secondly, practice in the Minister is a part of his teaching. For the multitude doe not marke so much what men say, as what men doe. Herod did many things, not because John the Baptist was a good Minister, but because he was a good man, Mark. 6. 20. Thirdly, Ministers have not the presence and protection of God, unless their lives be vertuous & godly. *If thou serve, thou shalt stand before me*, *Lec.* 13. 19. *God rewards his secret to the Prophets his servants*, Amos 3. 7. Last, y. fearful judgements of God belong to Ministers of wicked lives. Destruction befalls the sonnes of Eli & their families, because they by lead example made the people of God to sinne, 1 Sam. 2. 24. The like befall the sonnes of Achan for their presumption.

Again, all superiours are warned to goe before their inferiours by good example. When Moses went into Egypt to be the guide of the Israelites, the Lord would have destroyed him, by reason of the bad example in his

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owne family, namely, the unacquaintance of his child. David, for his evil example, whereby hee caused the enemies of God to blaspheme, is punished, and that after his repentance, that men might see in him an example of Gods judgement against sinne, 2 Samuel 12. 14.

Here againe we see, that the confesse of many together is not a note of truth. Peter, Barnabas, and the Jewes, altogether are deceived, and Paul alone hath the truth. Panormitanus saith, that a lay-man bringing Scripture, is to be preferred before a whole Council. Papinian alone had the truth, and the whole Council of Nice inclined to error.

14. But when I saw that they were not with a right foot to the truth of the Gospel, I said to Peter before all men: If thou being a Jew, dost constrain the Gentiles to doe like the Jewes?

In these words, Paul sets down the reproof of Peter, and the whole manner of it. In it many points are to be considered. The first is, the time of this reproof: and that was so soon as Paul law the offence of Peter. Here we learne, that we must resist, and cut off the first beginnings of temptation, of sinne, and of superstition, because we are prone to evil and therefore if it once set footing in us, it will take place.

The second point is the foundation of the reproof in these words [when I saw], and that is a certain knowledge of Peters offence. Here we are to take notice of the common fault, and that is, that we use to censure, and condemn men, specially publike persons, upon suspitions, and conjectures, and heere say: whereas we should not open our mouths to reprove, till we have certain knowledge of the fault. Moreover, publike persons, as Magistrates and Ministers, have their privilege, that an accusation is not to be received against them, without there be a proove by two or three witnesses, 1 Tim. 5. 20.

The third point is, the fault reprov'd, which is here exp'ress'd by another name, not to walk with a right foot to the truth of the Gospel: that is not to converse with men, and to carry himselfe so, as he may be futable to the sincerity of the Gospel, both in word and deed.

Here is a notable duty set downe for all men, To walk with an even foot according to the truth of the Gospel: and this is done, when in word and deed, and every way, we ascribe all the good we have or can doe, to grace, to mercie, and to Christ: when againe, in word, and deed, and every way, we give all thanks to God, for grace and mercy by Christ. Here two sorts of men are to be condemned, as halters in respect of the truth of the Gospel. The first are Papists, who joyne Christ and works in the cause of our justification and salvation. The second are carnall Protestants, and all other sorts of men, that professe the name of Christ, and withal challenge to them-

selves a libertie to live as they list. For they walke contrarie to the Gospel, disjoyning justification and sanctification, faith and good life, remission of sinne and mortification. This is the rife and common sinne of our daies. We are light in the Lord, but we walke not as children of light. We are content to come to the marriage of the kings sonne, but we come not with the marriage garment. It is to be feared, this very sinne will banish the Gospel, and bring all the judgements of God upon us. Let us therefore repeat of our unevn and halting lives: and prevent the Lords anger, by walking worthy the Gospel of Christ.

It will be said, how small we performe this duty? Answer. Two rules must be remembered. The first is, that we must have and carrie in us a right heart. For the want of this was Simon Magus condemned, Act. 8. 21. A right heart is an humble and an honest heart. The humble heart is, when in estimation of our owne hearts, we abase our selves under all creatures upon earth, and that for our offences: when againe, in the affection of our hearts, we exalt the death and blood of Christ, above all riches, above all honours, above all pleasures, above all joys, and above all that heart can thinke, or tongue can speake. The honest heart is, when we carrie, and cherish in our hearts the fated purpose of not sinning: so as if we sinned at any time, we may in the testimony of a good conscience say, that we sinned against our purpose. The second rule is, that we must make straight steps to our feet. Heb. 12. 13. And that is done, when we endeavour to obey God, according to all his commandements, Psal. 119. 6. and also according to all the powers of the inward man, that is not only in action, but also in will, affection, and thought. Let us also apply our hearts to the doing of this, lest if we come to the marriage of the Kings sonne without the garment of a right heart and life, we heare the sentence, Binde them hand and foot, and cast them into utter darkness, there shall be weeping and gnashing of teeth.

The fourth point is the place of reproof: [before all men:] for they that sinned openly to the offence of many, are openly to be reprov'd, 1 Tim. 5. 20.

The fifth point is, concerning the reasons which Paul useth for the restraining of the sinne of Peter. The first is set downe in the 14. verse, If thou being a Jew, &c. Here the meaning of those words are to be opened. To be a Jew, or to live as a Jew, is to observe (and that necessarily,) a difference of meats and times, according to the ceremoniall law of Moses. To Gentiles, or to live as a Gentile, is to use meats and drinks, and times, freely without difference. Peter is said, to compell the Gentiles to Judaize, not by teaching of any doctrine (for the Apostles never erred in teaching and delivering any thing to the Church of God: this is a principle:) therefore he constrained them

them by the authority of his example when by hee caused them to thinke that the observation of the Ceremoniall law was necessary.

The first reason then is framed thus: If thou being a Jew, wilt to live as the Gentiles, thou must not by thy example compell the Gentiles to Judaize in the necessarie observation of ceremonies: but thou being a Jew, wilt to live as the Gentiles: therefore thou must not compell the Gentiles to live as Jewes.

Here first let us observe the force of evill example: it compels men to be evill. Therefore let all superiours, Magistrates; Ministers, and all governors of families, looke to their examples: for if they be evill, they constrain others also to be evill.

Math. 11. 23.

Luk. 10. 18.

1 Cor. 10. 4.

Here againe we see, what wonderfull subjection the ancient belevers yielded to the ministration of the word. For if the actions of the Apostles compell'd men to doe this or that, what then did their doctrines and heavenly exhortations doe? When Iohn the Baptist preached, the kingdom of heaven was nigh, and the violent tooke it to themselves when the Disciples preached in Judea, they saw Sams falling downe from heaven like lightning. The weapons of Paul were spiritual, to cast downe holds, and to bring every thought in subjection to God. Here the fault of our time is to be considered. We have the forme of godliness, in hearing and in outward profession, but want the power of it: For we doe not in heart yield subjection by suffering our selves to be urged and compell'd to obedience by the authority of the Ministers.

Thirdly, here we see wherein stood Peters sinne: namely, in that he constrained men to a necessarie observation of the Ceremoniall law: by his example binding the Gentiles to the doing of that which the Gospel hath made free. Therefore great is that wickednesse of the Romane Religion, in that it placeth a necessitie in many things; in the use whereof, Christ hath procured us an holy and Christian libertie. In this respect there was of perpetuall continency, of poverty and regular obedience are fallily termed *liberty of profession*; and are indeed *states of whomkindred*.

1. Wee which are Jews by nature, and not sinners of the Gentiles.
2. Know that a man is not justified by the works of the law: but by the faith of Jesus Christ: wee (I say) have believed in Jesus Christ: that we might be justified by the faith of Jesus Christ: right not by the works of the law: because by the works of the law we shall be justified.

Here Paul states downe the second reason of his reproof: it is framed thus: That which we defend, both in judgement and practice, that must we urge, and not the contrary: but justification by faith without works we would both in judgement and practice therefore, we must urge it, and not the contrary, namely,

the necessarie observation of the law. The major is wanting, the minor is exp'ress'd in the 19. verse, and it is amplified by an argument of divers things, thus: Though we be Jewes, to whom the law was given; yet we forsake the law, and looke to be justified by the faith of Christ. Secondly, the minor is confirmed by a testimony of the Psalme, vers. 1. 6. By the works of the law no flesh shall be justified.

Here two points are to be handled. One of the distinction of the Jewes and Gentiles: the other of justification.

Touching the distinction of Jewes and Gentiles, sundrie points are to be handled. The first, what is the cause of this distinction. Answer. The good will and pleasure of God. Moses saith, God chose the Israelites above all nations, Deut. 7. 6. He loved them, Deut. 10. 15. When he divided the nations, Jacob was his portion, Deut. 32. 8. He kept them above all nations, saith Amos 3. 1. And he chose them, because he loved their fathers, Deut. 4. 37. Hence we gather, the free Election of God: and that they are deceived, who thinke, that there was no difference of Jewes and Gentiles in respect of God, but in respect of themselves: because the one embraced Christ, the other refused Christ. But there cannot be a reason, where the Messiah was not knowne: among the Gentiles he was not so knowne as among the Jewes, Rom. 10. 16.

The second point is, wherein stands the difference of Jewes and Gentiles. Answer. Here the Jewes are supposed so sinners of the Gentiles: and therefore by the Jewes are meant an holy and peculiar people. The distinction thereof lies in this, that the one was holy, the other profane; the one in the covenant, the other out of the covenant, Rom. 9. 4. 5. Psal. 137. 20. Here two errors must be avoided. One is, that the difference lay in carnall things: which is not true. For the law was given to the Israelites: and it was a Schoolemaster to Christ, Gal. 3. and an introduction to a better hope, Heb. 7. 19. The second error is, that they differed only in this, that Christ was more plentifully and fully revealed to the Jewes: more darkly, and sparingly to the Gentiles. But it was otherwise. For the Gentiles were without God, and Christ, Eph. 2. 12. and they were left so themselves, to walk in their own vanity, Act. 14. 16.

The third point is, how long this difference endured? Answer. Till the death of Christ. For the Disciples were forbidden to goe into the way of the Gentiles, Matthe. 2. 5. And Christ saith, that he was not sent, but to the lost sheepe of the house of Israel, Matthe. 10. 6. It may be objected, that here we see the difference of Jewes and Gentiles is standing long after the ascension of Christ. Answer. Christ in his death did fully make the abolishment of this difference, Eph. 2. 16. Nevertheless the execution of this abolishment, was by degrees: and it was not this time, because by the ministration of the Apostles, yet not accomplished.

The last point is, that the Jewes are an holy people by nature: not because holiness is conveyed to them by generation, but because even from their beginning and birth, by virtue of the covenant, they are holy. *If the root be holy, the branches are holy, Rom. 11. 16.* If either of their parents believe, *their children are holy, 1 Cor. 7. 14.* In a civil contract, the father and his heire make but one person, and the father covenants for himselfe and his posteritie: even so, in the covenant of grace, he believes for himselfe, and withall makes his posteritie partaker of the said covenant: and thus the posteritie becometh holy. It may be objected, that whatsoever is borne of flesh, is flesh. *Ans.* The parent is himselfe a double person. First, he is to be considered as a child of *Adam*, and thus he brings forth a child, having with *Adams* nature, *Adams* corruption. Again, he is to be considered as a believer: and thus albeit hee doth not propagate his faith and holiness to his child; yet by means of his faith, his child is in the covenant, and consequently is to be accounted holy in the judgement of charitie, till God manifest the contrary. Again, it may be objected, that if the children of believing parents be borne holy, they want original sinne. *Ans.* The children also sustain two persons. First, they are to be considered as children of the first *Adam*: and thus they are conceived and borne in sinne, and are children of wrath. Again, they are to be considered as children of believing parents: and thus by means of the covenant, they are children of God: and original sinne which is in them, is covered from their first beginning, and not imputed to them.

The use. There was no absolute necessity of circumcision. For they which died before the eight day, were borne holy, and consequently in the covenant, and therefore might be saved: And thus Baptisme is not of absolute necessity for the children of believers are borne holy and Christian: and therefore dying in the want of Baptisme, may for all that be saved. The seale of the covenant is not of like necessity with the covenant itselfe.

Secondly here we learne, that it is not the act of Baptisme to conferre the first grace, but only to confirme and seale it unto us. Adoption and life begins not in Baptisme, but before. *If the root be holy, the branches springing thence are holy.* We are borne Christians, if our parents believe, and not made so in Baptisme.

Lastly, if wee be borne holy, it is our shame that we have made no more proceeding in holiness, than we have done: the most remain ignorant, and unreformed; and they of the better sort, either stand as they do, or go backward.

The second point is concerning Justification, in the sixteenth verse, of which kindred things are there propounded: And first, I will

begin with the name. The word, *Justifie*, is borrowed from courts of judgement, and signifies a judiciall act. Otherwile it is put for the action of the Judge, and their signifies to absolve, or to pronounce innocent. Thus *Paul* saith, *Act. 13. 39. That we are justified from all things, from which we could not be justified by the law of Moses, that is, absolved, or cleared.* Again, he opposeth justification to accusation and condemnation; *Rom. 8. 33.* Now the contrary to condemnation is absolution. Sometimes againe, the word *justifie* signifies the act of the party judged, or of the witnesses: and then it imports as much as to give testimony, or to declare and approve. Thus *James* saith, *Abraham was justified by works, chap. 2. v. 22.* that is, declared, and approved to be a just man by works. In the former signification is the word used, where the holy Ghost delivereth the doctrine of justification, as in this place.

The use. Here wee see how to distinguish between justification, regeneration, and renovation. Regeneration is usually in Scripture, the change of the inward man, whereby we are borne anew. Renovation is the change both of the inward and outward man, that is, both of heart and life. Justification is neither, but a certaine action in God applied unto us, or a certaine respect or relation, whereby wee are acquit of our sinnes, and accepted to life everlasting. Secondly, we must here note, that the Teachers of the Church of Rome mistake the word, *Justification*. For by it they understand nothing else, but a physcall transmutation of the qualities, and disposition of our haires, skin, will to good. And by this mistaking, they have made a mixture, or rather confusion, of law and Gospel. Thirdly, here we see, what is to be the disposition of the partie justified: (for by the consequence we may learne the antecedent.) A man therefore that would be justified, must come before the judgement seat of God, and there must hee plead guilty, and be his owne adversarie, condemning himselfe: and being pressed with the reproaches of the law, he must then make his appeal to the throne of grace, for pardon in Christ: and then he shall be acquit, justified from all sinnes. Thus much doth the word *justifie* imports. Thus came the *Publican* before God, *Luke 18.* when hee said, *Lord be mercifull to me a sinner;* and departed justified. This in the fifth petition, we are taught not come every day, into the presence of God, and to acknowledge our debts, and to ask the plea of mercy, saying, *Forgive me my debts.*

The second thing to be considered, is the subject of justification, or the person to be justified, and that is man generally, signifying that a man is justified. The holy Ghost speaketh thus generally, for two causes. The first is, because all men without exception, have need of justification, even they which are regenerate,

generate, *Rom. 3. 22.* And in this place *Paul* saith, that he and *Peter*, and the rest have believed in Christ, that they might be justified by faith. Here we are to take notice of the miserable condition of prophane and secure Epicures, who never so much as dreame of justification. The second reason is, because God communicateth the benefit of justification generally to all sorts of men: and this hee doth in the ministerie of the Word, in which hee be-
seetheth men to be reconciled to God, *1 Cor. 5. 9. 21.* This must be an inducement unto us, to come unto Christ, humbling and judging our selves, that we may be justified. God himselfe from heaven useth reasons unto us daily, to move us to the practice of this dutie. What meaneth hee gracious and continuall preservation of Pious and People, Church & Land? By them wee see it is the good pleasure of God, to give us a time to seek his kingdom and righteousness: wherefore let us not neglect the day of visitation, but take the time while it serves, that we may turne unto God, and be accepted of him, and escape the woe pronounced upon Corazin and Bethsaida.

The third thing to be considered, concerns things excluded from justification, as false causes, namely, the works of the Law. Here it may be demanded what works are meant? I answer, First, not only works of the ceremoniall, but also of the morall Law. For all men know, that ceremoniall actions are of no use, unless they be joynd with morall duties of love and mercie. And if *Paul* meant only ceremoniall works, hee needed not to have made so long a discourse against justification by works: for hee might have ended the whole matter in a word or twaine, by shewing that the ceremoniall Law was abrogated by Christ. Secondly, I answer, that not only works done before faith are excluded, but also works that follow faith, and are done in the estate of grace. For *Paul* here reasons thus: If no flesh be justified by works, then not wee believers: but no flesh at all is justified: therefore not wee believers. *David. Psal. 142.* reasons on the same manner: *No flesh shall be justified in thy sight:* therefore I cannot, though otherwise I be thy servant, in keeping thy commandments. When *Abraham* was the father of all the faithful, & was come to the highest degree of faith, and abounded in good works, yet was hee not then justified by works, *Rom. 4. 12.* *Paul* kept a good conscience before God and men, *Act. 23.* and yet was hee not justified thereby, *1 Cor. 4. 4.* And hee saith, that wee are not saved by the works which God hath ordained that we should walke in, *Eph. 2. 9. 10.* And the works that God hath ordained for us to walke in, are the best works of all, even works of grace. Again, he saith, that we are not saved by works of merite, *Tit. 2. 5.* It may be objected, that there is a co-operation of works and faith, *1 Jam. 2. 21.* I answer, that this co-operation is not in the act

of justification, nor in the worke of our salvation, but in the manifestation of the truth, and sinceritie of our faith, without hypocritie. And for the declaration and approbation of this, faith and works joyntly concur. Here then wee see it is a pestilent and damnable doctrine of the Papists, when they teach justification by the works of the Law. Let us here be warned to take heed of it.

The fourth point is the meritorious cause of our justification, and that is Christ. Here it may be demanded, what is that thing in Christ, by and for which wee are justified. I answer, the obedience of Christ, *Rom. 5. 19.* And it standeth in two things, his passive life and death, and his fulfilling of the Law joynd therewith. For by faith hee is established, *Rom. 5. 21.* Christ was first in the sinne-leade of sinfull flesh, that he might of the Law might be fulfilled in us, *Rom. 8. 3.* and Christ is the perfection of the Law for righteousness to all that believe, *Rom. 10. 4.* He that doth not fulfill all things contained in the Law, is accursed, *Gal. 3. 10.* Seeing therefore wee cannot performe the things contained therein by our selves, wee must performe them in the person of our Mediator, who hath satisfied for the threatnings of the Law by his passion, and hath fulfilled the precepts of the Law by his obedience, in all duties of love to God and man. We owe to God a double debt. One is, that wee are to fulfill the Law everie moment, from our first beginning, both in regard of puritie of nature and puritie of action. And this debt was laid upon us in the creation, and is exacted of us in the Law of God. The second debt is a satisfaction for the breach of the Law: For this double debt Christ is become our Suretie; and God accepts his obedience for us, it being a full satisfaction, according to the tenour of the Law.

For the better conceiving of this obedience, four questions may be demanded. The first is, when this obedience begins and ends? *Ans.* Satisfactorie obedience performed by Christ, begins in his incarnation, and ends in his death. Christ saith, *Iob. 4. 34. It is my meat, so doe my Fathers will, and to finish his worke.* But when was it indeed finished? A little before his passion he said, *Iob. 17. 4. I have finished the worke which thou gavest me to doe.* Again, in the surrendering of his soule, he saith, *It is finished, Iob. 19. 30.* Saint *Paul* saith, *Christ was obedient to the death of the crosse, Phil. 2. 8.* The triumph of Christ began upon the crosse, *Col. 2. vers. 15.* and hee could not triumph before hee had made a full and perfect satisfaction for us. When Christ had procured deliverance from hell, and right to life everlasting, hee there made a perfect satisfaction for us, to the justice of God. And this hee did in his death upon the crosse. For by the death of the Mediator, we receive the promise of everlasting inheritance, *Heb. 9. 15.* and with one oblation upon the crosse.

crossed, & perfected them that are sanctified, Heb. 10. 1. & as they cannot be perfected without the perfect obedience of Christ. Christ rose from death, and ascended into heaven in our room and stead: and this hee could never have done, unless he had made a perfect satisfaction in death. Here it may be asked, If satisfactorie obedience end in the death of Christ, to what use serve the resurrection and ascension of Christ, and his sitting at the right hand of the Father? *Ans.* They serve also for our justification, but after another sort. For they serve to apply and communicate unto us, and to put us in possession of the benefits which Christ hath procured for us, and purchased by his death. *S. Paul saith, He ascended to give gifts to men, & to fill all things, Eph. 4. 8. 10. And Christ saith, When I am exalted, I will draw all men to me, Joh. 12. 32. And, He lives for ever to make intercession for us, Heb. 7. 27.*

The second question is, how Christ could obey being God, and satisfie for us being man? *Ans.* Christ must be considered, not merely as God, or as man; but as God-man, or Man-God. For the Godhead doth not redeem us without the manhood, nor the manhood without the Godhead. Nevertheless, Christ as God and man, may both obey and satisfie. For, as there are in Christ two natures, so there are two distinct operations of the said natures. And as the said natures united make one Christ, so the operations of the natures concurring and being united in one, make the compound worke of a Mediator. Therefore the obedience of Christ being the worke of a Mediator, hath in it the operations of both natures. The practice, exercise, or execution of obedience, is from the manhood: therefore it is said, that *Christ bare our sinnes in his body upon the crosse, 1 Pet. 2. 24. that hee suffered in the flesh, 1 Pet. 4. 1. that hee made a living way by the will of his flesh, Heb. 10. 20. that we are reconciled in the body of his flesh, Col. 1. 22.* Obedience is properly a subjection of the will in reasonable creatures, to the will of God: Now the will of the Godhead of Christ admits no subjection to the will of God, because the will of the Godhead (or of God) is one and the same in all the persons. Christ therefore yields subjection only in respect of the will of the manhood, in which he performs obedience. Moreover, the operation of the Godhead is to make the said obedience meritorious and satisfactorie for all that shall believe. In this respect *Paul saith, God was in Christ reconciling the world unto himselfe, 2 Cor. 5. 18. and that God shed his blood, Acts 20. 28. namely, in that nature which the Sonne of God assumed. Hence ariseth the value, price, and dignitie of the obedience of Christ.*

The third question is, how the obedience of Christ should be made ours? *Ans.* By the free donation of God. For Christ is really given unto us in the Word & Sacraments: and

consequently Christs obedience is made ours: even as when a peece of ground is made ours, the commoditie thereof is ours also.

The fourth question is, how the obedience of Christ should be our justice? *Ans.* It is not our justice in naturall manner, for then it should be in us: but by a divine & supernaturall manner, namely, by Gods acceptance, in that he accounts it ours, even as truly as if it were in us. And because God accepteth it for ours, it is ours indeed: for his willing and approving of any thing, is the doing it: and he calls the things that are not, as if they were.

Thus we see what the obedience of Christ is. And here two errors must be avoided. The one is of some Protestants, lesse dangerous, yet an untruth; namely, that we are justified only by the passion of Christ. But if this were so, we should be justified without fulfilling the Law: for (as I have said) we owe unto God a double debt: one by creation, namely, the fulfilling of the Law in all things, from our first beginning: the second, since the fall of Adam, namely, a satisfaction for the breach of the Law. Now the passion of Christ is a payment of the second debt, but not of the first: whereas both must be answered. For, *Cursed be he that doth not continue in all things written in the Law to doe them.* The passion of Christ procureth deliverance from hell, but alone by it selfe considered, it doth not purchase a right to eternall life.

Object. I. Christ fulfilled the Law for himselfe: therefore his passion alone serves for our justification. *Ans.* Christ as man fulfilled the Law for himselfe, that hee might bein both naturall an holy High Priest, and so continue. Nevertheless, as Mediator, God and man, he became subject to the Law: in this regard he did not fulfill the Law for himselfe, neither was he bound so to doe.

Object. II. That which Christ did, we are not bound to do: but Christ (say some) fulfilled the Law for us: therefore we are not bound to fulfill the Law. *Ans.* That which Christ did we are not bound to doe, for the same end, and in the same manner. Now he fulfilled the Law in way of redemption, and satisfaction for us: and so do we not we fulfill the Law, but only in way of thankfulness for our redemption.

Object. III. The Law doth not exact both obedience, and the penaltie also. *Ans.* In the estate of innocencie, the Law threatned the penaltie, and it only exacted obedience. Since the fall it exacteth both obedience, and the punishment. The threatning of the Law exacts the punishment, the precepts exact obedience.

Ob. IV. Heb. 10. 19. *By the blood of Christ we have entrance into the holy place.* *Ans.* By the blood of Christ we are to understand the passion: and the passion may not be severed from active and voluntarie obedience. For Christ in suffering obeyed, & in obeying suffered. And (as *Christ saith*) the passion is a kinde

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kinde of atton. Christ in the oblation of him selfe did not only offer to God his passion, but also prayers, which are no passions, Heb. 5. 7.

The second error is of the Papists, who teach that the thing by which and for which a sinner is formally justified, is remission of sin, with inherent justice infused by the Holy Ghost. But this cannot be. For inherent justice and justification are made distinct gifts of God. *Paul saith, Christ is made unto us of God, just, dom, justice, sanctification, 1 Cor. 1. 3. Again, But we are washed, yet we are justified, and sanctified, 1 Cor. 6. 11.* Secondly, the justice whereby a sinner is justified, is revealed without the Law. *Rom. 3. 21.* Now inherent justice, or the habit of charitie, is revealed by the Law: and the obedience of Christ is the only justice revealed without the Law. For it is a justice imputed which the Law never knew; and in this obedience Christ performed the Law, and more than. For hee died for his enemies, and loved his neighbors more than himselfe. Thirdly, God is not only a justifier, but also just in justifying. *Rom. 3. 26.* because hee justifieth none but such as bring unto him a true and perfect justice, either in themselves, or in their Mediator, *Prov. 17. 15.* Now this inward and inherent justice is not such, for it is imperfect: because it is increased (as they teach) by a second justification, and it is in this life mixt with the corruption of the flesh. Fourthly, the righteousness of a good conscience is an excellent grace, and gift of God: but by it we are not justified, *1 Cor. 4. 4.* Lastly, a close error is to be noted in this Popish doctrine of justification. For in Popish learning remission of sinnes is not only an abolishing of the guilt and the punishment, but also of the corruption of sinne: so as the partie pardoned and justified hath nothing an him, that (as they say) God may justly hate. And yet *Paul* justified and regenerate faith otherwise of himselfe: that sinne dwelleth in him; and that the law of sinne rebells in him against the law of his minde, and leadeth him captive to sinne. *Rom. 7.*

The Use of the Doctrine. First, in that we are justified by an obedience out of ourselves, we are taught utterly to deny our selves, and to goe out of our selves, as having nothing in us whereby we may be saved. Here is the foundation of the abnegation of our selves. Secondly, the obedience of Christ must be unto us the foundation of our obedience: for hee performed all righteousness for us, that we might be servants not of sinne, but servants of righteousness in all duties of obedience. And in his obedience we must not only respect the merit thereof, but also his holy example in love, mercie, meeknesse, patience, &c. and after it, we see to fashion our lives. Thirdly, the obedience of Christ must be the foundation of our comfort. In all dangers and temptations, wee that believe are to oppose the obedience of Christ against

the fierce wrath of God, against hell, death, and damnation. Certaine beasts when they are purified fly the next way to their dens, where they hold themselves even to death. Christ in respect of his obedience, is our hiding place, *Rom. 3. 26.* he is set forth unto the world as a Propitiatorie. For as the Propitiatorie covered the Arke and the Decalogue, so he covereth our sins, and he hides our bodies and soules from the furious indignation and vengeance of God. Let us therefore by our faith fly to this our hiding place in the storme and tempest of Gods wrath, and let us there live and die. Fourthly, this obedience is the foundation of our happinesse. For true happinesse is to be eased of our sinnes, *Psalm. 2. 1.* and this ease we have from Christ, *Mat. 11. 28.* Lastly, the consideration of this obedience is the foundation of our thankfulness to God. For if we believe that Christ suffered, and fulfilled the Law for us: we are wiser than beasts, if we doe not, even in way. Shew our selves thankful for this mercie.

The fifth point to be considered, is the means of justification, namely, the faith of Christ. Of which I consider three things. The first, what faith is? The Papists define justifying faith to be a gift of God, whereby we believe the articles of faith to be true, and the whole word of God. But this faith the Devils have. Here they allege, that *Abraham* was the father of all the faithfull, and that his faith was nothing else but a persuasion, that he was able to give him a childe in his old age. *Ans.* First, the object of *Abrahams* faith was double, one lesse principall, that he should have issue in his old age: the second more principall, that the *Messias* his Redeemer should defend of his loyones. And this was the thing which his faith in the promise of God specially aimed at. I answer againe, that *Abraham* believed not only the power of God, *Rom. 4. 21.* but also his will which he had revealed in the promise, *In thy seed shall all the nations of the earth shall be blessed.* Secondly, it is alleged that Christ in the curing of certain blinde men, required no more, but that they should believe his power, *Mat. 9. 28.* I answer, That the end of the miracles of Christ was to confirme the certaintie of doctrine, specially touching his natures and offices. And therefore: general faith touching the divine power or Godhead of Christ was sufficient for the obtaining of a miraculous cure. Thirdly, the object that salvation is promised to generally faith, *Rom. 10. 9.* *If thou shalt confesse with thy mouth the Lord Iesus, and believe that God raised him from the dead, thou shalt be saved.* That *Peters* faith was general, *Matth. 16. 10.* *I knowe Iesus Christ the son of the living God.* That the Eunuchs faith was of the same kinde. *Mat. 23. 37.* *I believe that Iesus Christ is the son of God.* *Ans.* It is a common rule in Scripture, that words signifying knowledge, signifie also the motions and good affections of the heart.

*Psal. 1. The Lord knowes the way of the righteous, that is, knowes and approves it, 2 Tim. 2.19. The Lord knowes who are his, that is, he knoweth and chuleth them. Job. 17. 2. This is eternal life, to know thee the only God, that is, to know and acknowledge thee for our God. If this be true in words of knowledge, then much more words of believing signifie the good motions and the affiance of the heart. Thusto believe Christ to be the Son of God, in the places before named, is to believe that he is God, and withall to fix our affiance on him: otherwise the Devils beleeve thus much. When Thomas had put his finger in the side of Christ, he said, My Lord, and my God, Job. 20. 28. And to this speech of his Christ faith, *Thou hast seene and believed.* This then is true faith, not only to believe that Christ is God, but also that he is our God.*

Infirmitie faith in true manner is defined thus: *It is a gift, whereby we apprehend Christ and his benefits, Job. 1. 12. to believe in Christ, and to receive Christ, are put both for one, Job. 6. faith is the mouth of the soule, whereby we eat the flesh of Christ, and drinke his blood, Job. 17. 8. To receive the word of Christ, to acknowledge it, and to believe it, are put all for one. Paul faith, that the Gentiles did apprehend the justice which is by faith, Rom. 9. 30. Again, that we receive the promise of the Spirit by faith, Gal. 3. 14.*

This apprehension stands in two things. The first, to know Christ as hee propounds himselfe in the Word and Sacraments. The second is, to apply him and his benefits unto our selves. This application is made by a supernatural act of the understanding, when we beleeve that Christ with his benefits is really ours. It may be objected, that faith is a certaine confidence, whereby we beleeve in Christ: and so it is described even in this text. *Answer.* 1. Faith and confidence properly are distinct gifts of God: and confidence is the effect or fruit of faith. For Paul faith, that we have entrance to God with confidence by faith, Eph. 3. 12. And reason declares as much, for a man cannot put his confidence in Christ, till he be assured that Christ with his benefits are his. Wee doe not rest on his goodness, of whose love we doubt. Secondly, I answer, that confidence being a most notable effect of faith, is often in Scripture put for faith, and faith is described by it (as it is in this place,) and yet for nature they are not one, but must be distinguished.

Furthermore, the grounds of apprehension must be considered. For speciall faith must have a speciall and infallible ground. The grounds are three. The first is this: In the Gospell God hath propounded general promises of remission of finnes, and life everlasting by Christ: and withall hee hath given a commandement to apply the said promises to our selves, 1 Job. 3. 23. *This is the commandement of God, that ye beleeve in the name of*

his Sonne Iesu Christ and wee cannot beleeve in Christ, till wee beleeve Christ to bee our Christ. Now then a general promise, with a commandement to apply the same to our selves, is in effect as much as a special promise. The second ground is this, Rom. 8. 16. *The Spirit of God testifieth together with our spirits, that we are the finnes of God.* In this testimony foure things must be observed. The first, that it is sufficient to certifie and assure us of our salvation. For if the testimony of two or three witnesses establish a truth among men, then much more the testimony of God. The second is, that this testimony may be certainly known; else it is no testimony unto us. The third is, that this testimony is found and perceived in the use of the Word, Prayer, Sacraments. The last is, that it is especially given and felt in the time of great danger and affliction. For when by reason of miserie and trouble, wee know not how to pray as wee ought, then the Spirit makes request for us with groanes that cannot be uttered, Rom. 8. 26. And in afflictions Paul faith, *The love of God is shed abroad in our hearts.* Now then, if God give to them that turne unto him a testimony that they are the children of God: they for their parts are by speciall faith to beleeve it. The ground is this: A speciall faith may be gathered, partly upon things generally revealed in the word of God, and partly upon sense, observation, and experience: the same things being revealed generally in the word, and particularly by experience. Upon this ground may we truly conclude the forgiveness of our sins, and the salvation of our soules on this manner: Hee which beleeve hath the forgiveness of his sins, but I beleeve in Christ (faith hee which beleeve) therefore my sins are forgiven me. The major or first part is expressed in the word; the minor or second part is found true by experience, and by the testimony of the conscience, which is a certaine testimony. For Paul faith, *This is my rejoicing the testimony of my conscience, 2 Cor. 1. 12.* And the conclusion is the conclusion of speciall faith. If this be not a good and sufficient ground, there is almost no speciall faith in the world.

Lastly, wee are to consider the degrees of Apprehension, and they are two: there is a *weake apprehension*, and there is a *strong apprehension*, as there is a *weake* and a *strong faith*. The *weake faith* and apprehension is, when we endeavour to apprehend. This endeavour is, when we bewaile our unbelieve, strive against our manifold doubtings, will to beleeve with an honest heart, desire to be reconciled to God, and constantly use the good meane to beleeve. For God accepts the will to beleeve for faith in itselfe, & the wil to repent for repentance. The reason hereof is plaine. Every supernatural act presupposeth a supernatural power or gift: and therefore the will to beleeve and repent, presupposeth the power and

and gift of faith, and repentance in the heart. It may be objected, that in the mindes of them that beleeve in this manner, doubtings of Gods mercie doe abound. *Answer.* Though doubtings abound never so, yet are they not of the nature of faith, but are contrarie to it. Secondly, wee must put difference between true apprehension and strong apprehension. If we truly apprehend, though not strongly, it is sufficient. The palme hand is able to receive a gift, though not so strongly as another. The man in the Gospell said, *Lord, I beleeve, helpe mine unbelieve, Mark. 9. 24* that is, help my faith, which by reason of the finallesse thereof, may rather bee called unbelieve than faith. This is the common faith of true beleevers. For in this world wee rather live by hungering and thirsting, than by full apprehending of Christ: and our comfort stands rather in this, that wee are known of God, than that we know God.

The highest degree of faith is a full persuasion of Gods mercie. Thus faith the Holy Ghost, that *Abraham was not weake through unbelieve, but strong in faith, Rom. 4. 20.* But wherein was his strength? In that he was fully persuaded, that God which had promised would also performe it. This measure of faith is not incident to all beleevers, but to the Prophets, Apostles, Martyrs, and such as have been long exercised in the schoole of Christ. And this appears by the order whereby wee attaine to this degree of faith. First, there must bee a knowledge of Christ, then follows a general persuasion of the possibilitie of pardon and mercie, whereby wee beleeve that our finnes are pardonable. An example whereof we have in the prodigall childe, Luk. 15. 18. After this the Holy Ghost worketh a will and desire to beleeve, and stirs up the heart to humble and serious invocation for pardon. After prayer instantly made, follows a settling and quieting of the conscience, according to the promise. *Mat. 7. 7. Knocke, it shall be opened, seeke, ye shall finde; aske, ye shall receive.* After all this follows an experience in manifold observations of the mercies of God; and love in Christ; and after experience follows a full persuasion. *Abraham* had not this full persuasion, till God had sundry times spoken to him. *David*, upon much triall of the mercie and favour of God, growes to resolution and faith, *Psal. 23. 6. Doubtlesse, his kindness and mercie shall follow me all the daies of my life.*

This distinction of the degrees of faith must be rather be observed, because the Papists suppose that wee teach, that everie faith is a full persuasion, and that everie one among us hath this persuasion. Which is otherwise. For certaintie we ascribe to all faith, but not fullnesse of certaintie. Neither doe we teach, that all men must have a full persuasion at the first.

The Use. If that bee the right faith, which apprehends and applies Christ unto us, then

is it a poore and miserable faith of the Papist, to be baptized, and withall to beleeve as the Church doth, when it is not known what the Church beleeves.

Of the same kinde is the faith of the multitude among us, whose faith is their good meaning, that is, their fidelitie and truth in their dealings.

Lastly, if that bee faith which truly apprehends Christ, there is little true faith in twelve last dayes. For though the merit of Christ be apprehended by faith, yet is not the efficacy of his death; and that appears by the bad and unreformed lives of them that professe the Gospell. Indeed, many say they have, and ever had a strong persuasion of Gods mercie: but in the most of them it is but a strong imagination: for their faith was conceived without the Word, Prayer, Sacraments: and it is severed from good life. We are then all of us carefully to seek for this true and lively faith: and the rather, because faith and repentance are possible to all that by grace doe will. Nay, they which will to beleeve and repent, have begun to beleeve and repent; God accepting the will for the deed, Luk. 11. 13. And having attained to a measure of true faith, we must goe on and seeke to justifie ourselves: but yet (as S. James teacheth, cap. 2.) justifie our faith by good works, and then shall our faith be a meane to justifie us in life and death.

The second point to be considered: concerning faith, is the manner how it justifieth. The Papists teach, that it justifieth, because it stirreth up good motions and good afflictions in the heart, whereby it prepareth and disposeth man, that hee may bee fit to receive his justification. Again, because it being an excellent vertue, meriteth that God should justifie. But this is false which they say. For if faith justifieth by disposing the heart, then there must bee a space of time between justification and justifying faith: but there is no space of time between them. For to suppose a man beleeves, he is presently justified. For everie beleever hath the promise of remission of finnes and life everlasting. Again, in the case of justification, Paul opposeth beleeving and doing, faith and works of the Law; faith therefore doth not justifie as a work, not as an excellent vertue, bringing forth many divine and gracious operations in us. Nay, the proper act of faith, which is *apprehension*, doth not justifie of it selfe; for it is imperfect, and isto be increased to the end of our dayes.

Faith therefore justifieth, because it is an instrument to apprehend and apply that which justifieth, namely, Christ and his obedience. As the Israelites hung of herie; serpents were cured, so are we saved, Job. 3. 20. the Israelites did nothing at all, but only look upon the brazen Serpent; so are we to do nothing for our justification and salvation, but

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Lastly, wee are to consider the degrees of Apprehension, and they are two: there is a weak apprehension, and there is a strong apprehension, as there is a weak and a strong faith. The weak faith and apprehension is, when wee endeavour to apprehend. This endeavour is, when wee bewaile our unbelieve, strive against our manifold doubtings, will to beleve with an honest heart, desire to be reconciled to God, and constantly use the good means to beleve. For God accepts the will to beleve for faith it selfe, & the will to repent for repentance. The reason hereof is plaine. Every supernatural act presupposeth a supernatural power or gift: and therefore the will to beleve and repent, presupposeth the power and

and gift of faith, and repentance in the heart. It may be objected, that in the mindes of them that beleve in this manner, doubtings of Gods mercie doe abound. *Answ.* Though doubtings abound never so, yet are they not of the nature of faith, but are contrarie to it. Secondly, wee must put difference between true apprehension and strong apprehension. If we truly apprehend, though not strongly, it is sufficient. The palse hand is able to receive a gift, though not so strongly as another. The man in the Gospell said, *Lord, I beleve, helpe mine unbelieve, Mark. 9. 24.* that is, help my faith, which by reason of the finalitie thereof, may rather bee called unbelieve than faith. This is the common faith of true believers. For in this world wee rather live by hungering and thirsting, than by full apprehending of Christ: and our comfort stands rather in this, that wee are known of God, than that we know God.

The highest degree of faith is a full persuasion of Gods mercie. Thus saith the Holy Ghost, that *Abraham was not weak through unbelieve, but strong in faith, Rom. 4. 20.* But wherein was his strength? In that he was fully persuaded, that God which had promised would also performe it. This measure of faith is not incident to all believers, but to the Prophets, Apostles, Martyrs, and such as have been long exercised in the schoole of Christ. And this appeares by the order whereby wee attaine to this degree of faith. First, there must be a knowledge of Christ, then follows a generall persuasion of the possibilitie of pardon and mercie, whereby wee beleve that our finnes are pardonable. An example whereof we have in the prodigall childe, *Luk. 15. 18.* After this the Holy Ghost worketh a will and desire to beleve, and stirs up the heart to humble and serious invocation for pardon. After prayer instantly made, follows a settling and quieting of the conscience, according to the promise *Mat. 7. 7. Knocke, it shall be opened; seek, ye shall finde; ake, ye shall receive.* After all this follows an experience in manifold observations of the mercies of God; and love in Christ; and after experience follows a full persuasion. *Abraham* had nothing full persuasion, till God had sundry times spoken to him. *David*, upon much trial of the mercie and favour of God, growes to resolution and faith, *Psal. 23. 6. Doubtlesse, kindelesse and mercie shall follow me all the daies of my life.*

This distinction of the degrees of faith must rather be observed, because the Papists suppose that wee teach, that every faith is a full persuasion, and that every one among us hath this persuasion. Which is otherwise. For certaintie we ascribe to all faith, but not fullnesse of certaintie. Neither doe we teach, that all men must have a full persuasion at the first.

The Use. If that bee the right faith, which apprehends and applies Christ unto us, then

is it a poore and miserable faith of the Papists, to be baptized, and withall to beleve as the Church doth, when it is not known what the Church beleves.

Of the same kinde is the faith of the multitude among us, whose faith is their good meaning, that is, their fidelitie and truth in their dealings.

Lastly, if that bee faith which truly apprehends Christ, there is little true faith in these last dayes: For though the merit of Christ be apprehended by faith, yet is not the efficacy of his death; and that appeares by the bad and unformed lives of them that professe the Gospell. Indeed, many say they have, and ever had a strong persuasion of Gods mercie: but in the most of them it is but a strong imagination: for their faith was conceived without the Word, Prayer, Sacraments: and it is severed from good life. We are then all of us carefully to seek for this true and lively faith: and the rather, because faith and repentance are possible to all that by grace doe will. Nay, they which will to beleve and repent, have begun to beleve and repent: God accepting the will for the deed, *Luk. 11. 13.* And having attained to a measure of true faith, we must goe on and seeke to justifie our selves: but yet (as *S. James* teacheth, *cap. 2.*) justifie our faith by good works, and then shall our faith be a means to justifie us in life and death.

The second point to be considered concerning faith, is the manner how it justifieth. The Papists teach, that it justifieth, because it stirreth up good motions and good affections in the heart, whereby it prepareth and disposeth man, that hee may bee fit to receive his justification. Again, because it being an excellent vertue, meriteth that God should justifie. But this is false which they say. For if faith justifieth by disposing the heart, then there must bee a space of time between justification and justifying faith: but there is no space of time between them. For to suppose as a man believes, he is presently justified. For every believer hath the promise of remission of finnes and life everlasting. Again, in the case of justification, *Paul* opposeth beleiving and doing, faith and works of the Law: saith therefore doth not justifie as a work, *not as an excellent vertue, bringing forth many divine and gracious operations in us.* Nay, the proper action of faith, which is apprehension, doth not justifie of it selfe; for it is imperfect, and is to be increased to the end of our dayes.

Faith therefore justifieth, because it is an instrument to apprehend; and apply that which justifieth, namely, Christ and his obediencie. As the Israelites stung of fiery serpents were cured, so are we saved, *1 Job. 3. 16.* the Israelites did nothing at all, but only look upon the brazen Serpent; so are we to do nothing for our justification and salvation, but

to fix the eye of our faith on Christ. The bankrupt paises his debt by accepting the payment made by the surety. It is the propertie of true religion to depresse nature, and to exalt grace: and this is done when wee make God the only worker of our salvation, & make our selves to bee no more but receivers of the mercie and grace of God by faith, and receive not by nature, but by grace, reaching out the beggers hand, namely, our faith in Christ, to receive the gift or almes of mercie.

The last point is, that faith alone justifies. For here *Paul* faith, that we are justified by faith, without the works of the Law: and that is as much as if he had said, by faith alone. Some Papists to help themselves translate the words of *Paul* thus, *Knowing that a man is not justified by the works of the Law, (his works) if not by faith, that is, except faith goe withall: then if faith be joynt with works, (say they) works justify.* I answer, that this manner of translation corrupteth the Text. For *his works* must here be translated; but, as appears by the words following, *We have beleevd in Christ, that we might be justified by faith in Christ without the works of the Law:* We cannot doe more in the curing of our spiritual diseases, than in the curing the diseases of our bodie: of which *Christ* faith, *Only beleve, Mark. 5. 36.* When *Abraham* abounded both in faith and works, *Rom. 4.* it is said, that he was justified by faith without works.

This Doctrine is of great use. First, wee learne hence, that a man is justified by the meere mercie of God; and that there is excluded from justification, all merit of congruities, all meritorious works of preparation wrought by us, all co-operation of mans will with Gods grace, in the effecting of our justification.

Secondly, we learne that a man is justified by the meere merit of Christ, that is, by the meritorious obedience which he wrought in himselfe, & not by any thing wrought by him in us. Here then our merits, & satisfactions, & all inward justice is excluded from the justification of a sinner. To this end *Paul* faith, that we are justified freely by the redemption that is in Christ, *Rom. 3. 24.* that we are made the justice of God in him (and not in us), *2 Cor. 5. 21.* that he gave himselfe to deliver us, *Gal. 1. 4.* that he had purged our sins by himselfe, *Heb. 1. 1.* and not by any thing in us. Hence it appears, that the Papists erre and are deceived, when they teach that Christ did merit, that we might merit & satisfie for our selves: for then we should not be justified by our faith alone.

Thirdly, hence we learne, that a sinner is justified by meere faith, that is, that nothing withoute concurre as a cause of our justification, but faith; & that nothing apprehends Christs obedience for our justification, but faith. This will more easily appear, if wee compare faith, hope, and love. Faith is like an hand, that opens it selfe to receive a gift,

and so is neither love, nor hope. Love is also an hand, but yet an hand that gives our, communicates & distributes. For as faith receives Christ into our hearts, so love opens the heart, & pours out praise & thanks to God, and all manner of goodnes to men. Hope is no hand, but an eye that wisely looketh & watcheth for the good things which faith beleeveth. Therefore it is the only propertie of faith, to claime and lay hold of Christ and his benefits.

It is objected, That true faith is never alone. I answer thus: Faith is never alone in the person justified, nor in godly conversation: but is joynted with all other vertues. Yet in the act and office of justification it is alone. The eye in the bodie is not alone, being joynted with all other parts, hand, foot & neverthelesse, the eye in seeing is alone. For no part of the bodie seeth, but the eye.

Secondly, it may be objected, that being justified by faith alone, we are saved by faith alone, and so may live as we list. I answer: Faith must be considered as an instrument, or as a way. If it be considered as an instrument to apprehend Christ to our salvation, wee are only saved by faith on this manner. Yet if faith be considered as a way, we are not only saved by faith. For all other vertues & works are the way to life, as well as faith, though they be not causes of salvation.

Thirdly, it is objected, That not only faith, but also the Sacraments serve to apply Christ. I answer: They are said to apply, in that they serve to confirme faith, whose office is to apply. And here let us take notice of the error of the Papists, who teach, that our satisfactions serve to apply the satisfaction of Christ: and the sacrifice of the Masse, to apply the sacrifice of Christ upon the crosse: whereas nothing indeed applies but faith.

In the sixth place wee are to consider the kinds of justification. The Papists make two: one, when a man of an evil man is made a good man: the second, when a good man is made better: and this, they say, is by works. But it is false which they teach. For the Jewes which were borne an holy and peculiar people to God, by means of the covenant were justified (as *Paul* here faith) by faith, without works. Again, he faith, that the verie end of our beleeving is, that we may be justified by faith, without works. Therefore there is one only justification, and no more, and that by faith without works.

The seventh point is the ground of this doctrine of justification by faith without works. And it is laid downe in the end of the 16. vers. *No flesh shall bee justified by the works of the Law.* And this ground is taken, as I suppose, from *Psal. 143. v. 3.* It may be alledged, that *David* faith thus, *No flesh shall bee justified in his fight,* and that the other words, *by the works of the Law* are not expresse. I answer, that the Apostles, and Christ in citing places of the old Testament, apply them, and ex-

ound

ound them, and hereupon sometime adde words without adding to the sense. *Moses* faith, *Him shall thou serve, Deut. 6. 16.* Christ alledging the same words, faith, *Him only shalt thou serve, Matth. 4. 10.* *David* faith, *Sacrifice and burnt offering thou wouldest not, but mine ears hast thou pierced, Psal. 40. 7.* the author to the Hebrewes citing this text faith, *Sacrifice and burnt offering thou wouldest not, but a bodie hast thou furnished mee, Heb. 10. 5.* And thus the piercing of the ears is explained. For indeed it signifies to be made obedient: and to send was a body given to Christ, that he might obey his Fathers will.

The eighth and last point is the practice of them that are justified, and that is to beleve, or put their trust in Christ. *Trust in the Lord* (saith the Prophet) *and ye shall be assured, 2 Chron. 20. 20.* And *Salomon* faith, *Rel your care on the Lord, Prov. 16. 2.* By means of this faith the heart of the righteous is fixed and stablished, *Psal. 112. 7. 8.* For the better practice of this duty, two rules must be remembered. The one is, that faith and the practice thereof must reigne in the heart, and have all at command. We must not goe by sense, feeling, reason, but we must shut our eyes, and let faith keepe our hearts close to the promise of God. Nay, faith must over-rule nature, and command nature, and the strongest affections thereof. Thus *Abraham* beleved against hope, and by faith was content to offer his natural and only begotten sonne, *Heb. 11.* If faith overrule nature, then much more must it have all the lusts and corruptions of nature at command. The second rule is, that when wee know not what to doe, by reason of the greatnesse of our distresse, we must then fix our hearts on Christ without separation. He that climes up a ladder or some steepe place, the higher hee goes, the faster he holds, *2 Chron. 20. 12. Job 23. 12.* Hence is true comfort, *Psal. 17. 13.*

17. And if while we seek to be made righteous by Christ, wee our selves are found sinners, is Christ the minister of sinne? *God forbid.*

For the better understanding of the latter part of this chapter, it must be observed, that *Paul* directs his speech not only to *Peter*, but also to the Jewes that stood by, being maintainers of justification by the law.

Some thinke, that in this verie *Paul* makes an objection in the person of the false Apostles, out this manner: If wee be justified by Christ alone, without the observation of the law, then there is no difference betweene us Jewes and the Gentiles, but wee are as deepe sinners as they: and if this be so, then Christ is the minister of sinne. And then say they, to this *Paul* answers, *God forbid.* But I somewhat doubt, whether this be the sense of the words, because *Paul* doth not make a direct confutation of this objection in the words following.

Therefore I rather suppose, that *Paul* continues his former speech, even to the end of the chapter: and that in these words hee

saith a third reason, to disswade *Peter* from halting betweene the Jewes and Gentiles. And the reason will the better appear, if we search the meaning of the words. *While we be justified by Christ,* that is, by faith in Christ, without the workes of the law. *Wee are found sinners,* that is, found in our sinnes, not fully justified, but are further to be justified by the workes of the law. *Is Christ the minister of sinne?* that is, doth it not hence follow, that Christ ministered unto us occasion of sinne, in that he hath caused us to renounce the justice of the law? *God forbid.* that is, ye doe all hold it with me as a blasphemie, that Christ should be the minister of sinne.

The argument then is framed thus: If being justified by Christ, we remaine sinners, and are further to be justified by the law, then Christ is the minister of sinne: but Christ is no minister of sinne: therefore they which are justified, need no further to be justified by the law.

The use. First we learne hence, that it is blasphemie to make Christ the minister of sinne, who is the minister of righteousness, yea justice it selfe, *Isa. 53. 11. Dan. 9. 25.* *Hee brings everlasting righteousness, John 1. 11.* is the Lamb of God that takes away the sinnes of the world. Of this all the Prophets give testimony, *Ab. 10. 43.* Therefore *Achilles* is no better than devils, that reckon him among the false Prophets of the world. And many of them that profess Christ are greatly to be blamed, that make Christ the greatest sinner in the world: because Christ died for them: therefore they presume of mercie, and take libertie to live as they list.

Again, *Paul* here teacheth, that they which are justified by Christ, are perfectly justified, and need not further to be justified by any thing out of Christ, as by the workes of the law. It may be objected, that they which are justified feele themselves to bee sinners, *Rom. 7. 14.* *Answe.* The corruption of original sinne is in them that are justified: yet it is not imputed to them by God, and w^{ch} all have received his deadly wound by the death of Christ. Therefore they which are justified, are not required sinners before God. Again, it may be objected, that they which are justified, must confesse themselves to bee sinners to the very death. *Ans.* Confession of sinne is not a cause, but a way for the obtaining of pardon. *God. 18. 14. 1 John 1. 9.* The uncovering of our sinnes is the way to cover them before God. The sinnes therefore of men justified, upon their humble and serious confession, are not sinnes imputed, but covered.

Upon this doctrine it follows, that there is not a second justification by workes, as the Papists teach. For hee that is justified by Christ, is fully justified, and needs not further to be justified by any thing out of Christ, as by the law. Again, the same person teach, that our sinnes are done away by the death of Christ.

Christ, and we justified in our Baptisme: and that if we fall and sinne after Baptisme, we must doe workes of penance, that we may satisfie Gods justice, and be further justified by our workes and sufferings. But then, by their leaves, after we are justified by Christ, we are found sinners, and we are further to be justified by our owne workes. Now this is the point which *Paul* here confuteeth.

Againe, by this doctrine we learne, that Christ alone is by himselfe sufficient for our justification. In him (saith *Paul*) are we complete, *Col. 2. 14*. He is a well of grace and life never dried up, *Iohn 4. 14*. Thirdly, we must content our selves with him alone, and with his obedience for our justification, despising (in respect of kin) all merits and satisfaction done by man.

Lastly, here we see what must be the care of men in this world, namely, to seek to be justified by the faith of Christ. It was *Pauls* principal desire to be found in Christ, having not his owne righteousness, but the righteousness which is by the faith of Christ, *Phil. 3. 10*. The like desire should be in us all.

18. For if I build againe the things which I have destroyed, I make my selfe a transgressor. By things destroyed, *Paul* meane the workes or the justice of the law, as appears by the next verse following, where rendering a reason of this he saith, by the law I am dead to the law.

These words depend on the former thus: *Paul* had said before, that Christ was not a minister of sinne unto us: and here he proves it thus. He that builds the justice of the law which he hath destroyed, is a minister of sin, or makes himselfe a sinner: but the Jewes, and *Peter* by his example, build the justice of the law which they have destroyed, and so doth not Christ: therefore the Jewes and *Peter* make themselves sinners, and Christ doth not make us sinners.

Here let us observe the modestie and meeknesse of *Paul*. The things which he speaks, concerne *Peter*, and the Jewes: yet lest he offend them, he applies them to himselfe. This care not to offend was in Christ, who was rather willing to depart from his right, than to offend, *Matthew 17. 27*. And *Paul* bids us please all men in that which is good.

Here againe it is *Pauls* doctrine, that wee make our selves offenders when we build that which we have lawfully destroyed. Thus Teachers are great offenders, when good doctrine is joynt with bad conversation. For good doctrine destroys the kingdome of darknesse, and bad conversation builds it up againe. Thus rulers are great offenders, when good counsell and bad example goe together. For good counsell beats downe wickednes, and bad example sets it up againe. Thus believers in Christ are great offenders, when reformed religion and unreformed life are joynted together, as often they are. For then unreformed life builds the kingdome of

sinne, which Christ hath destroyed.

Further, we are here taught to be constant in that which is good, *Thi. 1. 9*, and to hold fast the Gospell which we professe. Wee have put under foot the Popish religion for this many yeares: our duty is to be constant therein, and no way to build either in word or deed that which we have to the uttermost of our power destroyed.

19. For I through the law am dead to the law, that I may live unto God.

In these words *Paul* sets downe a second reason, to prove Christ to be no minister of sinne, in abolishing the justice of the law. And the reason is framed thus: We Jewes, justified by Christ, are dead to the law, not to live as we list, but to live to the honour of God. Therefore Christ in taking away the justice of the law, is not the minister of sinne.

Here three points are propounded: the first is, that the person justified is dead to the law: the second, that he is dead to the law by the law: the third, that he is dead that he may live unto God.

For the better understanding of the first point, we must search what is meant by dying to the law. Here the law is compared to an hard and cruell master, and wee to slaves or bondmen, who so long as they are alive, they are under the dominion, and at the command of their masters: yet when they are dead, they are free from that bondage, and their masters have no more to doe with them. Here then, to be dead to the law is to be free from the dominion of the law. And wee are free in fourer respects. First, in respect of the accusing and damnable sentence of the law, *Rom. 8. 1*. Secondly, in respect of the power of the law, whereby as an occasion it provoketh and stirreth up the corruption of the heart in the unregenerate, *Rom. 7. 8*. Thirdly, in respect of the rigour of the law, whereby it exacteth most perfect obedience for our justification. Thus *Paul* here saith, that hee is dead to the law. Lastly, in respect of the obligation of the conscience, to the observation of Ceremonies, *Col. 2. 20*. Thus are all persons justified, by the faith of Christ, free from the law.

Hence we learne, that the Papists erre, and are deceived, when they teach, that the law and the Gospell are one for substance of doctrine. For then they which are justified by Christ, should not only be dead to the law, but also to the Gospell. Now the Scripture saith not, that persons justified are dead to the Gospell.

They erre againe, in that they teach, that persons justified by the merit of the death of Christ, are further to be justified by the workes of the law. For he that is justified by Christ, is dead to the law: but if we be justified by workes, then are we by Christ made alive to the law.

Thirdly, here we see how long the dominion of the law continueth, and when it endeth. The

The law reignes over all men without exception, till they be justified. When they once begin to believe in Christ, and to amend their lives, then the dominion of the law ceaseth, and they then are no more under the law, but under grace. Here all such persons as live in the security and hardnesse of their hearts, are to be admonished to repent of their finnes, and to beginne to turne unto God. For they must know, that they live under a most hard and cruell master, that will doe nothing: but accuse, terrifie, and condemne them, and cause them to runne headlong to utter desperation. And if they die being under the law, they must looke for nothing but death and destruction without mercie. For the law is merciesse. This consideration serveth notably to awake them that are dead in their finnes. Againe, all such as with true and honest hearts have begunne to repent and believe, let them be of good comfort. For they are not under the dominion of the law, but they are dead to the law, and under grace, having a Lord, who is also their mercifull Saviour, who will give them protection against the terrors of the law, and spare them as a father spares his child that serves him, and not breake them though they be as weak and bruised reeds, and as smoking flax.

The second point is, touching the meanes of our death to the law, and that is the Law. Here come by the law, understand the law of faith, that is the Gospell, *Rom. 3. 27*. And they make this to be the meaning of the words, by the law of Christ: that is, by the Gospell, I am dead to the law of Moses. But this sense, though it be a truth, yet will it not stand in this place. For it is the question, whether by the Gospell we be freed from the law? Now *Paul*, a learned disputer, would not bring the question to prove it selfe. Therefore, I take the true meaning of the words to be this: By the Law of Moses, I am dead to the law of Moses. It may be demanded, how this can be, considering the law is the cause of no good thing in us? For it is the ministry of death and condemnation: *2 Cor. 3. 7. 8. 9*. Againe, that which the law cannot reveale, it cannot worke: but the law neither can, nor doth reveale faith in Christ, the death to the law, nor repentance, &c. therefore the law is no cause to worke them. It may peradventure be said, that the law workes repentance, and sorrow for sinne. I answer, there is a double Repentance. One *Legal*, the other *Evangelicall*. *Legal* is when men have a sight of their finnes, and withal are grieved for the punishment thereof. This repentance is wrought by the ministry of the law: it was in *Indus*: and it is no grace of God, but of it selfe it is the way to hell. *Evangelicall* Repentance is, when being turned by grace, we turne our selves to God. This repentance is a gift of grace, and is not wrought by the law, but by the ministry of the Gospell. Againe, there is a *Legal* sorrow, which is a sorrow for sinne, in

respect of the punishment: this is no grace, and it is wrought by the law. *Evangelicall* sorrow is sorrow for sinne, because it is sinne. This indeed is a grace of God: but it is not wrought by the law, but by the preaching of mercy and reconciliation: and it followes us up upon the apprehension of Gods mercy by faith. The law then being the cause of no good thing in us, it may be demanded (I say) how we should be dead to the law, by the law? Answer. Though the law be not a cause of this death to the law, and so to sinne: yet it is an occasion thereof. For it accuseth, & terrifieth, and condemneth us: and thereby it occasioneth, or urgeth us to flie unto Christ, who is the cause that we die unto the law. As the needle goes before, & draws in the thread, which follows the cloth; so the law goes before, and makes a way, that grace may follow after, and take place in the heart. Thus must this place be understood, and all other places that speake of the law in this manner: as *Rom. 7. 8. &c.*

The third point is, touching the end of our death to the law: and that is, that we may live to God. It may be demanded, what life this is, whereby we live to God? Answer. There is a natural, and a spiritual life. Natural life is that, which we receive from *Adam* by generation: and it is the function of natural faculties, in living, moving, use of senses, and reason. Spiritual life, is that which wee receive from Christ by regeneration: and it is the action, motion, or operation of the spirit in us. This life is called by *Paul*, the life of God, *Eph. 4. 18*. And this is the life which he speaks of in this place. And it is described by many things. First, by the end, and use of it. For it serves to make us to live to God, that is, to the honour and glorie of God. And we live to God by living wisely, godly, justly, *Ti. 2. 12*. Wisely, in respect of our selves: godly, in respect of God: justly, in respect of men.

That we may live wisely, we must observe two rules. The first: we must labour with diligence, and with all speed, that we may be worthy to stand before the Sonne of man at his coming. And therefore we must labour to be in Christ, having true faith and good conscience, *Eph. 5. 15. Luk. 21. 36*. Consider also the example of *Paul*, *1 Cor. 15. 32*. It is true wisdom to be wise for our selves, and for everlasting happiness: and it was the folly of the foolish virgins, that they did not furnish themselves with the oyle of grace in time convenient. The second rule: we must in this world come as neare heaven and the happiness of life everlasting, as may be, *Phil. 3. 14*. And for this cause we must joyne our selves to the assembly where the word is preached, prayer made, and Sacraments administered: for there is the gate of heaven. Consider the practice of *Moses*, *Heb. 11. 25. 26*, and that of *David*, *Psal. 84. 10*. Againe, being absent from heaven both in bodie and soule, yet we must have our conversation there, by the cogitation of

of our mindes, and by the affections of our hearts, *Phil. 3. 21.*

That we may live goddily, *seven rules* must be remembered. The first: we must bring our selves into the presence of the invisible God: yea, we must let our thoughts, wils, affections, and all we doe in this light and presence: and we must evermore remember whatsoever we do, that we have to deale with God himselfe. In this regard *Enoch* is said to *walk with God*, *Gen. 5. 24. Abraham and Isaac before God*, *Gen. 17. 1. and 48. 15. and David*, *Psal. 138. 6. 9. and 139. 6. and Cornelius*, *Act. 10. 33. and Paul*, *2 Cor. 7. 12.*

The second: we must take knowledge of the will of God in all things, whether it be revealed in the word, or by any event. It is not enough to know Gods will, but when time and place serves, we must acknowledge it, *Rom. 12. 2. Col. 1. 10.*

The third: we must bring our selves in subjection to the knowne will of God, and captivate all our senses unto it: and suffer God to set up his kingdom in us, *Rom. 12. 1.*

The fourth: when we have offended God, we must instantly humble our selves before him, justifie, confessing our offences, and making instant deprecation for mercy. Thus did *Ezra*, *chap. 9. and Daniel*, *chap. 9. and David*, *Psal. 32. 3.*

The fifth: in all our miseries and adversities we must be silent in our hearts, by quieting our wils in the good will of God, *Psalms 4. 4. Examine your selves, and be still*, *Psal. 37. 7. Be silent to Iehova. Consider the example of Aaron*, *Levit. 10. 3. of David*, *Psal. 39. 9. of the Jewes*, *Act. 17. 18.*

The sixth: in all things we doe or suffer, we must depend on the goodnesse, providence, and mercy of God, for the successe of our labours, and for ease or deliverance out of miserie. This is to *love by faith*: and as *Peter* saith, *1 Pet. 2. 17. 18. Sanctifie God in our hearts.*

The last: In all things we must give praise and thanks to God: and that for our miseries and afflictions, *Iob. 1. 22.* for in them God mingles his justice with mercy, whereas he might utterly condemne us.

That we may live justly in respect of men, *two rules* must be observed. The first: we must make God in Christ, our treasure and our portion, and his favour and blessing our riches. Then shall not the vile finnes of avarice and ambition beare sway in us: and then shall wee learne with *Paul* to be content in any estate, *Phil. 4. 11.* because howsoever the world goe, wee have our portion and treasure. Therefore, we must love God in loving of man: and serve him in doing service to men by the offices and duties of our callings. They which labour in their callings for this end to get riches, honours, and to set up themselves in this world, prophane their callings, and practice injustice. For not selfe-love, but love to God, in duties of love to men, must beare sway in

all our actions.

Thus we see what it is to live to God. Now we are all to be exhorted, to order ourselves in this manner. For first of all, we are Gods: and therefore we must glorifie God both in our bodies and soules, *1 Cor. 6. 20.* Secondly, the end of our justification and redemption is, that we may live to God. And it is great wickednesse to pervert the order of God, by living to our selves and the lusts of our hearts. Thirdly, there be three degrees of life: one is in this life, a spirituall and a renewed life: the second in death: when the body goes to the earth, and the soule to heaven: the third in the last judgement, when body and soule reunited, enter unto the presence of God. Therefore that we may be saved, we must live unto God in this life: for we can never come to the second degree of life, but by the first. And we must not imagine, that we can step immediately out of a leud and wicked life, into everlasting happinesse in heaven. Lastly, the grace of God in the ministerie of the Gospel hath appeared, and long taught us, and called upon us, to live unto God. Therefore unless we be ashamed and confounded for our finnes, and beginne with all speed to live unto God, it will bee worke with us, than with Sodom and Gomorrah, and many other nations.

20. I am crucified with Christ: Thus I live, yet not I any more, but Christ lives in me. And in that I now live in the flesh, I live by the faith of the Sonne of God, who hath loved me, and given himselfe for me.

Whereas *Paul* said before, *I am dead to the law*, here he declares the reason of it, when he saith, *I am crucified with Christ*. Again, here *Paul* sets downe the true preparation to spirituall life. For God first kills, and then he makes alive. And the measure of spirituall life is according to the decay of originall sinne. This preparation stands in two things: the first is, fellowship with Christ in his crosse and passion, in these words, *I am crucified with Christ*. The second is Abnegation, or Annihilation (as some call it) in these words, *Not I any more: I am crucified with Christ*.

For the better understanding of these words, we must observe, first, that *Paul* speaks not this of himselfe particularly, but he speaks in the person of the Christian Jewes, before whom he now reasoneth with *Peter*: nay in the person of all believers. For all that believe are buried into his death, *Rom. 6. 4.* Secondly, it must be observed, that *Paul* speaks this of himselfe not as he is man consisting of bodie and soule, but as he is a sinner carrying about him the body of sinne, *Rom. 6. 6.* Further, it may be demanded, upon what ground hee should say, *I am crucified with Christ*? Answer, There be two reasons of this speech. One is, that Christ upon the crosse stood not as a private person, but as a publike person, in the roome, place, and stead of all the Elect: and therefore when he was crucified, all believers were

were crucified in him: as in the Paragone, when the Burgeisse gives his voice, the whole corporation it said to consent by him, and in him. The second reason is this: the conversion of a sinner, there is a real donatio of Christ and all his benefites unto us: and there is a real union, whereby every beleever is made one with Christ. And by vertue of this union, the crosse and passion of Christ is as verily made ours, as if we had beene crucified in our owne persons. Hereupon *Paul* saith in the time present, *I am crucified with Christ*. There are like phrases in *Paul*, *We are dead with Christ: we are risen with him: we sit with him in heavenly places*, *Eph. 2. 6. Col. 3. 1.* and they are in the same manner to be expounded. Moreover, the benefites that arise of this communion with Christ in his passion are two. One is, justification from all our finnes, *Rom. 6. 7.* The second is Mortification of sinne by the vertue of the death of Christ, after wee are ingrafted into him. Thus much of the meaning.

The use. Superstitious persons take occasion by the passion of Christ, to stirre up themselves to sorrow, compassion, and teares, by considering the pitifull handling of Christ, the sorrow that pierced the heart of the virgin *Mary*, and the cruelty of the Jewes. But this is a humane use, that may be made of every historie.

The right use is this: We are in minde and meditation to consider Christ crucified: and first, we are to believe, that he was crucified for us. This being done, we must goe yet further, and as it were spread our selves on the crosse of Christ, beleaving and withall beholding our selves crucified with him. Thou wilt say, this is a hard matter, I cannot doe it. I say againe, that this is the right practice of faith: strive therefore to be settled in this, that the bodie of thy sinne is crucified with Christ. Pray instantly by asking, seeking, knocking, that thou mayest thus believe. This faith and perswasion is of endlesse use. First, it is the foundation of thy comfort. If thou beleve thy selfe to be crucified with Christ, thou shalt see thy selfe freed from the dominion of the law and sinne, from hell, death, and condemnation: and to thy great comfort shalt see thy selfe to triumph over all thy spirituall enemies. For thus Christ doth, *Col. 2. 14.* and thou dost the same, if thou be settled in this, that thou art crucified with him. Secondly, upon this perswasion, thou shalt feelee the vertue of the death of Christ to kill sinne in thee, and to raise thy dead soule to spirituall life. When the Shunamites child was dead, *Elisba* went and lay upon him, applying face to face, hand to hand, and foot to foot: and then his flesh waxed warme, and revived, *1 King. 4. 34.* even so apply thy selfe to Christ crucified, hand to hand, foot to foot, heart to heart: and thou shalt feelee in thy selfe a death of sinne, and the heat of spirituall life to warme and inflame thy dead heart. Thirdly, if thou beleve thy

selfe to be crucified with Christ, thou shalt feelee the length, the breadth, the height, the depth of the love of God in Christ. For thy finnes are the sword and the speares that crucified Christ: and yet thou hast all the benefit of his passion. Lastly, if thou canst beleve that thou art crucified with Christ, thou shalt further be assured, that he is a paragon with thee in all thy miseries and afflictions, so ease thee, and to make thee to beare them, *1 Peter. 4. 23. Col. 1. 12.*

The duties hence to be learned, are these. First, if thou be crucified with Christ, then must thou apply thy heart to crucifie the body of corruption in thee, by prayer, fasting, by avoiding the occasions, by abstaining from the practice of sinne, and by all good means. Behold a man hanged upon a gibbet. Thou seest he hath satisfied the law: and there is no further judiciall proceeding against him: and withall thou seest how kee carefull from his thirst, murders, blasphemies: even so, if thou canst behold thy selfe spread upon the crosse of Christ, and crucified with him, there will be in thee a new mind and disposition, and thou wilt cease from thine old offences. Again, being crucified with Christ, thou must be conformable to Christ in thy sufferings. He suffered in love: and the more his passion increased, the more he shewed his love: even so in thine afflictions and sufferings, thy love to God and man must be increased, though man be the cause of thine afflictions. Secondly, Christ suffered in obedience: *no: my will, but thy will be done*: even so, in all thy sufferings, thou must resigne thy selfe to God, and quiet thy selfe in his will. Thirdly, Christ suffered in all humility, humbling himselfe to the death of the crosse: even so we, in, and upon our afflictions, are to humble our selves under the mighty hand of God, confessing our finnes, and intreating for pardon. Fourthly, he suffered in faith, as man, depending on his Fathers goodnesse, even in the midst of his passion: even so are we to doe. Fifthly, he went on constantly in his sufferings to the very death: I even so are we to suffer in the resisting of sin, even unto the shedding of our blood. Lastly, the principall care of Christ was, to see the fruit of his sufferings: so wile we are distressed, our care must rather be to see the fruit of our distresse, than to seeke deliverance. Therefore conformity with Christ in his passion, is an insaluble worke and token of the childe of God, and a signe that we are crucified with Christ.

Again, here we are to take notice of the false faith of many men. They can be content to beleve that Christ was crucified for them: but there they make a pause: for they doe not beleve that they are crucified with Christ: their faith therefore is but a false faith: and their profession is according. For they have the forme of godlinesse, without the power thereof. They thinke, that they beleeve the Articles of faith aright: but they are deceived.

ved. For to beleeve in Christ crucified, is not only to beleeve that he was crucified, but also to beleeve that *I am crucified with him*. And this is to know Christ crucified.

Lately, here we are to consider the abomination of the church of Rome. For it most abuseth that, which is the greatest treasure in the world, namely, *Christ crucified*. For they make a very idol of him, in that they worship him, in, at, and before painted and carved crucifixes. For there is no such Christ in heaven or in earth, that will be present when we pray, and heare us at crucifixes. Again, they give *Latria*, *divine honour*, to deviled and framed crucifixes: and thus they rob Christ of his honour.

Thus much of our communion with Christ in his passion: now follows the second part of preparation namely, *Abnegation*; *I live yet not I any more*: that is, I live a spiritual life, yet not I as a naturall man. For in that regard, I carrie my selfe as a man crucified, or as the manner of a dead man, suffering nothing that is in me by nature, to reigne in me, that Christ alone may live and reigne in me. Here is a notable duty to be learned: we being crucified with Christ, must carry our selves as men crucified, and that in three respects. First, in respect of corruption of sinfull nature. For in regard of our finnes, wee are to esteeme our selves unworthy of meat, drinke, sleepe, breathing: yea we are to esteeme our selves to be as vile as any of the creatures upon earth: and we are to denie ungodly nestle, and worldly lulls, not suffering any of them to reigne over us. Secondly, wee must carrie our selves as dead men, in respect of the good things that belong to nature, as honours, riches, pleasures, friends: all which in respect of preparation of minde, we must daily forsake for Christs sake, not suffering any of them to take place in our hearts. Lastly, we must beas dead men in respect of our owne reason and will, and we must tread them under foot, making Gods wil, our wisdom and wil; and giving it Lordship and dominion over us, our owne wils in the meane season lying dead in us. Thus are we to carrie our selves as dead men: and we are to be careful of it: that God may have pleasure in us, *we must forget our owne people, and our fathers house*, *Psalm. 45. 10*. That we may buy the people, we must sell all we have, our wils, our affections, and the dearest things in the world. Hee that would live when he is dead, must die while he is alive: and we must now lay out our selves as dead persons. Corruption of nature, reason, and will, must be dead in us, that Christ alone may live and reigne in us.

The third point concerning spiritual life is, touching the Originall and well-spring thereof, in these words, *That Christ may reigne in me*. For the better conceiving whereof, three points are to be observed. The first, that Christ is not only the Author, with the Father and the holy Ghost, but also the Root of life,

having life in himselfe that hee may convey it to all that beleeve in him: *Hee is the true vine, and we are the branches*, *Ioh. 15. 1*. hee is an appointed head to his Church, *Eph. 1. 22*. hee is the prince of life, *Act. 3. 15*. hee is a quickning spirit, *1 Cor. 15. 45*. And in this regard is hee said to live in us, namely, as a root in the branch, or as the head in the members. The second point is, that there must be an union with Christ, before we can receive life from him, and he live in us, *If ye abide in me, and I in you, ye shall bring forth much fruit*, *Ioh. 15. 4*. We must be grafted with him, before we can be comfortable to his death and resurrection, *Rom. 6. 9*. And againe we must be taken out of the wild olive, and set in the true olive.

Thus much *Paul* signifieth, when hee saith, *Christ lives in me*. Of this conjunction, two things must be noted. The first, that it is a substantiall union; in that the person of him that beleeveh, is united to the person of Christ. For we must *eat the flesh of Christ, and drinke his blood*, before we can have life abiding in us, *Ioh. 6. 35*. and our bodies are members of Christ, *1 Cor. 6. 15*. Again, this Union is spiritual, because it is made by the bond of one spirit, *1 Cor. 12. 13*. *By one spirit we are baptized into one body*. And no man is to marvel, that we on earth should be joined to Christ in heaven. By civill contract man and wife are one flesh, though distant many miles asunder: why then may not we be joynted to Christ by vertue of the covenant of grace? considering no distance of place can hinder the being of the spirit of Christ in us. The third point is, that after this union with Christ, he must further communicate himselfe unto us, before we can live by him, and he in us. To this purpose Saint *Iohn* saith, that *God hath given us life: that this life is in the Sonne: that he which hath the Sonne hath life*, *1 Ioh. 5. 12*. For the conceiving of this truth, two questions may be demanded. One, in what order Christ gives himselfe unto us? *Ans.* Christ first of all gives his flesh and blood, that is, himselfe: and then secondly, his gifts, namely the efficacie and merite of his death. The institution of the Lords Supper sheweth plainly, that wee are not partakers of the benedictions of Christ, unless first of all Christ himselfe be given unto us. The second question is, how Christ can be said to live in us? *Ans.* He is not in us in respect of locall presence, but by the supernaturall and speciall operation of the spirit, *1 Cor. 6. 17*. The operation of the spirit is threefold. The first is, when God imputes the righteousness of Christ to them that beleeve, and withall gives the gift of eternall life, and the earnest of this right, namely, the first fruits of the spirit. Herupon justification is called *the Iustificacion of life*, *Rom. 5*. The second is, Vivification by the vertue of the resurrection of Christ, *Philip. 3. 10*. And this vertue is the power of the God-head of Christ, or the power of the spirit, raising us to newnesse of life, as it raised Christ from

Rom. 11. 24.

1 Iohn 3. 7.

from the death of sinne. And by this power Christ is said to live in them that beleeve. The third is, the resurrection of the dead body to everlasting glory, in the day of judgement, *Rom. 8. 11*.

Thus then the meaning of the words is evident: that Christ as a root, or head, lives in them that are united to him, and that by the operation of his Spirit, causing them to die unto their finnes, and to live unto God. And againe, it must be remembered, that *Paul* speaketh this not privately of himselfe, but generally in the name of all beleevers. For hee saith, *1 Cor. 13. 5*. *Know ye that Christ is in you, except ye be reprobates?*

The use. Hence it followeth, that they which are true beleevers, cannot make a practice of sinne: and againe, that they sinne not with the full consent, or swinge of their wils, because Christ lives in them, and restrains the will in part. When they sinne therefore, they sinne not of malice, but of ignorance, or infirmity.

Secondly, the true beleever cannot wholly fall away from grace, because the life of Christ cannot be abolished. As Christ died but once, and for ever after lives to God: so they that are in Christ, die once to sinne, and live eternally to God, *Rom. 6. 10*. The vertue and power of God, that was shewed in raising Christ to life, is likewise shewed in quickning them that doe beleeve, *Eph. 1. 19*. Hee therefore that is made alive to God, dies no more, but remains alive as Christ doth.

Thirdly, they which are true beleevers are a free and voluntary people obeying God, as if there were no law to compell them. For they have Christ to live in them. Reade *Psalm. 110. 2*. The Spirit of life that is in Christ, is also in them; and that is their law, *Rom. 8. 2*. It is the property of the child of God to obey God, as it is the nature and quality of the fire to burne when matter is put to it.

It may be here demanded, how wee may know that Christ lives in us? *Ans.* By the spirit of God, *1 Ioh. 3. 24*. And the spirit is known by the motions and operations thereof. The first whereof is a purpose to obey God, according to all his Commandments that cometh, with an inclination of our hearts to the said Commandments. *Paul* saith, *he was sold under sinne*; and yet withall he addeth, that *hee delighted in the law of God according to the inward man*, *Rom. 7. 23*. He that loves God, and keeps his Commandments, hath the Father and the Sonne dwelling in him, *Ioh. 14. 23*. Let this be observed. *Pharisee*, when Gods hand was upon him, confessed he was a sinner, and his people, and requested *Moses* and *Aaron* to let the people goe. But after God had withdrawne his hand, hee returned to his old course. The like doe sicke men: they make promise to amend their lives, and they request their friends to pray for them: but when they are recovered, they forget all their sinne: pro-

mises. The reason is this: There is conscience in them; and by it they know themselves to be miserable sinners: but they want this purpose to obey God, and the inclination to his lawes; and therefore indeed they have not their finnes, but rather the Commandment of God. The second operation and signe of the Spirit, is a mind and disposition like to the mind and disposition of Christ, which is to doe the will of God, to seeke his glory, and to apply himselfe to the good of men, in all duties of love. The third and last (to omit many) is to love Christ for himselfe, and to love them that love Christ; and that because they love Christ. This is a true signe that *we have passed from death to life*, *1 Ioh. 1. 14*. It may be here said, how can Christ be said to live in us, considering wee are laden with afflictions and miseries: where Christ lives, there is no misery. *Ans.* In the midst of all miseries, the life of Christ doth most appeare. Where naturall life decays, there spiritual life takes place, *2 Cor. 4. 10*. *I beare in my body the mortification of our Lord Jesus*, that the life of Jesus may be made manifest in me. Gods power is made manifest in weakness, *2 Cor. 12*. Again, it may be said, if Christ lived in us, wee should not feele so many corruptions as we doe. *Ans.* The life of Christ is conveyed unto us by little and little. God having wounded and slain us, first binds us up, then he recovers us, and the third day he raises us up, *Hef. 1. 3*. Again, nature feeleth not nature, nor corruption ferles corruption, but grace; therefore it is the life of Christ in us that makes us feele the masse and body of corruption.

Furthermore, here wee are to take notice of the common sinne of our dayes. Men will not suffer Christ to live in them, and to rule over them. It is reputed a small matter; but it is a grievous offence. The Gentiles say, *Let us break their bands, and cast their cords from us*, *Psalm. 2. 2*. And it was the sinne of the Jewes to say, *we will not have this man to reigne over us*, *Luke. 19. 14*. And therefore Christ saith, *bring them hither, and I will tell them before, verse 27*.

Lately here we learne our duty: and that is to live, that wee may be able to lay with good conscience that *Christ lives in me*; we must seeke his kingdome above all things, and take his yoke on us. It will be said, what dost we doe that Christ may live in us? *Ans.* Wee must use the means appointed, meditation of the word, prayer, Sacraments: and withall wee must spiritually eat the flesh of Christ, and drinke his blood, *Ioh. 6. 57*. And thus we may eat him, we must have a stomack in our sinfull-like stomacke of our bodies, and we must hunger and thirst after Christ: and therefore we must seeke our owne finnes, and our spiritual poverty, and have an earnest lust and appetite after Christ, as after meate and drinke. When *Sifera* was purged by the army of the Israelites, hee cried to *Isaiah*, and said, *Giv me drinke*, *I die for this*, *Iudg. 4. 19*. even for

wee being pursued by the sentence of the law, by the terrors of hell, death and condemnation, must flie to the throne of grace, and cry out, *Giveme of the tree of life, give me of the water of life: I perish for thirst.* Then shall our wretched souls be quickened, and revived to everlasting life, *Mat. 5. 6. Rev. 21. 6.*

In the fourth place, here is set down the meanes of spiritual life, in these words, *And in that I now live in the flesh, I live by the faith of the Son of God who hath loved me, and given himselfe for mee.* And that the doctrine may be better appeare, I will stand a while to shew the meaning of them. By *flesh* is meant the mortall body, or the frail condition of this temporal life, *Hebr. 5. 7.* and *1 Peter 4. 2.* And therefore to *live in the flesh*, is to live a natural life by eating, drinking, sleeping, &c. *Paul* saith, that living in the flesh, hee lived *as by faith*: and for the better conceiving of this, two questions may be demanded. The first is, Why a believer is said to live by faith? *Answer.* There bee two causes. First, faith is an instrument to unite us to Christ: and by meanes of this union, wee receive life from Christ: for Christ dwells in our hearts by faith, *Eph. 3. 17.* Secondly, faith is a Guide to order and governe temporal life, in all good manner according to the will of God. And this faith doeth by a divine kinde of reasoning framed in the minde, whereby iergerth and perswadeth to good duties, *Rom. 6. 11.*

The second question is, How men live by faith? *Ans.* The child of God lives a double life in this world: a *spirituall*, and a *temporall*. The *spirituall* stands precisely in three things: Reconciliation with God, renovation of life, and good works. Now in our reconciliation with God, we live in this world only by faith. For we have, and enjoy pardon of sinnes, imputation of justice, and acceptance to life eternall: only by meanes of our faith, *Rom. 4. 4. and 5. 1.*

Again, in the renovation and change of our lives, we live by faith: For our faith in Christ *purifieth our hearts*, *Act. 15. 9.* partly, by driving holiness and purity from Christ unto us: who is our sanctification: and partly, by moving and perswading of us to holiness and newness of life, *1 Ioh. 3. 3.*

Lastly, in the doing of every good worke without fail by our faith. For first there must be a general faith, that the worke in his kinde pleaseth God, *Rom. 4. 16.* Secondly, justifying faith must give a beginning to the worke, *1 Ioh. 3. 10.* and if it be done, faith must cover the doer, that it may be acceptable to God, *Heb. 11. 13.*

Temporall life stands in cares, or miseries: and miseries are outward afflictions, or inward temptations. And in all our worldly cares, we are to live by faith. For our care must be to do our office, and the labour of our calling, with all diligence. This being

done, we must there make a pause: and for the successe of all our prayers, and labours, we must cast our care on God, *1 Pet. 5. 7.*

Likewise, in our afflictions we are to live by faith. For our faith is to assure us, that God, according to his promise, will give a good issue, *1 Corin. 10. 13.* And though all temporall things faile us, it makes us retain the hope of mercy, and of eternal life. Thirdly, it makes us wait Gods leisure for our deliverance, *Isa. 26. 18.*

Lastly, in our temptations we are not to live by feeling, but by faith: yea, against feeling, to rest on the bare promise of God, when wee feele and apprehend nothing but the wrath of God. And thus wee live how the believer lives by his faith in this world.

It may be said, What is the faith wee live by? *Answer* is here made: *It is the faith of the Sonne of God.* And saving faith is so called, because Christ is not onely the author of it, but the object or matter of it, but also the Revealer of it. For there was a certaine faith in God which was put into the heart of man in the creation, which also the morall law requirith: but his faith in the Messias was not knowne till after the fall: and then it was revealed to the world by the Sonne of God.

Again, it may be said, What is this faith of the Sonne of God? *Answer* is here made: A faith whereby I beleve that Christ hath loved me, and given himselfe for me.

These words then thus explained, are an answer to an objection, which may be framed thus: Why shouldst thou say, that thou livest not, but that Christ liveth in thee, considering thou livest in the flesh, as other men doe? *Answer* is made, Though I live in the flesh, yet I live by the faith of the Sonne of God.

The use. Here first of all they are to be blessed, that live by sense, like beasts: believing no more than they see, and trusting God no further than they see him. For, if a man whom wee see and know, make a promise to us, we are comforted: yea if God, who is invisible, make in his word some better promise (as he doth) we are as in like sort comforted. Again, we put too much confidence in meanes. If wee have good callings, house, land, living, wee can then trust in God: but when meanes of comfort faile, wee are comforted in our selves, as if there were no God. Wee are like the whiter, who will not trust the sun, but his pawne: even so wee trust not God upon his bare word, without a pawne. If he come to us with a full hand, and with the pawne of his good gifts and blessings, wee trust him selfe not.

Again, they are to be blamed, that live onely by the guidance of reason. For many dispute thus: I desire truly and iustly with all men and live peaceably with my neighbours: therefore God will have mee excused. But there must be a better guide to everlasting life:

life: namely, faith in Christ: else shall we suffer of our make:

Thirdly, they deceive themselves that thinke they may live as they list, and call upon God when they are dying, and so die by faith. It is well if they can die by faith: but that they may so die, they must live by faith.

Lastly, they are to be blamed, that spend their dayes in worldly cares, so as no good thing can take place. This is the life of infidels. And where true faith reignes, it cuts off the multitude of cares, and makes us cast them on God.

Moreover, here wee see what we are to doe in perillous times, as in the time of plague, famine, sword, when present death is before our eyes: we must then live by faith. When *Nash* heard of the flood, hee prepared such meanes as faith would afford for the saving of himselfe and his family, *Abraham, Isaac, Jacob*, by faith lived as pilgrims in a strange land, and were content. *Moses* left *Pharaohs* court, and feared not the wrath of the King, because by faith hee saw him that was invisible, *Hebr. 11. 27.* *David* in the fear of present death comforted himselfe in the Lord his God, *1 Sam. 30. 6.* When *Sesophar* knew not what in the world to doe, hee lift up the eyes of his faith to the Lord, *2 Chron. 20. 12.* Christ in his agony and passion of the crosse, by faith commended his soule into the hands of his Father. Of the Saints of the new Testament, some were racked, some were stoned to death, and that by faith, *Hebr. 11. 36.* Wee must therefore all of us learne to live by faith: and for this cause wee must acquaint our selves with the word, and promises of God, and mingle them with our faith: else shall the life of a man in the world be worse than the life of a beast.

Again, in these words *who hath loved mee, and given himselfe for me*, the nature and property of justifying faith is set downe, which is to apply the love of God, and the merit of the passion of Christ unto our selves. And therefore the Papists are deceived, who say, that hope applyeth, and not faith. It may be alleged, that *Paul* speaks these words privately of himselfe. *Ans.* He speaks them in the name of all believers, Jews, and Gentiles. For (as wee may see in the former verses) that which concerned *Peter*, and the rest of Christian Jews, hee applies to himselfe, lest his speech should seeme odious.

Again, it may be objected, that all believers cannot say thus, *Christ hath loved me, and given himselfe for me.* *Ans.* If the minde be fixed on Christ, and there be also a will and endeavour to beleve and apprehend Christ, there is faith indeed. For God accepts the true and earnest will to beleve; for faith. We are not saved for the perfection of our faith, but for the perfection of the obedience of Christ, which faith apprehendeth. The Israelites which looked upon the brazen serpent

with one eye, or with a squint eye, with halfe an eye, or dimme sight, were healed: nor for the goodness of their sight, but for the promise of God. The poore in spirit are blessed: Not because they are poore in spirit, who finde themselves empty of all goodness, empty of true faith, full of unbelieve, and unsatisfied desire to believe. So that if wee grieve because wee cannot believe as we should, and earnestly desire to believe, God accepts us for believers.

Again, in these words *who hath loved mee, and given himselfe for me*, *Paul* sets downe the reason of Argument, which faith useth in the minde regeneration: to move men to live to God: And the reason is framed thus: Christ loveth thee, and hath given himselfe for thee, therefore thou live to God. Read the *1 Ioh. 2. 2. and 3. 16. 17.*

By this we are to take occasion, to consider and to bewaile the hardness of our hearts, who doe not relent from our evill wayes, and turne unto God upon the consideration of his love in Christ. The waters of the Sanctuary have long flowed unto us: but they have not sweetned us, and made us favour; therefore it is to be feared lest our habitations be at length turned to places of stink and filth, *Ezech. 47. 11.*

21. I do not abrogate the grace of God: for if righteousness bee by the law, then Christ died without cause.

The meaning. Grace in Scripture signifies two things: the free favour of God, and the gifts of God in us. And where the holy Ghost impress of justification, grow in the first sense, signifies the good will and favour of God, pardoning sinnes, and accepting us to life everlasting, for the merits of Christ: *1 Tim. 1. 9. Eph. 2. 8.* And in this sense is the word used in this place. And when *Paul* saith, *I do not abrogate the grace of God*, his meaning is, I doe not make void or frustrate the grace of God in respect of my selfe, or in respect of other believers, by teaching the justification of a sinner by faith alone. Besides, *1 Ioh. 2. 2.* *He saith, who is a sinner be justified by his owne obedience, in performinge the law, then Christ died without cause.* The word *apostate*, freely translated *without cause*, hath a double signification. One is, when it signifies as much as *without price or merit*, *Matth. 10. 8.* *Ye have received freely, give freely.* The second is, when it signifies *foolishly, without iust or sufficient cause*: as *1 Ioh. 2. 2.* *Who chemis hute mee freely*, (as the Seventy translate) that is, wrongfully or without iust cause. Thus here Christ is said to die *freely*, that is, in vaine or without cause, because if wee be justified by obedience to the law, then Christ died in vaine, to make any satisfaction to the Law for us.

These words are an answer to an objection. The objection is this: It thou teach that a sinner is justified onely by his faith in Christ, then thou abolishest the grace of God.

Here let us observe the scope of all the malice of the Devil: and that is to hinder or overthrow our faith. The first thing the devil aimed at in our first parents was to overthrow their faith, and to cause them to doubt of the truth of Gods word. The first temptation wherewith our Saviour Christ was assaulted, was against his faith, as hee was man: If thou bee the Sonne of God thou canst cause these stones in thy hunger to bee made bread: but thou canst not cause these stones to bee made bread: therefore thou art not the Son of God. The devil desired to sift out all the faith of the Apostles, and to leave in them nothing but the chaffe of unbeliefe, Luke 22. The devill blinds the eyes of men, *That the light of the Gospel of Iesu Christ may not shine into them, 2 Cor. 4. 4.* This must teach us that we must not only hold and know the true religion for the time, but also build our selves upon our faith, *1 Iud. v. 20.* and bee rooted and stablished upon our faith and religion, *Col. 1. 23.* and the rather, because it hath bene the manner of this nation, wickedly to change religion with the times. And that wee may indeed be rooted upon our religion, we must not beall of the greatnesse and strength of our faith, but rather labour to see in our selves a lacke of unbeliefe, heartily to bewaile it, and to strive to beleeve, and to goe on from faith to faith.

The truth here mentioned, is the heavenly doctrine of the Gospel: so called for two causes. First, because it is an absolute truth without error. It is a principle not to be called in question, that the Apostles & Prophets in writing and preaching could not erre. It may be said, they were men, as we are: and therefore subject to erre, and be deceived in judgement. Answer, judgement is two-fold. One, conceived by the discourse of naturall reason: the other, conceived by the apprehension of things revealed by God. In the first, the Apostles and Prophets might erre, and bee deceived: as Nathan and Peter were. In the second, they could not: because it was framed in them by the inspiration, and infinit of the holy Ghost. And therefore they never erre, either in preaching or writing. The second cause why the Gospel is called the truth is because it is a most worthy truth, namely, the truth which is according to godlinesse, *Tit. 1.* It may be said, what is the truth? and how shall we know it, considering there be so many dissentions? Answer, First, make thy selfe fit to know and then shall thou know the truth. And thou shalt be fitted to know the truth, if thou first of all give thy selfe up to bee it. Reade the golden rules, *John 7. 17. Obey, and ye shall know.*

The second thing, whereby the delusion of the Galatians is exposed, is the figure christen in these words, *to whom Iesu Christ was described, &c.* That is, to whom I have preached the doctrine of salvation by Christ, in lively and evident manner even as if Christ had bene painted before your eyes, and had

bee crucified, in or among you. And this is a manifest token that the Galatians were deluded, because they could not acknowledge the truth, when it was set forth unto them (as it were) in orient colours. And where Paul saith, that Christ was before described, I referre it to the time before their revolt.

Here first wee are to observe the properties of the Ministry of the word. The first, that it must bee plaine, perspicuous, and evident, as if the doctrine were pictured, and painted out before the eyes of men. Therefore the Church of Rome deales wickedly, in keeping the Scriptures in an unknowne tongue. For this is to cover that from the people, which is to bee painted before the eyes of their mindes. Again, that kinde of preaching is to be blamed, in which there is used a mixed kinde of variety of languages, before the unlearned. For this is a signe to unbelieve, *1 Cor. 14. 22.* And in this kinde of preaching wee doe not paint Christ, but wee paint out our owne selves. It is a by-word among us: *It was a very plaine sermon.* And I say againe, the plainer, the better.

The second property of the Ministerie of the word is, that it must be powerful and lively in operation, & as it were crucifying Christ within us, and causing us to feeble the verue of his passion. The word preached must pierce into the heart, like a two-edged sword, *Heb. 4. 12.* true prophetic judgement men, discovereth the things of the heart, and causeth men to say, *The Lord is within you, 1 Cor. 14. 25.* The scepter of Christ whereby hee smiteth the nations, is in his mouth, *Isa. 11. 4.* that is, in the Ministerie of the word, *Jer. 15. 3.* And it is the same Ministerie, which smiteth heaven, and earth, *Agg. 2. 5.* By this it appeareth, that to take a text, and to make discourse upon something in the said text, shewing much ingenuity of wit, & much reading, and humane learning, is not to preach Christ in a lively manner. It will be said: what then? I answer with Paul, *who is sufficient either for the speaking, or doing of these things?* yet something may bee shewed. Know therefore, that the effectual and powerful preaching of the word stands in three things. The first is true and proper interpretation of the scripture, and that by it selfe: for Scripture is both the gloss, and the text. The second is favourie and wholesome doctrine gathered out of the Scriptures truly expounded. The third is the application of the said doctrine, either to the information of the judgement, or to the reformation of the life. This is the preaching that is of power. Let all the sonnes of the Prophets thinke upon these things, and study to be doers of them.

Furthermore, two questions are here resolved. The first is, whether images be necessary in the congregations of the people of God? Answer, There are Christian Images, and Pictures, and they are very necessary. And the

these Images are Sermons of Christ, and the right administration of the Sacraments. For in them Christ is described and painted out unto us. As for the painted and carved images of the Apostles, we utterly detest them as idols. They allege, that they are *lay-mens books*: but Habacuck saith, *they are doctrines of lies, Hab. 2. 18.* And where the lively preaching of the word is, there is no need of them. And therefore Images were not established in Churches in these West parts, till after 700. yeares. As long as the church had golden teachers, they had no Images, but when the teachers did degenerate and become wooden teachers, then came both golden and wooden Images. It is further said, why may not we paint Christ in our Churches with colours, as with words in sermons? Answer, The one the Lord alloweth, namely, the description of Christ in speech, but the carving or painting of images in churches, and that for religious use, hee condemneth, *Exod. 20. 6.*

The second question is, Whether there be now in the Church of God any sacrifice or oblation of Christ? Answer, There is after a sort. For there is a lively representation of the passion of Christ, in the preaching of the word, and in the administration of the Lords Supper: as if Christ were yet in crucifying, and as though his blood were now distilling from his hands and sides. As for the sacrifice of the Masse, it is an abomination and a mere mockery. For there the Priest, when he saith, *Accepte hunc effluvi.* &c. it become a Mediator betweene Christ and God: and the bodie and blood of Christ is offered in an unbloody manner: that is, blood is offered without blood: and the priest, when hee hath offered Christ, eats up all that hee hath offered. Yet for this damnable oblation many stand: because they are bewitched and enchanted with pretended shewes of Fathers, Councils, Antiquities, Succession, &c.

Lastly, here we learne, what is the duty of all believers: namely, to behold Christ crucified, *1 Cor. 1. 10.* *daughter of Zion, behold your king.* But where must we behold him? Not in Roods and Crucifixes after the Popish manner: but wee must looke on him, as he propounds himselfe unto us in the word and Sacraments. For thus is he the true object of our faith. And how must we behold him? By the eye of faith, which makes us both see him, and feele him (as it were) crucified in us. Here note, that implicit faith (which is to beleeve as the Church beleeves) is a blind faith: for by it we cannot contemplate and behold Christ. And the common fault is heere to be noted, whereby men neglect and passe by this contemplation of Christ. There is among us the evil eye that devoureth all it seeth: there is the adulterous eye: but where is the eye of faith to behold Christ? where is the fixt of this eye to bee scene, which maketh the thing which it beholdeth to be ours, and as like un-

to it? We love to tricke and paint our bodies, and some to set fine complexions on their faces, (and therefore complexions at this day are made a kinde of merchandize) but away with such vanities. If ye love to be painted, I will tell you what ye shall doe. The office of the Ministers is to describe and paint out Christ unto us: let them paint Christ crucified in the heart, and set up his image there, and then shall thou have a favourable complexion in the eye both of God and man.

That this contemplation of Christ by faith may take more place, and bee the better practised, consider the use of it. First, by beholding Christ crucified, we see our miserie and wickednesse. For our sins are the swords and speares which have crucified him, *Isa. 53. 12.* Secondly, this sight brings us true and lively comfort: for beholding Christ crucified, we see Paradise as it were in the midst of hell, we see the hand writing against us, cancelled, *Coloss. 2. 14.* we see the remission of our sins written with the heart blood of Christ, and sealed with the same. Thirdly, the sight of Christ makes an universall change of us. The camel takes to it the colours of the things which it seeth, and are neere unto it: and the beleeving heart takes to it the disposition and minde that was in Christ crucified, by viewing and beholding of Christ. This sight makes us mourne and bleed in our hearts for our offences, when we consider that Christ was crucified for us: and it makes us love Christ, when we consider the love of God in Christ crucified.

Lastly, this thing must be a terrour to all the ungodly. For they have no care to behold Christ, but by their lewd lives they crucifie him: and for this cause in the day of judgement, they shall live with heave hearts, Christ to bee their Judge whom they have pierced, *Revel. 1. 7.* Better therefore, it is, now in the day of graces to behold him with the eye of faith to our comfort, than now to despise him, and then to behold him to our everlasting shame with the eye of confusion.

2. This only would I learne of you, Received ye the Spirit by the workes of the law, or by the hearing of faith?

3. Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the fleshe?

The sense of these words. When Paul saith, *this would I learne of you,* he meets with the conceit of the Galatians, who thought themselves wise, and the effect of his speech is this: *Whosoever ye are, ye are foolish: but I may be what you binke your selves wile, and the foolish: let it be sothen with all your wisdom teach me; and let me learne but one thing: and that is, by what means ye received the Spirit. Touching the phrase, Received ye the Spirit, three things must be observed. The first, that the Spirit sometimes signifies the*

eternal spirit of the Father and the Sonne, *1 Cor. 12. 4. There is a diversity of gifts, but one spirit.* Sometimes againe it signifies the effects, operations, or gifts of the spirit, as namely, when *self* and *spirit* are opposed, as in this text. And further, when it signifies gifts, yet then the presence of the spirit is not excluded, but included. The second is, that here the *spirit* signifies the spirit of adoption, *Eph. 1. 13. Rom. 8. 16.* The third is, that to receive the spirit, (as we are said to have the Sonne in the house, when we receive the beames of the body of the Sonne being in heaven :) but in this receiving there are two things. One is, that the spirit is present in us; the other, that the same spirit testifieth his presence, by his speciall operation and gifts of grace. *Paul faith, Eph. 4. 30. Grieve not the spirit.* Which is not meant of gifts, but of the very person of the spirit. And it must be remembered, that the effects and gifts of the spirit presuppose the presence of the spirit. By *works of the law* we are to understand the doctrine of justification by the works of the law. By the *hearing of faith* is meant the doctrine of the Gospel; *hearing* being put for the thing heard, namely, preaching; and *faith*, for the doctrine of justification by faith in Christ crucified. For *faith* signifies not only the gift whereby we beleeve, but also that which is beleaved.

In the third verse, *spirit* signifies the operation of the spirit, whereby the inward man is renewed and made like to God; or againe, the exercises of the inward man; and *self* signifies outward things or actions, that properly pertaine to the outward man, as circumcision, and such like. Thus *2 Cor. 5. 17. self* and the new creature are opposed. And *Paul faith, Rom. 9. 29. He is a Jew, that is a Jew within in the spirit.* Having the circumcision of the heart. To begin in the spirit, is to begin in godliness and religion, inwardly in the exercises of the renewed heart.

The Resolution. In these words is contained the first argument, whereby *Paul* proves the truth of his doctrine. It is framed thus: If ye received the spirit by my doctrine, my doctrine is true, and ye foolish that add unto it justification by the works of the law: but ye received the spirit by my doctrine: therefore it is true: and ye also foolish that have added to it justification by works.

The major or first proposition is not expressed, but the proove thereof in the third verse, thus: it is a point of extreme folly, when ye have begun in the spirit, to end in the flesh: therefore it is folly in you having received the spirit by my doctrine, to add any thing unto it of your owne.

The rule. When *Paul* saith, *Let me learne one thing of you*, he notes the fault of the Galatians, and of sundry others, who when they have attained to a certaine measure of knowledge in Gods word, are presently puffed up with

pride, and often thinke themselves wiser than their teachers. This was the fault of the Corinthians, *1 Cor. 8. 10.* and of sundry in our daies, who separate wholly from all our congregations, presuming to know that which they never learned of their teachers. That this overweening pride may not take place, we must joyne the knowledge of our selves, with the knowledge of Gods word, and mix our knowledge with love. *For love edifies; and bare knowledge fuels the heart.*

Again, here when it is said, *Received ye the spirit?* that is, ye did not receive the spirit by the works of the law, but by the hearing of faith. Here, I say, we see the difference between the law and the Gospel. The law doth not minister the spirit unto us: for it only shewes our defile, and gives us no remedie. The Gospel ministereth the spirit. For it shewes what we are to doe: and withall the spirit is given, to make us doe that which we are enjoyned in the Gospel.

Here also we learne, that the preaching of the Gospel is necessarie for all men, because it is the Instrument of God to conferre the spirit. While *Peter* was yet speaking, the spirit of God fell upon the Gentiles, *Act. 10. 44. Paul faith, his ministry is the ministry of the spirit, 2 Cor. 3. 5.* saving the ministers and others, *1 Tim. 4. 16.* And the most learned have need of this ordinance of God. For suppose they have knowledge sufficient, yet have they need of the spirit of God to guide and governe them. Further let it be observed, what is the scope of all our hearing and teaching, namely, that we may receive the spirit of God: without which spirit we can doe nothing.

Moreover, *Paul* here sets downe an infallible argument, whereby we may be assured that the Scripture is the word of God. For the Scriptures in their right use (which is in reading, hearing, meditation) have the divine and supernatural operation of the spirit joynd with them, to comfort in all distresses, and in the very pang of death, and to convert the heart of man, making him in respect of righteousness and holiness like unto God. This privilege have the Scriptures, *Isa. 59. 21.* and no word else.

Lastly, let us here observe the certain marks of true religion: and that is, that the preaching thereof conferres the spirit of adoption. This doth not the pretended Catholike Religion of the Papists: it doth not conferre unto men the spirit to assure them that they are the children of God: because it teacheth that we are to be in suspense of our salvation. Again, by teaching humane satisfactions and merits, it minisheth the spirit of pride and presumption, as also the spirit of cruelty, and not of meeknesse: for they of that religion commonly delight in blood: and there have been no wars, or seditions, or rebellions in Europe, for many ages, but they of the Romish religion have beene at one end of them.

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When *Paul* saith, *veff. 8. Begun ye in the spirit.* &c. he teacheth a divine instruction, that true godliness and Religion stand in the spirit; that is, the grace of the heart, with the exercise of the inner man, whether we were spott the beginning, the middle, or the accomplishment thereof. *The kings daughter is all glorified within, Psal. 45. 13. if you would purifie your ship, God will give you the spirit, Job 4. 2. 5. Rom. 1. 12. He is a Jew, that is a Jew within, but with the spirit, is the demonstration of the heart, Rom. 2. 29. God will send Kingdome to them, in justice, peace of conscience, and joy in the holy Ghost, Rom. 14. 17. He that is in Christ, shall not know him in any small respects, but as a new creature, 2 Cor. 5. 17. Gal. 6. 17. Baptisme is not the washing of the flesh of the flesh, but the promise that a good conscience makes to God. By this doctrine wee see the fault of the world, which forbiddeth pure catholike religion in ceremonies and performance of some outward duties. The Jew will not come to God with his sacrifices; and to draw neere to him with his lip, his heart, being: farre from God. The Papist hath taught the Apostolike and Catholike religion: a mass of ceremonies, borrowed partly from the Jewes, and partly from the Gentiles. And the multitude amongst us place their religion in coming: to the Church, in outward hearing, in receiving the Sacraments, in some kind of formal praying. These things may not be condemned, but the power and life of religion lies not in these things. Wherefore we must not stand upon outward and painted thewes: but looke inward, thou art betweene God and thy selfe, that only are thou in religion. Thou praest in the Church: but thou maist deceive the world in this. Tell me, dost thou pray as home? dost thou pray in thine owne heart unto God, by the spirit of prayer? then thou praest indeed. If thou canst approve thy heart unto God for any act of religion, then it is done indeed, else not. Remember this.*

Furthermore, *Paul* here teacheth that our after proceedings in religion must be answerable to our first beginnings in the spirit. And hence we may be advienced of many things. First, hepe we must take notice of the day of our Possession religion. For it begins in Gods throne, beyond the merit of Christ: and it ends in our merits and satisfactions. Secondly, we must take notice of the common sinne of our times. For in the pastimes of our religion we are deceived. We are not now what which we have beene twenty or thirtie yeeres ago. For now we see the world abounds with Atheists, Epicurians, Libertines, Worldlings, Newes, and such of no religion: and lightly that have heretofore shewed some forwardnesse, begin to dally and dally; and to look another way. This is to be begin and end in the spirit: but to begin in the flesh. Wee are betime to amend this fault, lest if our former zeale be turned to perfect like wantonnesse, God in his

anger spue us out. Young men must be advertised, as they grow in yeeres and yeeres, to grow up in good things, in both the first beginning and the after proceedings, may bee in the spirit. Thus did Christ increase in grace, as hee increased in stature.

Lastly aged persons that have begun in the spirit, must looke that they grow up in the graces of the spirit more than others, that they may end in the spirit. It is said of the angel of Thyatira, that *he (eye, service, and works) were more at the last than at the first, Rev. 2. 19.* The same should be said of all aged persons. They which are planted in the house of God, bring forth fruit in their old age. *Psal. 92. 16.* It is the commendation of the old man, that by reason of his manifold experience, he knowes the Father more than a younger man. *1 Joh. 2. 14.* It is the praise of *Anna*, that she conceivably served God, in fasting and prayer being 80. yeeres old. When the outward man decays, the inward man should be renewed, and spake all this the rather, because aged persons are much wanting in this duty. For more commonly are ignorant in the things of God, as they: they begin in the spirit, but the afflictions of their hearts usually end in the love of this present world. But they must be warned, that as they go before others in age, so must they also exceed in the graces of the spirit. We use to say of children, *God make the aged old men:* and it is well said. An old man is to bee regarded: but specially a good old man, who is more to be respected than a weakie of younger yeeres. Now aged persons when they grow in age, and not in the spirit, they lose their happiness, for age is a corruption of glory, when it is found in the way of negligence. *Prov. 16. 31.* Let them therefore pray with David, *For like unto me, O Lord, imagine old age, Psal. 71. 9.*

And *Paul* saith, *I suffered for many things in my life, if I have not been in vain.* A question is here, *Why?* Because the question in this place signifies a speech affirmative. And the words carry this sense: Ye have professed the Gospel, and ye have suffered many afflictions for the same: but now have yeee revolved from the Gospel, and therefore all your former sufferings are void, or in vain.

The words *if they have gained* are a limitation or qualification of that which was said before, and they carry this sense: Whereas I have suffered many sufferings in my life, I speak it not simply, but with some hope of your repentance: which if it be, then that which would be in vain, shall be able to save. In this verse *Paul* sets downe a second warning, to prove the proposition of his first argument, on this manner: If ye received the spirit by my doctrine, then ye have attained to a certaine measure of knowledge in Gods word, and ye ought in proportion to amend this fault, lest if our former zeale be turned to perfect like wantonnesse, God in his

suffered

suffered well, ye now suffer in vaine.

The use. When Paul saith, *Have ye suffered* he signifies unto us the estate and condition of all believers in this life, that they must be bearers and sufferers. The reason. To this we are called, 1 Pet. 2. 21. for we are called to refuse all revenge to God, and therefore of our selves to be bearers and sufferers, *Matth. 5. 39. Resist not evil.* And we are called to imitate the passion of Christ, who suffered being innocent, & being reviled, reviled not againe. Moreover, it is for our good that we should beare and suffer, 1 Pet. 1. 6. and *Psalm. 119. 71.* It may be demanded, What if my cause be good, must I then suffer? *Ans.* Yes; The better thy cause is, the better are thy sufferings: they are blessed that suffer for righteousness. Paul commends himselfe by the multitude of his sufferings, 2 Cor. 11. 23. Again, it may be demanded, how long we must suffer? *Ans.* Even to the shedding of our blood, if it be for the resisting of sin, *Heb. 12. 4.* Lastly, it may be said, how shall we be able to doe this? *Ans.* *God is faithful, & will not lay us more than we shall be able to beare;* 1 Cor. 10. 3. By this we are admonished, not to make a reckoning in this world, of pleasure and delight, as though the Gospel were a Gospel of ease, and as we use to say, *a gospel made of velvet;* but every one of us must take up his owne crosse, *Luk. 9. 23. If thou wilt be my disciple, denie thy selfe, take up thy crosse,* that is, the particular affliction and miserie which God lays on thee. Again, if in this world we must be sufferers by condition, then in diffinitions and differences we may neither give nor take the challenge, but must be content to beare and put up wrongs and abuses. Lastly, in these daies of our peace, we must looke for daies of triall and affliction. For as yet we have suffered little for the name of Christ. The harvest of the Lord hath bene among us more than 40. yeares: therefore (no doubt) the time of threshing, fanning, and grinding come on, that as the Martyr said, *we may be good bread to the Lord.* And that we may be able to suffer for the name of God, we must pray for this gift at Gods hand. For power to suffer is the gift of God, *Phil. 1. 29.* and we must observe the commandment of God, *not to share the tribulations of men.* *Rev. 2. 10.* 1 Pet. 3. 14. And for this cause, we must (as Peter saith) *sanctifie Gods our hearts:* being assured by our faith, of the presence, protection, and providence of God.

When Paul saith, *Have ye suffered* for many things: he sheweth that we must indure manifold miseries in this life. Iacob said to Pharaoh, *his daies were few and evil.* Many are the afflictions of the righteous, *Psalm. 141. 20.* Christ saith, *Take up thy crosse every day,* *Luk. 9. 23.* and thereby he signifies, that every new day that comes over our heads, we must looke for a new crosse. And for this cause it is not enough to be patient for a fit, but we must shew all patience and long suffering, and that with

joyfulness, *Col. 3. 12.*

When Paul saith, *Have ye suffered* for many things in vaine? he signifies that our sufferings are of great use, unless our sinnes be the hindrance. It may then be demanded, what is the use of our sufferings? The Papists answer, that in our baptism or first conversion, Christs sufferings doe all; and abolish the whole fault and punishment: but if we sin after our conversion, then they say, Christs sufferings abolish the fault and the venial punishment, and our owne sufferings abolish the temporal punishment. But this doctrine lessens and obscures the mercy of God: and it must be observed, that Paul holds all their sufferings to be in vaine, that seek remission of sins, or justification in any thing out of Christ.

Now wee for our parts make five other uses of our sufferings. First, they serve for triall of men, that it may appear what is hidden in their hearts, *Deut. 2. 2.* Secondly, they serve for the correction of things amiss in us, 1 Cor. 11. 23. Thirdly, they serve as documents and warnings to others, specially in publicke persons: thus David suffers many things after repentance, for his murder and adulterie. Fourthly, they are marks of adoption, if we be content to obey God in them, *Heb. 12. 7.* Lastly, they are the troden and beaten way to the kingdom of heaven, *Mat. 14. 23.*

When Paul saith, *If they be in vaine,* we are to observe his moderation. He reproves and terrifies the Galatians, yet so as he is careful to preserve the hope of mercy in them, and the hope of their amendment in himselfe. The like hath bene the practice of the Prophets. Iona preached, *yet Nineveh shall be destroyed:* but withall he added, *It may be the Lord will repent, and turne from his fierce wrath,* *Jon. 3. 9.* Peter saith to Simon Magus, *Thou art in the gall of bitterness:* but withall he added, *Pray Gods that the thought of thy heart may be forgiven thee,* *Act. 8. 22.* See the like, *Ios. 2. 14.* and *Amos 9. 15.* And thus are Ministers of the Gospel to delay and qualifie their reprooves and censures.

5. He therefore that ministratoe to you the spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

These words are a repetition of the second verse, whence the expolition must be fetched. The words [and worketh miracles among you] are added: and they carry this meaning, That God gave to the Galatians not only the spirit of adoption, but also other extraordinary gifts of the spirit, as to speake with strange tongues, to cure diseases, and such like.

Repetitions in Scripture are not idle, but of great use, and signifie unto us the necessity of the thing repeated, and the infallible certainty of it. The substance therefore of this verse must carefully be remembered; and that is this: Ye received the spirit by my doctrine: therefore it is true, and of God. The argument is of great use. For by it welcome to an infallible

infallible assurance of the certainty of Scriptures, and of true religion derived thence.

The Galatians are now revolted from Pauls doctrine, and they erre in this foundation: and yet Paul saith in the time present, *What if ministratoe the spirit unto you.* Hence it appears, that fals of infirmities in the childe of God, doe not utterly extinguish the spirit, but ouely grieve, or make sad the spirit.

Again, Paul here teacheth, that God is the only & proper author of miracles. For he that ministrith the spirit, worketh miracles, namely God. A miracle is a worke above the strength of nature: therefore it can be effected of none but the Author of nature. It may be objected, the Apostles, Prophets, and others, had a gift to worke miracles: *Isaiah* commanded the Sun to stand, *Ios. 10. 12.* and *Eliaz* commanded fire to come downe from heaven, 2 King. 1. *Ans.* God never gave to any man power to worke and effect a miracle, either mediately or immediately: The gift wasthe faith of miracles. The faith was grounded upon revelation: and the revelation was, that God himselfe would worke such or such a miracle, when they prayed; commanded; or imposed hands. Men therefore properly are but the mouth of God, and messengers to signifie what he will doe. Again, it may be objected, that the devill can worke miracles. *Ans.* He can worke a wonder, or things extraordinary, in respect of the ordinarie course of nature.

Thus he caused fire to fall from heaven: and hee caused ulcers to arise in the body of *Iob*, and that true ulcers. And this he did by the force of nature, better knowne to him than all the world. But as for a true miracle that exceeds the strength of nature, he cannot possibly doe it: no not Christ himselfe as man, though he be exalted above all men and Angels. By this we see that they are deceived, who thinke that the devill can make raine, thunder, and lightning. Indeed when the matter of raine and thunder is prepared by God, he can hasten it and make it more terrible: but raine and thunder hee cannot make, for that is indeed as much as any miracle. Again, it is a falsehood to thinke, that Alchemists are able to turne base metals into gold. For it is a worke of creation, to turne a creature of one kinde into a creature of another kind. It is also as foolish to imagine that witches by the power of the devill are able to turne themselves into cats and other creatures. None can doe this; but God that made the creature.

Here againe we see the use of miracles, that is, to confirme doctrine in the Apostolike Churches. Their title is further to confirme doctrine: even at this day, it cannot be proved.

Lastly, here in the Galatians we see what an easie thing it is to fall from God; from out faith and allegiance to him. They were taught by Paul, they had received the spirit of adop-

tion: they were enabled to worke miracles: and yet for all this, they fall away to another Gospel. They must be a looking glasse to us.

In peace we are now constant: but triall shall come, our frailty shall appeare. That our frailtie and weaknesse may not be hurtfull to us, we must remember two rules. One is, not to have a conceit of any thing in us; but to hold our faith and religion in hand, as in the presence of God, *Rom. 1. 120.* The second, to take heed that there be not in us an evil, corrupt, and dissembling heart. For if our heart be naughty, our faith cannot be good, *Heb. 4. 12.*

6. As Abraham believed God, and it was imputed to him for righteousness.

7. Know ye therefore that they which are of faith, are the children of Abraham.

The words, *Euen as Abraham,* &c. have reference to that which went before, on this manner. Ye Galatians received the spirit by my doctrine: and my doctrine was the preaching of justification by faith without works: which doctrine is like and futable to the example of Abraham, who believed Gods word, and it was imputed for justice.

Here Paul sets downe the second argument whereby he proves the truth of his doctrine. And it is framed thus: As Abraham was justified, so are the children of Abraham: Abraham was justified by justie imputed; and apprehended by faith, *vers. 6.* Therefore the children of Abraham are thus justified: This conclusion is the principall question it is not here expressed, but in the roome thereof a declaration is made, who are the true children of God, namely, they that are of Abraham, in respect of faith.

That which is said here of Abraham, is a maine ground concerning the justification of a sinner, in the bookes of the old and new Testament: therefore I will more carefully search the true interpretation of it.

Some expound the words thus: Abraham believed God, and the world rewarded him for a good and veruous man. But if this be the right sense, then Paul is deceived, who brings this text to prove the justification of Abraham, not onely before men, but also before God. Now verue and goodness, which is estimation among men, is no sufficient acquit and iustifie us before God.

The second exposition is of the Papists, who by faith here understand a generall faith, whereby the articles of faith are believed: And by imputation, they understand reputation, whereby a thing is esteemed as it is merited. And they say that this is reputed for righteousness, because (say they) faith focused with charitie, is indeed the substance whereby a sinner is justified before God. But this exposition hath his defect and error. The first of all, Charitie is not the same on life of faith, but the effect and fruit of it. *1 Tim. 1. 5.* The end of teaching is to have a pure heart, good conscience, and faith undefiled. It is objected,

Dead, that as the body is dead without the soule, so a faith without works, *Iam. 2. 26.* and therefore that works are the life of faith. *Ans.* Saint James by faith understands a pretended faith, or the profession of faith, as appears by the words, *v. 14. though a man say he hath faith: and v. 18. show me thy faith.* Now of this profession of faith, works are the life.

Secondly, this exposition makes faith, or the act of believing, to be our whole and entire justice before God: whereas indeed if it be justice, it is but one part thereof. And in the act of believing, love cannot be included.

Thirdly, faith joynted with charitie, is not the justice whereby a sinner is justified. For our faith and love are both imperfect: and faith is imputed for righteousness without charitie, *Rom. 4. 6.* and therefore without charitie. For this is charitie, to keepe the commandments of God, *1oh. 15. 10.* Paul saith, that the righteousness whereby we are justified, is by or through faith, *Phil. 3. 9.* & therefore our justice & our faith are two distinct things.

The third exposition is also from the Papists, that faith is reputed for righteousness: because it is reputed to be sufficient means to prepare men to their justification: but this cannot be the sense of this place. For this was spoken of Abraham after he was justified, and therefore needed no preparation to justification.

Let us now come to the true sense of the words. In them I consider two things, *Abraham's faith*, in these words, *Abraham believed God:* and the fruit of his faith, in these words, *and it was imputed to him for righteousness.* Touching his faith, I consider three things. The first is the occasion, which was on this manner: After the conquest of the heathen kings, Abraham was still in some feare in this regard the Lord comforts him, *Gen. 15. 1. I am thy buckler, and thy exceeding great reward.* But to this Abraham replies, *I want none:* and the Lord answers, *I will make thy seed as the stars of heaven, Gen. 15. 5.* Now then look as God renews and enlarges his promise to Abraham, so Abraham renews his faith: and hereupon *Adams* and *Paul* say, *Abraham believed God.* God doth not now enlarge his promises to us as to Abraham: nevertheless, the promises recorded in the Bible, are renewed to us partly by preaching, and partly by the use of the Sacraments: and we accordingly are to renew our faith, specially in the time of feare and danger.

The second thing is the object, or matter of his faith, and that is, the multiplication of his posterity. It may be said, how could Abraham be justified by such a faith? *Ans.* The promise of the multiplication of his seed, was a dependant of a more principall promise, *I am thy God and sufficient, Gen. 17. 1.* and *I am thy exceeding great reward, Gen. 15. 1.* In this carnall seed, Abraham specially respected (by the eye of faith) the blessed seed of the wo-

man. He therefore beleaved the promise of a seed, as it was a pledge unto him of a thing more principall, namely the favour of God, and as it was a means to effect the incarnation of the Son of God. In his example we are taught how we are to respect and use earthly things: we are to respect them as pledges of Gods favour, and to use them as means to further us to Christ, and to the attainment of our salvation.

The third point is, the properties of Abraham's faith, which was a faith against hope. For he beleaved a promise of a seed, when his bodie was halfe dead, and Sarai was barren. In like sort we keeping true religion and good conscience, must in all our temptations, crosses, miseries, infirmities, against reason, sense, and feeling, beleave the promise of remission of finnes, and life everlasting.

In this effect and fruit of Abraham's faith, three things must be considered. The first is, what is meant by *Imputation*. To impute properly, is a speech borrowed from merchants: and it signifies to reckon, or to keepe a reckoning of expences and receipts. Thus Paul saith, *Philom. 18. If he have done thee any wrong, impute it to me;* that is, let it be on my reckoning. And this word is here applied to the judgement of God, because here is our soveraigne Lord, and we are his debtors: and he doth adjudge unto men for their sins, either pardon, or punishment.

Imputation in God is two-fold: one Legal: the other Evangelicall. Legalis is, when God willesh and adjugeth the reward to him that fulfillth the law. Thus Paul saith, *Rom. 4. 5. that the wages is imputed to him that worketh;* and that of debt. Evangelicall imputation is, when God accepts the satisfaction of Christ our surety, as a payment for our sins. In this sense is the word *Impute*, taken ten times in the 4. chapter to the Romans, and in the same is it used in this place.

The second point is, what is imputed? And it was imputed, that is, faith. Faith here must be considered two waies; first, as a qualitie in it selfe, and thus it is imperfect, and consequently cannot be imputed to us for our justification. Again, faith must be considered as an instrument, or hand holding and receiving Christ: and in this regard believing is put for the thing beleaved. And thus must this text be understood. *It was imputed to him,* that is, the thing which his faith beleaved was imputed to him by God: for the act of believing is not our justice, as I have shewed.

The third point is, what is meant by *righteousness*? *Ans.* That which is called in Scripture the justice of God, which is sufficient to acquit a sinner at the barre of Gods judgement. Thus then the sense is manifest: Abraham beleaved the promise of God, specially touching the blessed seed; and that which he beleaved, namely, the obedience of the Mediator (the blessed seed,) was accepted of God

Serm. ad mil.
Temp. c. 11.
Epist. 190.

God as his obedience for his justification.

It is objected, that the obedience of Christ is to be imputed to none, but to Christ, who was the doer of it. *Ans.* It is to be imputed, that is, ascribed to him as to the author thereof: and withall, because he did performe it in our name and stead, and that for us, it is to be imputed to us.

Secondly, it is objected, that works are also imputed as well as faith, *Psalm. 106. 31. Phineas executed judgement, and it was imputed to him for righteousness.* *Answer.* There is justice of the person, and justice of the act. Justice of the person is that which makes the person of man just: justice of the act is that which makes the act of the person just, and not the person it selfe. Now the Psalm speaks onely of the justice of Phineas' action: and the meaning of the words is this, that God reputed his action as a just action, whereas men might haply condemne it. This place therefore proves not that works are imputed for the justification of any man.

Thirdly, it is objected, that imputed justice was never knowne in the Church till 1500. years after Christ. *Ans.* It is false. Bernard saith expressly, *death is put to right by the death of Christ,* and the justice of Christ is imputed to us. Again, sundry of the fathers, as *Augustine, Hierome, Chrysostom, Theodoret, Anselmus,* entreating upon the text of Paul, *2 Corin. 5. 21.* avouch, that the justice whereby we are justified, is not in us, but in Christ. And it is a received doctrine with them, that a sinner is justified by faith alone now faith alone presupposeth an imputation of justice.

The use. Hence it followes, that there is no merit of mans works, either in the beginning, or in the accomplishment of our justification. For faith is imputed for justice to him that beleveeth and worketh not, *Rom. 4. 5.*

Again, by this wee see there is but one justification: and that the second by works, whereby a man of a good man, is made better, is a meer fiction. For just Abraham is not justified by his good works where with he is abounded, but after his first justification, faith still imputed to him for righteousness.

Thirdly, here we see what is that very thing whereby wee are to appear just before God, and to be saved, and that is, the obedience of Christ, imputed to us of God, and apprehended by our faith.

Lastly, here wee see our duty. God fits as a Judge over us, he takes a reckoning of us for all our doings, the Law is an hand-writing against us: to some he imputes their finnes, to some he remits them. Wee therefore must come into the presence of God, plead guilty, and acknowledge ourselves to be as bankrupts, and intreat him to grant pardon for us, and to accept the satisfaction of Christ for us: then will God not impute our finnes, but the obedience of Christ for our justification: and

accept him as our surety in life and death.

The declaration of the conclusion followes in the ninth verse, and it shews who are the true children of Abraham. The meaning of the words must first be considered. To be of faith, is to be of Abraham's faith, *Rom. 4. 16.* And to be of Abraham's faith, is to beleave and apply the promise of righteousness, and life everlasting by Christ, as Abraham did: and to rest in it for our justification and salvation, *ver. 10.* They are said to be of work; who doe the works of the law, and looke to be justified thereby: therefore they are of faith, who beleave in Christ, and looke to be saved and justified thereby.

And they which thus beleave with Abraham, are said to be his children. It may be demanded, how? *Answer.* Children of Abraham, are of two sorts: some by nature, some by grace. By nature are they which are of Abraham by the flesh, or natural generation, as *Ismael* was. By grace, all beleivers are children of Abraham: and that three waies. First, by limitation, in that Abraham is set forth unto us as a patterne, in the steps of whose faith all true beleivers walke, *Rom. 4. 12.* Secondly, beleivers are children of Abraham by succession, in that they succeed him in the inheritance of the same blessing. Thirdly, they are children to him by a kinde of spiritual generation. For Abraham by beleiving the promise of a seed, did offer a sort begot them. Indeed properly the promise and election of God makes them children: and Abraham by his faith, beleiving the foresaid promise, receives them of God as his children. In this regard beleivers are called children of the promise, *Roman. 9. 8.* and the seed that is of the faith of Abraham, *Rom. 4. 16.* Now then the meaning of the text is, that beleivers, though uncircumcised, are the children of Abraham. It may be said, what privilege is this? *Ans.* Great: for the children of Abraham are children of the covenant, and children of God.

The use. In this verse Paul sets downe one thing, namely, the true mark of the child of Abraham, and that is, to be of the faith of Abraham. Here then make first of all, the Jews, though descending of Isaac, are no children of Abraham, because they follow not the faith of Abraham. Secondly, the Turkes are no children, though they plead descent from Agar sometimes, and sometime from Sara, terming themselves Agarens, and Saracens. For they tread under foot the faith of Abraham. Thirdly, the Papist will nothing helpe himselfe by the plea of Antiquity, Succession, and universal consent, except he can shew some good evidence, that hee is of the faith of Abraham, which hee cannot: for his faith hee hath corrupted, as I have shewed. Lastly, our profession of Abraham's faith, partly in teaching, and partly in hearing, and in the use of the Sacraments, is not sufficient to prove us the children of Abraham. For

Ad. 3. 1.
Rom. 9. 8.

not every one that saith, Lord, Lord, shall enter into the kingdom of heaven. Mat. 7. 22.

Therefore we must labour to be indeed and in truth of the faith of Abraham, and to walk in the steps of his faith. And to this end, we must do three things: first, we must have knowledge of the maine and principall promise touching the blessing of God in Christ, and of all other promises depending on the principal: and we must know the scope and tenour of them, that we be not deceived. Secondly, we must with Abraham beleve the power and truth of God, in the accomplishing of the said promises, or in the working of our vocation, justification, sanctification, glorification, Rom. 4. 21. Thirdly, we must by faith obey God in all things, shutting our eyes, and suffering our selves (as it were, to be led blind-fold by the word of God. Thus did Abraham in all things, even in actions against nature, Hebr. 11. But this practice is rare among us. For there are three things which prevail much among us, the love of worldly honour, the love of pleasures, and the love of riches: and where these beare sway, there faith takes no place. It will be said, that faith is much professed. *Ans.* Faith was never more professed, yet there was never less true faith. For the common faith of men, is a false faith. For in some it is conceived without the means of the word, prayer, Sacraments: and in others, it is severed from the purpose of not sinning. Now faith conceived without the true means, and faith joynted with a purpose to live as we list, is nothing but presumption. And surely, this is the faith, though not of all, yet of the most.

Moreover, that which Paul hath said of the children of Abraham, hee proves by the testimony of the Galatians, in these words, *Know ye therefore, or ye know*: that is, upon the saying of *Moses*, in the former verſe, ye your selves know this to be a truth, which I said. Marke here, Paul requires such a measure of knowledge in believers, that they must be able to judge of the gathering of this or that doctrine, out of this or that place of scripture. This sheweth the contempt of knowledge in these our dayes to be great: for most men reject the preaching of the Gospel, and content themselves with teaching and schooling of nature.

8. For the scripture foreseeing that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all the Gentiles be blessed.

9. So then they which are of faith, are blessed with faithful Abraham.

Against the argument in the two former verses, a doubt, or exception might be moved, on this manner: Wee grant, that they which are of the faith of Abraham, are justified as he was, so they be Jewes, and not Gentiles. Now this doubt, exception, or objection, Paul removes in these verses, thus: When

A God said to Abraham, In thee shall all the Gentiles be blessed: hee signified the justification even of the Gentiles by faith: therefore all that are of faith, even the Gentiles, are blessed of God, as Abraham was.

In the 8. verse I consider three things: the occasion of the speech of God to Abraham, namely, God's free knowledge: the manner of his speech, the preaching of the Gospel to Abraham, and the testimonie it selfe, In thee, &c.

Touching the occasion: first, it may be demanded, whether this foreknowledge in God be a bare foreknowledge, severed from the will of God, or no? *Ans.* For Gods foreknowledge is in all things joynted with his decree or will. If God should fore-see things to come, and in no sort will or mill them, there should be an idle providence. Christ was delivered by the will and foreknowledge of God, Act. 2. 23. and the Jews for their parts did nothing in the crucifying of Christ, but that which the hand and counsel of God had determined to be done, Act. 4. 18. Neither is God by this doctrine made the author of sinne. For sinne comes to passe, not from the will of God, but according to his will in that he foresees evil, and withall wills not to hinder the being of it; and evil not hindered, comes to passe.

Again, it may be demanded: In what order the foreknowledge of God stands to his will. *Ans.* The foreknowledge of things that may possibly come to passe, goes before his will: the foreknowledge of things that shall certainly come to passe, follows the will and decree of God. For things come not to passe because they are fore-seene, but because they are come to passe according to the will of God, therefore they are fore-seene. Now then because foreknowledge in God is joynted with his will, and is alwayes a consequent of it, it is often put for the counsell, will, and decree of God, as in this place.

In this text two things are to be considered of Gods foreknowledge. The first is, who or what foresees? Answer is here made, The Scripture foresees; that is, God foresees, and the Scripture records things foreseen by him. Hence it appears, that the things of *Moses* are the word of God. For they foretell things to come 2000. years after, as the calling and benediction of the Gentiles in the seed of Abraham. In the same regard the writings of Paul are the word of God. For there hee reveals and sets downe in writing more than 2000. years after, what was the intention of God, when he said to Abraham, In thee shall all the Gentiles be blessed.

The second point is, what is foreseen? Answer is made, that God justifieth the Gentiles, that is, God will as certainly justify them in time to come, as if he had then done, when hee spake the words. Some teach, that the Predestination of God is his decree, in which he purposeth to redeem and justify all men, of all ages and times, so bee it they will believe.

believe. But I finde no such decree in the word. Here wee see Gods decree is only to justify all the Gentiles in the last age of the world. And thus the text of Paul must be understood, God would have all men to be saved, 1 Tim. 2. namely, all men, or all the Gentiles in the last age of the world, and not all the Gentiles of all ages and times.

In the next place, the manner of the speech and testimonie of God must be considered, in that he said to preach the Gospel to Abraham. Here marke the antiquity of the Gospel: and the markes of true religion, which for his substance was knowne not only to the Apostles, but also to the Prophets and Patriarchs. So ancient is the true way of life, and the doctrine of justification by faith with our works. Papists plead Antiquity for their religion: but in vaine: for the proper points and heads of their religion were taken up since the dayes of Christ, some two hundred years after: some 400. some 600. some 800. some a thousand, and some 1400. years after.

The third point is the speech or testimonie it selfe: In thee shall all the Gentiles be blessed. In thee, that is, in thy seed, Christ, Gen. 22. 18. who is in thy loines: into whom the Gentiles are ingrafted by faith, and consequently into thee. For they are the seed of Christ, Ilay 53. 10. who is the seed of Abraham. Again, here it is said, All the Gentiles: but Gen. 17. 4. Abraham is called the father, not of all, but of many nations. *Ans.* He is the father of many, in respect of his flesh: and hee is a father of all the Gentiles, in regard of his faith. Again, it is usual in Scripture, to put the word, all, for many, Rom. 5. 12. 18. And the benediction here mentioned, comprehends all the spirituall graces of God, as vocation, justification, glorification, Eph. 1. vers. 3.

The use. In that the Lord saith, All the nations shall be blessed in Abraham, hence I gather, that the nations of the Jews shall be called and converted, to the participation of this blessing: when, and how, God knowes: but that it shall be done before the end of the world we know. For if all nations shall be called, then the Jews.

Again, that which was fore-told to Abraham, is verified in our eyes. For this our English nation, and many other nations are at this day blessed in this seed of Abraham. Upon the consideration of this, wee are admonished of many things. First, wee are to give to God great thanks and praise, that wee are become in these dayes. For many Prophets, and great Kings, desired to see that which wee see, and could not obtaine it. Secondly, wee must every one of us in our hearts amend, and turne unto God, and unfeignedly believe in Christ, that wee may now in the acceptable day be partakers of the promised blessing. The Lord saith, Gen. 22. 18. In thy seed all the nations of the earth shall be blessed, as he said to Abraham.

A selves: because they shall use all good means, that they may bee filled with the blessings of God. Thirdly, we must blesse all, we good to all, and hurt none: for we are heirs of blessing, 1 Pet. 3. 8. Lastly, we must here marke our comfort: we truly turne to God, and believe in the holy seed of Abraham, all things shall goe well with us: God shall blesse them that blesse us, and curse them that curse us, Gen. 12. 3.

The ninth verse is the conclusion of Pauls answer: and it is in effect and substance one and the same with verse 7. and it signifieth that all men that be of Abrahams faith, (though otherwise foretakers and Gentiles to Abraham) shall be partakers of the same blessing of God with him. It may be said: How shall we have the same blessing, when wee have not the like faith? *Ans.* God respects not the greatness of our faith, so much as the truth of it. And if faith erre not in his object: that is if we make Christ crucified our Redeemer, and joyne nothing to him: if there be further, a will to believe and to apprehend Christ, with care and constancy, to increase in faith, and a purpose not to sinne, God will accept this true and honest will, for the deed.

10. For as many as be of the works of the law, are under the curse. For it is written, Cursed is every one that continues not in all things written in the law, to do them.

In these words, Paul sets downe a second reason, whereby hee proves, that not only the Jewes, but also the Gentiles, are blessed as Abraham was, by faith. And the reason is drawn from the contraries, thus: They that are of works, that is, that looke to be justified by works, are under the curse. Therefore, they that are of faith, are blessed, and justified with Abraham. Moreover, Paul adds the promise of this second reason, in the next words, and it is framed thus: They which fulfill not the law are accursed, they which are of works, fulfill not the law: therefore they are accursed.

Whereas Paul saith, that they are under the curse, that is, that they are under the law, the whole world almost, walks in the way of perdition: it is a conclusion of nature, that wee must be saved and justified by our works. The young Prince in the Gospel, said, Good master, what must I doe to be saved? The Jewes would not be subject to the justice of God, but they established their supererogatory of the Law. Rom. 10. 3. Our common people, and they that shew no be wile, say, they looke to be saved by faith: but indeed they turne their faith to works. For what is their faith? surely nothing else (as they say) but their good meaning, or their good dealing, or their good serving of God.

Hence againe it followes, that the Papacy or Popish religion is the way to perdition, in that it prebathen and teacheth justification by works. On the contrary, our religion is the safest and surest from danger, because

it teacheth the free justification of a sinner by the blood of Christ. And this makes the Papists in the day of death, to renounce justification by their works. *Steven Gardiner*, a bloody persecutor, being on his death-bed told of free justification by the blood of Christ, said: *You may reliefe me, but doe not open this gap to the people.* One of late in a public execution of justice said hee would die a Catholicke, and withall hee added, that hee looked to bee saved onely by the passion of Christ.

In the proofe of the reason, three things are to be considered: what the curse is: who are accursed: and when.

The curse is eternall woe and misery: and it is either in this life, in the end of this life, or in the life to come.

The curse in this life, is either within man or without him. The curse within man is manifold. In the minde there is ignorance of God, of our selves, of true happinesse, and of the means to attaine to it. Again, there is a great difficulty with much paine, to learne and retaine things to be learned and attained. And this is a curse of God upon our mindes. In the conscience there are manifold accusations, terrors, and feares, arising upon every occasion, and they are flingings (as it were) of the fire of hell, unless they be quenched in this life by the blood of Christ. In the will there is an inclination to all manner of sinnes without exception. Again, there is hardness of heart, whereby the will of man is unpliable to that which is good, unless it be rehewed. In the body there are more diseases than the Physicians bookes can expresse: and as many diseases as there bee in us, so many fruits of sinne there are, *Ioh. 5. 14.*

The curse without us is three-fold. The first is, a spirituall bondage under the power of the devil, who by reason of sinne, workes in the hearts of unbelievers, *Eph. 2. 2.* And hath the power of death, *Heb. 2. 14.*

The second is an enmity of all creatures with man since the fall. And this appeares, because when God receives us to bee his people, he makes covenants with all creatures, in our behalf, *Hos. 2. 18.*

The third constraint, all losses, calamities, miseries, in goods, friends, good name. Reade *Diet. 28.*

The curse in the end of this life is death, which is the separation of body and soule, *Rom. 8. 13.* and death in his owne nature is a fearful curse, and the very downfall to the perdition.

The curse after this life is the second death, which is separation of body and soule from God, with a full apprehension of the wrath of God. And it is the paine of one tooth to finger bee offences to great, that men rather desire to die than live, how great then shall the paine bee, when all the parts of body and soule shall be tormented? And the eter-

nity of this death increaseth mans misery. If a man might suffer for many yeares as there are drops in the sea, and then have an end, it were some comfort: but when that time is expired, man is as farre from the end of his woes as ever he was.

This in summe and substance is the curse here mentioned: and it were to bee wished, that men would more thinke and speake of it, than they doe: then would there be more conscience of sinne.

The next point is, who are cursed. Answer. *They which do not all things according to the Law.* Here is an item for them that will keepe some Commandments, but not all. *Herod* would doe some things at the motion of *Iohn Baptist*, but hee would not leave his incestuous marriage with his brothers wife, *Mark. 6. 20.* There bee at this day that are very forward in good things; yet some of them will not leave their swearing, some their lying, some their uncleannesse, some their idury. But God will not part stakes with man: hee will have all, or none. *He that breakes one commandment, is guilty of all, Iam. 2.* And there is good reason, that he which obeyes, should obey in all. For where God renewes, hee sanctifies throughout, and sile him with the seed of all grace, that they may performe obedience according to all the Commandments of the Law.

Again, hee is cursed that doth not all things which the Law prescribeth; or if hee doe them, yet doth not continue in all. So then hee is cursed, that breakes the Law but once, and that onely in one thought: for such an one doth not continue in all things. Now then, O sinfull man, what wilt thou doe, to avoid the curse? For thou hast in thought, word, and deed, broken the law. Doeest thou thinke to appease the wrath of God with gold and silver? the whole world, and all things therein, are the worlds, and thou must not thinke to hide or withdraw thy selfe from the presence of God: for all must come and appeare before his tribunall seat, in their owne persons. Neither may we thinke to escape because God is mercifull. What wilt thou then doe to escape this horrible curse? when thou hast done all thou canst doe, thou canst no way helpe or relieve thy selfe.

The only way of helpe is this: Thou must fly from this sentence of the law, so the throne of grace for mercy; instantly asking, seeking, knocking at the gate of mercy, for pardon of thy finnes. And that thou mayest bee encouraged to this duty, consider with mee, that as thy first purpose to amend, and to turne unto God, thy finnes are pardoned in heaven. *David saith: I sinned thy wrath was against me, but thou forgavest me. Mark the speech, though it be pronounced by a child, Eph. 1. 6.* upon his purpose to return to his father, (before hee had indeed humbled himselfe in word) was received to mercy: When

When

When *David* said, *I have sinned, Nathan* in the name of God said, *Thy sinne is forgiven thee.* It may be thus wilt say, the curse is absolute. The threatening of the Law must be understood with an exception, which the Gospell makes on this manner: The Law saith, Cursed is the transgressor, and the Gospell saith, Except he repent, hee shall be damned, yet forty dayes and Ninety that begethroies yes within there is added an exception, *I am the Lord will repare of his sinners, I will Iph. 1.* Again, thou wilt say, my finnes are very knowne, therefore I feare I shall not escape the curse. Answer: Thou givest selfe is provided without any limitation; to any number or kindes of sinne: (onely the sin against the Holy Ghost is excepted). Therefore appeare with boldnesse in thy hart to the throne of grace, intreat for forgiveness, as for life and death, and thou shalt escape the curse.

The third point is, when is a sinner accursed. Answer. In present, in the time of this life. For the Lord saith *moyses* shall be accursed, but hee is accursed. There bee among us whom no sermons or exhortations will amend: and such persons thinke themselves without the reach of any danger: for they thinke the time is very long to the last judgement. But they are deceived touching themselves, For God with his awie mouth hath given the sentence; that they are accursed: there remains nothing but the execution. The halter is already about their necke, and there remains nothing but the running of the ladder only: the execution is already in blindness of minde, and hardness of heart. He that believes not, is already condemned, *Ioh. 3.*

Lastly, a memorable conclusion of *Paul* is here to be considered: That it is impossible for any man, within himselfe, for the time of this life, to fulfill the Law of God. For *Paul* here takes it for a confessed and granted conclusion: otherwise his argument will not hold: which must be framed on this manner: Hee which fulfils not the law, is cursed: hee which is of works, fulfils not the law: therefore hee is accursed. I further prove it thus: If we could fulfill the law, wee might bee justified by the law; but no man can bee justified by the law, or by works: therefore no man can fulfill the law. Again, *Paul* saith, *Roman. 7. 14.* that the law was spiritual, requiring inward and spiritual obedience, and that hee was carnall, and therefore not conformable to the law: that hee was sold under sinne: that when he would doe good, evil was present: that hee carried about him the bodie of death. And all this hee saith of himselfe, about twenty yeares after his owne conversion. Such as our knowledge is, such is our love to God and man. Now we know God onely in part: therefore wee love in part: and consequently, wee doe not fulfill the law. Again, the Scripture puts all men, even the regenerate, under the name of sinners to the very death, *Iam. 4. 4.* *Alas! righteousness is as a defiled clab, Pro. 20. 9.* Who

can say, my hart is cleane? *Iob damns answer God for one of a thousand, Iob 9.* The righteous man shall pray for the pardon of his finnes in a time when hee may be heard, *Psal. 12. 6.* *If we have no finnes, we desire not felicity, 1 Iohn. 1. 9.* The Papists say that all these places are meant of venial finnes. Answer: There are no venial finnes, which in their owne nature are not against the law of God, but onely because the Lord is mercifull to them, *Pro. 23. 23.* If we were perfectly sanctified, and consequently fulfillers of the Law in this life, then Christ should not bee a Saviour, but an intendant of God; to wake in our owne Saviours. And to say this, is blasphemy. Lastly, that which man could bee by creation, so much the Law requires at our hand: but man by creation could love God with all the powers of his soule, and with all the strength of all the powers: which now (since the fall) no man can doe. It remains then for an infallible conclusion, that it is impossible for any man in the time of this life to fulfill the Law.

The use. This point serves notably to condemne the folly of the world. The Israelites say at Mount Sinai, that they will doe all things which the Lord shall command them, *Exodus 19. 8.* The young Prince said, that hee had kept all the commandments from his youth, *Mar. 10. 20.* Our common people say, that they can love God with all their hearts, and their neighbour as themselves.

Secondly, this doctrine serves to confute sundry errors of the Papists, who blasphemously teach, that a man after justification may fulfill the law in this life: that a man may for a time be without all sinne: that workers of the regenerate are perfect, and may be opposed to the judgement of God: that men may supererogate, and doe more than the law requires: The ground of all these conclusions is this: They say, there is a double degree of fulfilling the law. The first is in this life, and that is: to love God truly above all creatures, and to love our neighbour as our selves, in truth. The second is, to love God with all the powers of the soule, and with all the strength of all the powers: and this measure of fulfilling the Law is reserved to the life to come. I will briefly consider the reasons and the ground of this blasphemous doctrine.

Object 1. God promitteth the Israelites, that hee will circumcise their hearts, that they may love him with all their hearts, with all their soules, and with all their strength, *Deut. 10. 6.* And thus *Isaiah* returned to God with all his heart, with all his soule, and with all his strength, according to all the law of *Moses*, 2 *Kim. 23. 25.* Answer. The phrase [with all thy heart] is taken in a double signification. Sometimes it is opposed to a double heart, and then it signifies a true and upright heart, without guile or dissimulation. Thus they of *Zebulon* hee said unto *Isaiah* with a double heart, 1 *Chron. 12. 33.* but with a perfect heart, v. 28. Where we note the opposition

of an whole or perfect heart, to a double heart. In this sense are the places before-named to be understood. Neverthelſe the whole heart, ſoule, and ſtrength, in the ſumme of the morall law, ſignifies all powers of the ſoule, and all the ſtrength of all the powers. Thus doth *Paul, Rom. 7.* expoſe the law, when he ſaith, *the law is ſpiritual;* and by the prohibition of luſt, gives the meaning of the whole Law. For concupiſcence, or luſt, comprehends the firſt thoughts, or motions.

Object. *1.1. Noah is said to be just and perfect, Gen. 6. 9. and God commands Abraham to walk before him, and be perfect, Gen. 17. 1. Paul saith, Let as many be perfect be as him self, Philippians 3. 15. Answer.* There is a double perfection: perfection of parts; and perfection of degrees. Perfection of parts, when a man hath in him, after hee is regenerate, the beginnings of all virtues, and the seeds of all graces, by which hee endeavours to obey God in all his lawes and Commandements. Perfection of degrees is when the law is fulfilled both in matter and manner, according to the rigour of the Law. Now the former places speake onely of the perfection of parts: and that is such a perfection in which wee are to acknowledge our imperfection, and it is no more but a true and general endeavour to obey God, 1/a. 3. 1.

*Obey, I. I. Sundry holy men are said to fulfill the law: David, **cursed from nothing that God commanded him all the days of his life, so in the matter of Uriah, 2 King. 1. 5. Zacharie and Elizabeth walked in all the commandments of God, & that without reprofe before God, Luk. 1. 6. Anſwer.** There are two kinds of fulfilling the law: one *Legal*, the other *Evangelicall*. *Legalis*, when men doe all things required in the law, and that by themselves, and in themselves. Thus none ever fulfilled the Law, but Christ, and Adam before his fall. The *Evangelicall* manner of fulfilling the Law, is to beleeve in Christ, who fulfilled the law for us; and withall to endeavour in the whole man, to obey God in all his precepts. And this endeavour joyned with the purpose of not sinning, is called the *righteousness of good conscience*; and though it be not really a fulfilling of the law, yet it is accepted of God as a fulfilling of the law in all them that are in Christ. For God accepts the endeavour to obey, for perfect obedience. Thus *David, Zachary, Elizabeth*, and others are said to fulfill the law.*

Object. *IF* Wee pray that wee may fulfill the law, whē we say *let thy will be done in earth as it is in heauen*, *Mat. 6. ro. Ans.* We pray not that we may fulfill the law in this, but that we may strive as much as may be, to attaine to the fulfilling of the Law. That is the scope of the petition. Wee desire not to bee equall to the Angels and Saints, but onely to imitate them more and more, and to be like to them.

Object. V. Roman. 7. 18. To will is present with me: therefore (say they) in will the law

A may be kept, though the flesh relent. *Answer.* When *Paul* saith, that *he will be present*, he doth not signifie that hee could perfectly will that which is good. For his will being partly renewed, and partly unrenewed, the good which he willed, he partly nilled; and the evil which he willed, he partly nilled.

Object. Ps. Christ took our flesh, that the righteousness of the law might be fulfilled in us. Roman. 8. 4. Answer. The righteousness of the law is fulfilled in us, not because we do all things required in the law, but because we have faith in us, and by that faith we apprehend the obedience of Christ in fulfilling of the Law.

Object. V. 11. Rom. 13. 8. Love is the fulfilling of the Law: and the regenerate love their neighbours. Ans. If we could love our neighbour as our selves perfectly, wee should then fulfil the whole law. But our love is imperfect.

Object. VII. *Heb* that is borne of God, sinneth not, 1 *Joh*. 3.9. *hee* that sinneth not, filleth the law. *Answer.* *Hee* that is borne of God sinneth not, that is, hee doth not commit sinne, or make a practice of sinne. Hee may fall off frailty, yet then hee recovers himselfe, and doth not keepe a course in sinning. This is the meaning of Saint *John*.

Objct. IX. *The commandments of God are not grievous, 1 John 5.3. Answ.* They are not grievous three ways: first, in respect of *transgression*, because they that believe in Christ, have the *transgression* of the law pardoned; secondly, in respect of *imputation*; because Christ's obedience in fulfilling the law, is imputed to every believer. Thirdly, in respect of *inhabitation*. For they that believe receive the Spirit of God, whereby they are inticed to endeavour themselves to obey God in all his commandments. Otherwise, in respect of our owne personal obedience, they are a yoke that no man can beare.

Objekt. X. *The workes of God are perfect.*
Deut. 32. 4. Good workes are workes of God,
therefore they are perfect. *Answer.* Workes
that are merely workes of God, which hee
worketh by himselfe, and not by man, they
are all perfect: and thus mult the text in *Ma-*
ses be understood. Now good workes are
workes of God in us: and withall they are our
workes, having their beginning in the minde
and will of man: and hence they are defiled.
For when the first and second cause concur
in a worke, the said worke takes unto it the
condition of the second cause. Water pure in
the fountaine is defiled when it passeth by the
filthy channell.

Object. XI. If God have given us an impossible Law, hee is more cruell than any tyrant. *Answer.* When God first gave the law, hee also gave power to fulfill the Law. If the Law be impossible, it is not Gods fault, but mans, whereby his owne fault hath lost his power of keeping the law.

The ground before-named of the double
ful-

fulfilling of the law, one for this life, the other for the life to come, is false. For there is onely one generall and unchangeable. sentence of the law, *Cursed is every one. that continues not in all things written in the law to doe them.*

I now come to other uses of the former conclusion: If the law bee impossible; then must wee seeke for the fulfilling of it; forth of our selves in Christ; *who is the shadow of the law fulfilled; righteousness to them that believe.* Hence it follows necessarily, that our justification must be by the imputation or application of Christs justice unto us.

Because we cannot fulfill the law, we must make it a glasse to see our impotence, and what we cannot doe: and it must bee our schoolmaster to drive us to Christ. And by our impotence we must take occasion to make prayer to God for his Spirit to inable us to the lawes of God: Thus come we to be doers of the law, and no otherwise.

Again, it may be demanded, (considering we cannot fulfill the law) how our workes can please God? *Answer* In every good worke there is something that is Gods, and something that is ours alone. The defect of the worke is ours alone, and that is pardoned to the beleever. That which is good in the worke, is from God; and that hee approoveth as being his owne. And thus every good worke is said to please God.

Lastly, after that we have begun to please God in obedience to his lawes, considering how wefullfill them not, all boasting of our goodnesse must be laid aside; and we must humble our selves under the hand of God even to the death. Read the practice of *David, Psal. 143. 2. and Psal. 130. 3. Job 9. 1.*

11. And that no man is justified by the law in the sight of God, it is manifest. For the just liveth by faith.

12. And the law is not of faith: but he that shall do these things, shall live in them.

The meaning, *By the law* [that is, the law] not only ceremonial, but also judicial and moral. Indeed the occasion of *Paul's* disputation in this place, is taken from Circumcision pertaining to the ceremonial law : but he enlargeth his disputation, from one part to the whole law. For they which thought Ceremonies necessary to justification, would much more think moral duties necessary. And that *Paul* speaks here of the moral, it appears by the 10. verse, where he alleagueth a sentence that specially appertains to the moral law : *Curse is every one, &c.* Again, the law may be considered two ways, in the justification of a sinner : first, as if justifier without Christ : secondly, as if justifier with Christ : and both ways it is excluded from justification, and here specially in the second regard. For the intent of the Galatians was, to joyne Christ and the law, in the worke of our justification.

A *Before God*] that is, in the judgement of God, before whose judgement seat we must all appeare, and be judged.

The justification by faith. The scope of these words is this. The Jews were oppressed by the Babylonians, and it was further told thus by the Prophets, that they should be led into captivity by the said Babylonians. Now in this distress of theirs, the Lord bids down the duty of the faithful Jews, namely, that they must stay themselves by their faith in the Messiah, and consequently that they shall have *eternall* life in this life in the midst of all dangers, and in the end have *eternall* life. And *Paul* applies this text to his purpose, thus. *Life eternall comes by faith; and therefore true righteousness before God is by faith.* For righteousness is the foundation of life eternall: and therefore it is called *justification of life*. Rom. 5. 12.

The law is not of faith. The meaning of these words must be gathered, by the opposition in the latter part of the verse: *but he that doth these things shall live in them.* And the meaning is this. The law doth not prescribe faith in the Messiah: neither doth it promise life to him that believeth in the Messiah, but to him that doth the things contained in the law.

In these words, *Paul* adds a new argument to the former; thus, justice is by faith: the law is not of faith: therefore the law is not our justice. Or againe, thus; He that is justified, is justified by faith: the law justifies no man by faith: therefore the law doth not justify. The conclusion is first in the 12. vers. The proposition is expresse and confirmed by the testimony of the Prophet *Habacuk*. The assumption is in the 2. vers.

The use. When *Paul* saith, *No man is justified by the law in the sight of God*; he makes a double justification: one, before God: the other, before men, justification before God is, when God reputes a man just, and that only for the merit and obedience of Christ. Justification before men, when such as professe faith in Christ, are reputed just of men. By this distinction, *Paul* who saith, *that a man is justified by faith without works, Rom. 3. 8. and James*, who saith, *that Abraham was justified by faith and works, Jam. 2. 24.* are reconciled: for *Paul* speaks of justification before God, as he himself expressly testifieth, *Rom. 4. 2.* and *S. James* speaks of justification before men, which is not only by the profession of faith, but also by works.

In the same sort, there is a double Election. One special, whereby God knows what are his. The other is more general, whereby we repute all men to be Elect, that profess faith in Christ, leaving secret judgements to God. Thus Paul writes to the Ephesians, Philippians, &c. as Elect. And the Ministers of the Word are to speak to their congregation as to the Elect people of God.

In the same manner, there is a double justification: one before God in truth, *Eph. 4. 18.* the other before men in the judgement of charity. Thus men are said, *to stand under the blood of Christ wherewith they were sanctified, Heb. 10. 22.* Thus all that are of right to be baptised, are holy and regenerate: not in the judgement of certainty, which is Gods; but in the judgement of charity, which is mans; secrets always reserved to God.

Again, when *Paul* faith, *in the sight of God,* he gives us to understand, that there is an universal judgement of God, before whom we must all appear and be judged. And when *Paul* faith in the time present, that *God* justifieth (though not by works) he signifies, that this judgement is already begun upon us, even in this life. This must teach us, to walke in godly and holy conversation in the fear of God; and to watch and pray, that we may be found worthy to stand before God. Malefactors, when they are going to judgement, and when they see the judge set, lay aside scolding, and bethinke themselves what to say or do. Now we are these malefactors: and wee know that God hath already begun to give judgement of us: and therefore we must prepare our selves to make a good reckoning.

In the testimony of the Prophet our duty is set down, and that is, that we must in this world live by faith. That we may live by faith, we must doe two things. One is, to chuse the true God for our God: the second is, in our hearts to cleave unto him, and that according to his word. First therefore, we must cleave fast to his commandments, by entering into the way of his precepts, and by walking in them. For this cause we must have always about us the eye of knowledge, to direct our steps in the wayes of God, that we ever keepe our selves in our callings, that is the duty we owe to God and man. Secondly, while wee stand in the waies of God, we shall be assailed with many Temptations on the right hand, and on the left: therefore we must further cleave to the promises of God: believing his presence, protection, and assistance, in all temptations and dangers. And this our faith must be as it were a hand to stay us. Here two caveats must be remembered. One, that we must not prescribe unto God the manner of his assistance, but leave it with other circumstances of time and place to God. The second is, when all earthly things faile us, we must rest upon the bare word of God, and believe the promise of remission of sins, and life everlasting. This is to live by faith. And this duty must be practised, when we are in the field to fight for our country, when we lie on our deathbeds, and when we are in any danger.

Marke further, *Paul* faith, *the just man lives by faith:* he therefore that is justified, continues to be justified by his faith: and therefore the second justification, that is said to be by our works, is a mere fiction. And in that none

lives by faith but he that is a just man, we see that true faith is alwaies joynd with the purpose of not sinning, or with the justice of good conscience: and where they are severed, there is no more but a mere pretence of faith.

When *Paul* faith *[the law is not of faith]* he sets downe the maine difference betweene the Law and the Gospell. The law promisseth life to him that performs perfect obedience, and that for his workes. The Gospell promisseth life to him that doth nothing, in the cause of his salvation, but onely believeth in Christ: and it promisseth salvation to him that believeth, yet not for his faith, or for any workes else, but for the merit of Christ. The law then requires doing to salvation, and the Gospell believing, and nothing else.

Objct. I. The Gospell requires repentance, and the practice of it. *Ans.* Indeed the law doth not teach true repentance; neither is it any cause of it, but only an occasion. The Gospell only prescribes repentance, and the practice thereof: yet only as it is a fruit of our faith, and as it is the way to salvation in which wee are to walke, and no other wile.

Objct. II. The law requires and commands faith. *Ans.* The law requires faith in God, which is to put our assistance in him. But the Gospell requires faith in Christ the Mediator, God-man: and this faith the law never knew.

Objct. III. In the Gospell there are promises of life, upon condition of our obedience. *Rom. 8. 13. If by the spirit ye mortifie the deeds of the flesh, ye shall live, 1. 10. If ye confess your sins, God is faithful to forgive them.* *Ans.* The promises of the Gospell are not made to the worke, but to the worker: and to the worker not for his worke, but for Christs sake, according to his worke. As for example: promise of life is made not to the worke of mortification, but to him that mortifieth his flesh, and that not for his mortification, but because he is in Christ, and his mortification is the token or evidence thereof. And therefore it must be remembered, that all promises of the Gospell that mention workes, include in them Reconciliation with God in Christ.

Objct. IV. Faith is a vertue, and to believe is a worke: therefore one worke is commanded in the Gospell, and is also necessarie to salvation. *Ans.* The Gospell considers not faith as a vertue or worke, but as an instrument or hand to apprehend Christ. For faith doth not cause, effect, or procure our justification and salvation, but as the beggers hand, it receives them, being wholly wrought and given of God.

This Distinction of the law and the Gospell must be observed carefully. For by it we see that the Church of Rome hath erroneously confounded the law and the Gospell, for these many hundred years. The law of *Moses* (say they) written in tables of stone, is the law: the same law of *Moses*, written in the hearts of

men,

men by the holy Ghost, is the Gospell. But I say againe, that the law written in our hearts is still the law of *Moses*. And this oversight in mistaking the distinction of the law and the Gospell, is and hath bene the ruine of the Gospell.

Creder.
Fidetur.

We must here further observe, that *believing and doing*, are opposed in the article of our justification. In our good conversation: they agree: faith goes before, and doing follows: but in the worke of our justification, they are as fire and water. Hence I gather, that to the justification of a sinner, there is required a speciall and an applying faith, for general faith is numbred among the workes of the law: and the devils have it. This kind of believing therefore and doing are not opposite. Again, hence I gather, that workes of faith and grace are quite excluded from justification, because the opposition doth not stand between believing and the workes of nature, but simply between believing and doing.

Lastly, it may be demanded, why the Lord faith, *He that doth the things of the law shall live*; considering no man since the fall can doe the things of the law? *Ans.* The Lord since mans fall, repeats the law in his old tenour; not to mocke men, but for other weightie causes. The first is to teach us, that the law is of a constant and unchangeable nature. The second is, to advertise us of our weaknesse, and to shew us what we cannot doe. The third is, to put us in mind that we must still humbly offer ourselves under the hand of God, after we have begun by grace to obey the law; because even then we comeforth short in doing the things which the law requires at our hands.

13. Christ hath redeemed us from the curse of the law, when he was made a curse for us: for it is written, Cursed is every one that hangs on the tree:

14. That the blessing of Abraham might come to the Gentiles through Christ Jesus, that we might receive the promise of the spirit by faith:

Paul having proved the truth of his doctrine by sundry arguments, in the former part of this chapter, he here answereth an objection, the occasion whereof is from the Jewes selfe: may be framed on this manner: they bee accused that continue not in all things written in the law to doe them, then all men are accused: and the Gentiles are not partakers of the blessing of *Abraham* (as you have said). Answer is here made, that to think that believe, there is full redemption from the curse of the law. And *Paul* for the better enlightning of his answer, here makes a description of our redemption by foure arguments. The first is the author: *Christ* hath redeemed us from the curse of the law. The second is the forre or manner of our redemption: *Hanging on the tree*; when he was made a curse for us. And this forme is further declared by the signe, in these words: *for it is written, Cursed is every one that hangs on the tree.* The

third argument is in the end, in these words, *that the blessing of Abraham might come on the Gentiles.* The last is also another end, *that we might receive the promise of the spirit.*

Touching the author, in these words, *Christ* hath redeemed us from the curse of the law, sundry things may be learned: first of all comparing these words with the 10. verse, or comparing the answer and the objection together, wee see and are to observe, that the threatnings of the law are to be understood with an exception from the Gospell. All are cursed, faith the law, that doe not continue to do all things written therein, *Except they have pardon*, and be redeemed by Christ, faith the Gospell. And thus are all curses of the law to be conceived, with a limitation or qualification from the Gospell.

Again, in that *Christ* hath redeemed us from the curse of the law, here is our comfort, that neither hell, nor death, nor Satan hath any right or power over us, so long as we do faithfully believe in Christ. For we are bought with a price. And for this cause we must be admonished, not to feare any evil, overmuch, as the revellings and curses of evil tongues, witchcraft, the plague, pestilence, famine, the sword or death. For the curse which makes all these, and many other things hurtfull unto us, is removed from them that are in Christ. And therefore all immoderate feare should be restrained.

Thirdly, our duty is, to glorifie God and Christ who hath redeemed us, and that both in body and soule. The redeemed must live according to the will of their redeemer, *1 Cor. 6. 20.* This is all the thankfulness that we can shew to our redeemer for his mercy.

Lastly, here an objection made by some may be answered. If (say they) we were redeemed by Christ, being captives to the devil, the price of our redemption was paid to him, and not to God. *Ans.* We were captives properly to the justice of God in the law, to the order whereof we had subject: and by this meanes wee are captives to the curse of the law, and consequently to the devil, who is the minister of God, for the execution of the laid curse. And being captives to the devil, no otherwise than as he is the minister of God for the inflicting of punishment, the price must now be paid to him, but to God who is the principall; and hatha sovereignty over him and us.

To come now to the forme of our redemption; *when he was made a curse for us.* For due better understanding of these words, sundry points are to be handled. The first is, what is this curse? *Ans.* A double death: the first of the body; the second of the soule. The first is, the separation of the body and soule: The second is, the separation of the whole man from God: nor in respect of his universall power and presence (for the very damned have their moving and being from him), but in respect

of his favour and special love, whereby God besteth to be their God. And this is death indeed, whereof the first is but a shadow: and this is the curse of the law.

The second point is, How Christ was a curse or accursed, who is a fountaine of blessednesse? *Ans.* He is not so by nature: for he is the natural Sonne of God: nor by his owne fault: for he is the unpoynted lambe of God: but by voluntarie dispensation: and therefore *Paul* saith, *he was made a curse.* And hee was made a curse, first, because he was set apart in the eternall counsell of the Father, Sonne, and holy Ghost, to be our redeemer, and consequently to be a curse. In this regard, the Father is said to have sealed him, *Iob* 6. 27. and he is said againe to be preordained before all worlds, *1 Pet.* 1. 20. and given according to the counsel and foreknowledge of God, *Alt.* 3. 22. Secondly, he was made a curse, in that he was in time consecrated to bee our mediator and so a curse. And this consecration was first in his baptism, in which he put upon him our guilt, as we put off the same in ours; and secondly upon him the punishment of our sinne. And thus was he made a curse. It may be objected, that he is the Sonne of God: and therefore no curse. *Ans.* Christ must be considered as the Sonne of God, and againe as our pledge and surety, *Heb.* 7. 22. In the first respect he was not accursed, but in the second.

The third point is, In what nature was Christ accursed? *Ans.* Whole Christ God-man, or Man-god, was accursed: For the Lord of life (saith *Paul*) was crucified, and consequently accursed, *1 Cor.* 2. 8. Yet this limitation must bee added, that the curse was not upon the godhead of Christ, but onely in his flesh or manhood. For he suffered (saith *Peter*) in the flesh, *1 Pet.* 4. 1. Moreover, the soule of Christ was the more principall fear of the curse, as it was the principall fear of sin. Therefore the Prophet saith, *he made his soule an offering for sin, Isa.* 53. 10. and Christ said, *My soule is heavenly to the death.*

The fourth point is, How far forth Christ was accursed? *Ans.* In the first death there are two degrees, separation of the body and soule, and the purification of the body separated. And Christ entered onely into the first, and not into the second. For his body being dead induced no corruption. Again, in the second death there are two degrees. The first is a separation from God in soule and feeling: and the second is an absolute separation from God: Into this second degree of death Christ entered none, because he saith in the midst of his passion, *My God, my God.* And this absolute separation could not be without the dissolution of the personal union. Into the first degree of the second death he entered: namely, into the apprehension and feeling of the wrath and indignation of God due to mans sinne. And this appears by his bloody sweats of bloody and clot-

tered blood; by his complaint he was forsaken: by his fear and sorrow in the time of death; in which he comes short of sundry martyrs, unless we acknowledge that he endured further paines of death than ever they did, by his condition, in that he takes upon him the condition of the first *Adam*, who upon his fall was to endure the first and second death. Here two questions are to be demanded: the first, How and in what manner Christ suffered the wrath of God? *Ans.* He endured it willingly of his owne accord: he did not onely in mind see it before his eyes, but also he felt it: it was laid and imposed on him, and he encountered with it: but it had no dominion or lordship over him, *Alt.* 2. 24. The second is, How much he suffered of the wrath of God? *Ans.* The punishment he suffered was in value and measure answerable to all the sinnes of all the Elect, past, present, and to come: the Godhead supporting the manhood, that it might be able to beare and overcome the whole burden of the wrath of God. If it be said, that a creature cannot have an infinite apprehension of the wrath of God: I answer, it sufficeth that God laid infinite wrath upon him, and that he apprehended it according to the condition of a creature. For in so doing he incurred with the whole wrath of God. One man in a breach, or as a bridge, may stand against a whole arme, and beare the burthen of it: why may not then the manhood of Christ supported by the Godhead, beare the streesse of the whole wrath of God? Against this doctrine sundry things may be objected.

Obij. 1. The Scripture ascribes all to the blood of Christ, and therefore to the death of the body. *Ans.* By blood is meant, a bloudie death: by the bloudie death, the death of the crosse: by the death of the crosse, a death accursed, or the death the body joynt with the malediction of the law.

Obij. 11. The suffering of the anger of God was not figured in Sacrament or sacrifices. *Ans.* The death whereof the burthen offering was made, was first tied to the hornes of the altar: his blood then was shed: and lastly, hee was all burnt upon the altar unto God; and hereby was figured the severe wrath of God.

Obij. 111. Temporall death, or the curse for halfe a day, cannot counterwaile eternall death. *Ans.* Yes, in Christ. For if man could suffer and overcome punishment in measure infinite, hee should not suffer eternally: but this no man nor angel can doe: and therefore man must suffer punishment for measure finite, for time infinite: because the punishment must be answerable to God, whose majestie is infinite. Now Christ being God and man, suffered punishment indeed infinite: and therefore it was not necessary that he should endure it eternally. Again, here the dignity of the person helpeth: for in that the Sonne of God suffered the curse of the law for halfe a day,

day, it is more than if all men had suffered eternall death. Therefore the death of Christ in respect of the measure of the punishment, as also in respect of the value and dignity thereof, counterwaileth death everlasting.

Obij. 1V. It is hard to say, that Christ suffered the paines of hell. *Ans.* The Latine translation (commonly received,) hath as much, that he could not be holden of the severities of hell, *Alt.* 2. 24. And there is no offence to say, he suffered the paines of hell, so farre forth as his suffering may stand with the purity of his manhood, and with the truth of the personal union.

The uile. Friers teach, that if Christ had pricked his finger, and let fall but one drop of blood, it had beene sufficient to redeeme all the world. But they dreame. For *Paul* saith, *He was made the curse of the law to redeeme us.* This had beene a needlesse worke, if a pricke in the finger, or any punishment without death, would have done the deed.

That Christ became a curse for us, it shewes the greatness and horriblenesse of our sinnes: it shewes the grievous hardnesse of our hearts, that never almost mourne for them: it shewes the unpeakeable love and mercie of God, for which we are to be thankfull forever, and that all manner of waies.

In that the Sonne of God became a curse for our sinnes, we are put in minde to see, acknowledge, and consider them, and withall to bewaile them, and to humble our selves for them: and to desert them more and more unto the very death. For what is more worthy of hatred, than that which causeth the Sonne of God to be accursed? They which beleeve that Christ by being a curse hath redeemed them from the curse of the law, doe in truth die unto all their sinnes, and live unto God. Many indeed professing Christ, make no change of life at all: and the reason is, because a secret Atheisme makes them say in their hearts, *There is no Christ, there is no curse that was endured by Christ.* Cleanse your hearts of this hidden Atheisme, and looke that inwardly in your spirits you die unto your sins, and live to God.

In that Christ was obedient to his Father in bearing the curse of the law, we are taught in all things to subject our selves to the will of God. Our obedience must not only be in doing this or that, but also in suffering the miseries laid on us to the death: this is the best obedience of all, and the truest mark of Gods child: to obey in our sufferings.

Moreover, that Christ was accursed, it is confirmed by the sentence and decree of God: *Cursed is every one that hangs on the tree, Deu.* 21. 23. The ground of this sentence is the sin of the malefactor: for whom God curseth, he curseth for his offence. And here it may be demanded, why he that is stoned to death is not likewise accursed? *Ans.* He also is accursed: but there are special reasons, why the man

hanged on the tree is cursed. First, among the Jewes, they which were hanged; were most grievous malefactors, as blasphemers, and idolaters: and their punishment was accordingly, most grievous. Secondly, hanging (as among all nations, so among the Jewes) was a most odious and infamous death. Thirdly, God did foresee that the Messias should die on the crosse, and therefore hee accursed this kind of death. If it be said, that there was no fault or offence in Christ; and therefore hee could not be accursed: I answer, that he became sinne for us, in that our sinne was applied and imputed to him: It may be further objected, that the theefe which repented, was not accursed, though hee were hanged on the tree. *Ans.* As a theefe he was accursed: as he was a theefe and repented, the curse was removed. For the law in the curses thereof, gives place to the Gospell: judgement yields to mercy: and the Gospell puts an exception to the law.

The uile. If the malefactor hanged, be accursed and desire the earth: how vile and accursed is the living malefactor, the blasphemer, adulterer, murderer, &c. who hath entred no degree of punishment? Let this bee considered, to terrifie offenders.

Again, let us consider the scope of this law. Because he that hangs on the tree is accursed, therefore saith the law of God, *he must be taken downe and buried.* Marke the equity of this law: and that is, that things evil and accursed, are to be removed from the eye and sense of man. This charge the Lord gives of like matters, namely, of sights unclean and uncomely, *Deut.* 23. 18. Again, we are commanded not to be much as to name fornication, uncleanness, covetousnesse, jelling, foolish talking, &c. *Eph.* 5. 3. Here we are to be put in mind, that the Plaies (commonly in use) are to be banished out of all Christian societies. For they doe nothing els but revive and represent the vile and wicked fashions of the world, and the misdeameour of men, which are things accursed, and therefore to be buried, and not once to be spoken of. Again, all evil in our example, whether in word, or in deed, must be buried as much as may be: for it defileth, and is accursed.

Here it may be demanded, how this law of God (he is accursed, therefore let him be taken downe and buried) stands with the order used in this and other countries, in which men are hanged in chains for the terror of the world? *Ans.* Iudiciall lawes, if they have in them morall equity, and serve directly to fence in the precepts of the Decalogue, are perpetuall, and bind all men, else not. As for the iudiciall determinations of this or that manner of punishment, they concerne us not: for God hath left every nation free, though not in respect of punishment, yet in respect of the manner and order thereof.

The third point, whereby our redemption

is described, is the end thereof, *that the blessing of Abraham*, that is, righteousness and life everlasting may come upon the Gentiles. Here two things are to be considered. The first is, whence comes the benediction of Abraham? *Ans.* From the cursed death of Christ. For thus are the words, *He was made a curse for us, that the benediction of Abraham might come on the Gentiles*. Marke here how God workes one contrary by the other. In the creation, hee made something, not of something, but of nothing: hee called light out of darkness: hee kills, and then makes alive, *Hos. 6.* hee sends men to heaven by the gates of hell: he gave fight by a temper of spirit and clay, a fit means to put out fight. In the worke of our redemption he gives life, not by life, but by death, and the blessing by the curse. This shewes the wisdom and power of God: and it teacheth us in the worke of our conversion and salvation, not to goe by selfe and feeling: because God can and doth worke one contrary, in, and by the other.

The second point is, where this benediction of Abraham is to be found? *Ans.* The text saith, *It is extant in Christ Iesus*, who is as it were the store-houle of Gods blessing, and the dispenser of it to all nations. In him are hid all treasures of wisdom and knowledge, *Col. 2.* God and the Lamb are all things to all the Elect in the kingdom of heaven, *Revel. 21.* Here wee see the right way to become rich: and that is, above all things to seeke to be true and lively members of Christ: for if he be ours we can want nothing, *Rom. 8. 3. Mat. 6. 33. Psal. 34. 10.* This is a most sure way to procure unto us all good things: that hee sees to be necessarie for us. For Christ is the store-houle of the benediction of Abraham. Again, this must teach them that beleeve in Christ, to be content in any estate, be it better or worse, for true riches is the blessing of God; and this blessing is in Christ. This is the truth, if we could disperse of things that differ. Thirdly, in our povertie, and in the midst of all our wants and losses, we must comfort our selves. For though wee lose never so much, yet we retain the principall, and that is Christ, who is the benediction of Abraham.

The fourth point is, another end of our Redemption, *I hat we might receive the promise of the Spirit by faith.* For the better understanding of this, foure questions may be demanded. The first is, what is meant by the promise? *Ans.* The promise of God made in the old Testament, that he would pour out his spirit upon all flesh, *Isa. 44. 3. and Ier. 31. 33.* And here it is said, that this promise is fulfilled to the nations when they beleeve. Marke here how the promises of God lye as void, dead, and of none effect, till the particular time of their accomplishment. God promised *Isaac* that his posterity shall be a great nation after 430. yeares: for which time they remaine in thrall and bondage; but the very

night after the former time was expired, nothing, no not the raging sea could stop their delivrance, *Exod. 12. 41.* God promised deliverance after 70. yeares captivity to the Israelites of Babylon. When this time was expired, *Daniel* prayed, and at the very beginning of his supplications, the decree of God for deliverance came forth, *Dan. 9. 23. The vision of God* (saith the Prophet) *is for an appointed time, Hab. 2. 1.* And so is the promise. This must teach us to be content, if after much praying, we finde not the fruit of our prayers: because there is an appointed time for the accomplishing of them. In this respect *David* saith, *that his eyes failed, and he was hoarse in praying, Psal. 69. 4.*

The second question is, what is meant by the giving or sending of the Spirit? *Ans.* Without any alteration or change of place, it signifies two things. The first is, Order between the persons, whereby the Father and the Sonne worke mediately by the holy Ghost, and the holy Ghost immediately from them. The second is, that the Spirit doth manifest his presence by divine effect in us. In this respect he is said to be sent, or given of the Father and the Sonne.

The third point is: In what order is the spirit given? For it seemes, that we first our selves beleeve, and then receive the spirit? *Ans.* Men are said to receive the spirit, when they receive some new gift of the spirit, or the increase of some old gift, *Ioh. 20. 22.* Again, to speake properly, faith and the receiving of the spirit, are for time both together. For first of all, we heare the promise of God; then we begin to meditate, and apply the said promise to our selves to strive against doubting, and to desire to beleeve: and in doing of all this, we receive the spirit. To beleeve, is the first grace in us that concerns our salvation: and when we begin to beleeve, we begin to receive the spirit; and when we first receive Gods spirit, we begin to beleeve. And thus by our faith receive we the spirit: & thus also the spirit dwells in us by faith, *Eph. 3. 17.* And wee must not imagine, that we may or can beleeve of our selves, without the operation of the spirit.

The fourth point is, for what end we receive the spirit? *Ans.* For six. For illumination of our minds, *1 Ioh. 2. 27. 1 Cor. 2. 12.* for regeneration, whereby the image of God is restored in us, *Iohn 3.* for the government of our counsels, wills, affections, actions, *1 Ioh. 1. 1. Rom. 8. 14.* for the effecting of that conjunction whereby we are united to Christ our head, *1 Cor. 6. 17.* for consolation, *Rom. 8. 16.* Lastly, for confirmation in our faith and every good duty, *2 Cor. 1. 22. Eph. 1. 13.*

This receiving of the spirit is one speciall end of our redemption: and therefore it is most necessary for us, to have the Spirit of God dwelling in us. If we have not the Spirit, we are not Christs: and without it we can do nothing.

We

Wee must for this cause doe such things, whereby we may obtaine and receive a plentiful measure of Gods Spirit. *Repent* (saith *Peter*) *and ye shall receive the Holy Ghost.*

Again, we must carefully keepe and preserve the grace of the Spirit in us, by meditation in the word of God, by earnest and frequent prayer, by avoiding all such acts in word or deed, that may make a breach in conscience: for whatsoever offends conscience, quenches the Spirit. Lastly, by favouring the things of the Spirit, *Rom. 8. 3.* that is, by thinking on things spiritual, by affecting of them, and delighting in them.

15 Brethren, I speake as men doe: though it be but a mans covenant, when it is confirmed no man doth abrogate it: or add any thing thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to the seeds, as of many; but, And to thy seed, as of one, which is Christ.

17 And this I say, that the Law which was 430. yeares after, cannot disannul the covenant that was before confirmed of God in respect of Christ, that it should make the promise of none effect.

18 For if the inheritance be of the Law, it is no more by promise; but God gave it unto Abraham by promise.

In these words *Paul* mee with a second exception, or objection, made against that which hee here principally stands upon: namely, that the blessing of Abraham is conveyed to the Gentiles, and that by Christ. The objection may be framed thus: The promise made to Abraham cannot now pertaine to the Gentiles, because the Law was added to it, and by the Law it is abrogated: and therefore the Gentiles are to be justified and saved by the observation of the Law. To this objection *Paul* makes a double answer. One is, that the promise cannot be abrogated: the second, that if it might be abrogated, yet the Law cannot doe it. The first hee confirms on this manner:

The Testament of God confirmed, cannot be abrogated:

The promises made to Abraham and his seed, which is Christ, are his Testament confirmed:

Therefore they cannot be abrogated.

The Proposition is expressed in the 17. verse, and is confirmed by comparison thus. The testament of man after it is confirmed, may not be abrogated, much lesse the testament of God, verse 15. The minor is propounded in the 16. and 17. verses. Now I come to speake of the words as they lye.

Brethren *Paul* had before called them *fooles*; and that justly, because they fell from the doctrine which hee taughts them, to another Gospel. And yet here hee calls them *Brethren*. And hence let us learne, that in division of judgement and opinion, there must

be no division but unity of affection. It is and hath beene alwayes the plague of the Church, that division of heart and affection there takes place; where any division is in judgement, though men tire of infirmities. This evil causeth more to be condemned for heretics, than indeed ought to be: it maketh schismes where none should be: it maketh diffinitions to be incurable, which otherwise might be cut off. And therefore if diffinitions in judgement arise, we must remember to suppress envie, hatred, pride, selfe-love; and let Christian love beare sway.

Again, here wee see it is lawfull to speake in Sermons as men doe, so it be done after the example of *Paul*, with these cautions. First, it must be done sparingly and soberly, without ostentation. Secondly, it must be done upon a just cause, as when the sayings of men serve to convince the hearers, and that in their consciences. Thirdly, a difference must be made between the word of man and the word of God, lest in adding the one to the other, the word of God lose his grace and excellencie. Lastly, Gods word only must be the foundation of the doctrine which is taught, and the word of man is to be added, in respect of our infirmities, to give light, or to convince.

That which *Paul* speakes after the manner of men, is a principle of Law, or a conclusion of the light of nature, namely, that a covenant or testament confirmed, may not be abrogated. *Paul* saith, it is the propertie of them that are of reprobate minds to be *covenant breakers*, *Rom. 1. 30.* Hence Iudic questions may be resolved. The first is, whether Legacies given to the maintenance of the Masse, may be applied to the maintenance of the true worship of God? *Ans.* The Testator in the giving of such Legacies, hath a double intention: one is generally, and that is to preserve the worship of God: the other is specially, and that is, to preserve the idolatrie of the Masse. In this hee erreth, and therefore his will may be changed. For testaments unlawfully made may be abrogated. In the general hee erred not: and therefore the goods may lawfully be applied to the maintenance of the true worship of God. But it may be said, that the next heires may recall them when the Masse is abolished. I answer, No: Because they may still be applied to the publique good of the Church. The affection of the dead was good in this case, though their judgement was naught: and therefore regard is to be had of their affection and intent.

The second question is, whether we are to keepe covenant with hereticks and enemies? *Answer.* Yes: for the principle, *A covenant confirmed may not be abrogated*, is the conclusion of Nature, which binds all men without exception; as all times, if the covenant be lawfull.

X

The

The third question is, what if dammages and losses follow upon the covenant made and confirmed, mult it then bee observed?

Answer. Of covenants some are single, that is, bare promises, not confirmed by oath; and some againe are with oath. Againe, some covenants are merer civill, being made of man to man; and some are more than civill, being made of man to God, as contracts of marriage. Now if covenants bee single covenants, and merer civill, then may they bee changed by the makers, or by their successours, if hurts and losses arise. Yet if covenants bee confirmed by oath, and if they bee made to God, they may not bee changed, so long as they are lawful, though great losses ensue. Read the example of *Iosua*, *Ios. 9. 18*. *A good man sweareth, and chargeth not, though he lose thereby*, *Psal. 15. 4*.

The fourth question is, Whether a contract may not be dissolved, when one of the parties hath a disease contagious in deadly manner, and incurable? *Answer.* If such a disease follow the contract, the marriage not consummate, we may presume that God doth dissolve the contract. And the covenant dissolved by God, we may without danger hold to bee abrogated.

The last question is, Whether the Church of Rome hath not dealt wickedly in altering the last testament of Christ, when it ministereth the Lords Supper under one kinde? *Answer.* They finne against the light of nature, which teacheth us not to abrogate the testaments of men, much less the testament of God. It is alleged, that wee receive whole Christ under one kinde. *Answer.* True indeed. But wee must consider, the end of the Sacrament is to signifie and represent perfect nourishment; in and by Christ: now perfect nourishment is not in bread alone, but in bread and wine, and by them both joyntly together, is signified that Christ is the bread and the water of life: now to abolish the cup, is to abolish the principall use of the Sacrament, and to lessen our comfort.

In the 16. verse *Paul* saith, *The promises were made to Abraham*, in the plurall number: because they were sometime made to *Abraham*, sometime to his seed, and sometime to both: and they were often repeated to *Abraham*, and therefore are called promises, though in substance they are but one. The seed of *Abraham* here mentioned, is the seed not of the flesh, but of the promise, *Rom. 9. 7*. and this seed is first Christ *Jesus*, and then all that believe in Christ. For all these are given to *Abraham* as children by the promise and election of God. Moreover, this seed is not many (as *Paul* observeth) but one, that is, one in number. It is objected that the word *seed* is a name collective, and signifies the whole posterity of *Abraham*. *Answer.* It doth sometime, but not alwaies: for *Eve* saith

A. of Seth, God hath given me another seed, *Gen. 4. 25*. that is, another sonne.

Lastly, it is said, that this one particular seed of *Abraham* is Christ *Jesus*. Here by the name *Christ*, first and principally the Mediator is meant, and then secondly all *Jewes* and *Gentiles* believing, that are let and grafted into Christ by their faith. For *Paul* saith, *Rom. 9. 8*. *that the children of God, or the children of the promise, are the seed of Abraham*: Again, *Gal. 3. 29*. *They which are of Christ are the seed of Abraham*. And the name *Christ* signifies not only the head or Mediator, God and man, but also the Church, gathered partly of *Jewes* and partly of *Gentiles*. The

body (saith *Paul*) is one, but the members are many, even so is Christ, *1 Cor. 12. 22*. that is, the Church of Christ. Again, *I* beare in my body the remainders of the sufferings of Christ, *Coloss. 1. 24*. and the Church is called the complement of Christ, *Ephes. 1. 23*. It may be objected, that by this means the seed of *Abraham* is many, and not one; because Christ and all believers are the seed. *Answer.* They are all one in respect of one and the same blessing of God, which is first given to Christ, and by Christ to all that believe in him. *All are one in Christ*, *Gal. 3. 28*. and *hee gathers things in heaven and earth into one head*, *Ephes. 1. 10*.

It is here to be observed, that the promises made to *Abraham* are first made to Christ, and then in Christ to all that believe in him, be they *Jewes* or *Gentiles*. This conclusion is of great use. First, by it wee learne the difference of the promises of the Law and the Gospell. The promises of the Law are directed and made to the person of everie man particularly: the promises of the Gospell are first directed and made to Christ, and then by consequent to them that are by faith ingrafted into Christ.

Secondly, by this wee learne to acknowledge the communion that is between Christ and us. Christ as Mediator is first of all elected, and we in him: Christ is first justified, that is, acquit of our finnes, and we justified in him: he is heire of the world, and we heires in him: he died upon the crosse, not as a private person, but as a publique person representing all the Elect: and all the Elect died in him, and with him. In the same manner they rise with him to life, and sit at the right hand of God with him in glorie.

Thirdly, here wee see the ground of the certaintie of perseverance, of all them that are the true children of God. For the office of Christ, to which hee is set apart, is to receive the promise of God for us, and to apply it unto us; and this worke is done by Christ without impediment, and without repentance on his part. The scale and foundation of our salvation is this, that God accepts and knowes us for his, *2 Timoth. 2. 19*. and that which concernes us is, that we must

worship

worship God in spirit and truth, and depart from iniquitie.

Lastly, here is comfort against the consideration of our unworthinesse. Thou sayest thou art unworthy of the mercie of God, and therefore hast no hope. And I say againe: Doe thou truly exercise thy selfe in the spirituall exercises of faith, invocation, repentance? bee not discouraged: thou must not receive the promise immediately of God, but Christ must doe it for thee. Though thou be unworthy, yet there is dignitie and worthinesse sufficient in him. If thou say that thou must at the least receive the promise at the hand of Christ, I adde further, that *hee will not quench the flame that doth but smokes; neither will hee breake the bruised reed*. Hee accepts the weak apprehension, if it be in truth. And our salvation stands in this, not that wee know and apprehend him, but that he knowes and apprehends us first of all.

V. 17. Thus I say In the former verses *Paul* hath laid downe two grounds: one is, that testaments of men confirmed may not bee abrogated: the other, that the promises were made to *Abraham* and his seed, which is Christ. Now what of all this, may some man say? *Paul* therefore addes these words, *Thou I say*, that is, the scope and intent of all my speech is, to shew that the covenant or testament confirmed by God cannot be abrogated: and secondly, if it might so be, yet that the Law could not abrogate the testament, because it was given 430. yeeres after the confirmation of the said testament. And because it might be doubtfull what *Paul* means, when he saith, *The covenant confirmed cannot be abrogated*, he explains himselfe in the end of the verse by saying, *the promise cannot be made of no effect*.

It is here to be observed; that *Paul* saith, *The promise made to Abraham was confirmed in testament*. It is a covenant or compact, because God for his part promiseth remission of finnes and life everlasting, and requirerth faith on our part. In respect of this mutuall obligation, it hath in it the forme of a covenant. It is also a will or testament in two respects: First, because the promise is confirmed by the death of the Mediator, *Heb. 9. 15*. Secondly, the things promised, as remission of finnes; and life everlasting, are given after the manner of legacies, that is, freely, without our desert, or procurement. In this wee see the great goodness of God, who vouchsafeth to name them in his Testament, that have made a covenant with the Devil; and are children of wrath by nature, as we all are.

Again, in that the promise is a Testament, remission of finnes and life everlasting is a Legacy: and for the obtaining of them, we must bring nothing unto God, but hunger and thirst after them, and make suit unto God forthem, by asking, seeking, knocking. Thus are all Legacies obtained, and therefore

no more required on our part, but to receive and accept them. And though wee bee never so unworthy in our selves, yet shall it suffice for the having of the blessing of God: if our names bee found in the Testament of God.

Again, *Paul* saith, that the promise made to *Abraham* is a covenant confirmed of God. It may be demanded, by what means it was confirmed? *Ans.* By oath, *Heb. 6. 17*. Again, it may be demanded, to whom it was confirmed? *Ans.* To *Abraham*, as being the father of all the faithful, and then to his seed, that is, first to the Mediator Christ, and consequently to every believer, whether *Jew*, or *Gentile*: For *Abraham* in the first making, and in the confirmation thereof, must bee considered as a publique person, representing all the faithful.

Here againe wee see Gods goodness. Wee are bound simply to believe his word: yet in regard of our weakness, hee is content to ratifie his promise by oath, that there might be no occasion of unbelief.

Again, here we are admonished to rest by faith on the promise of God, as *Abraham* did, when there is no hope. Some may say; I could doe so, if God would speake to me; as hee did to *Abraham*. I answer againe, when God spake to *Abraham*, in him hee spake to all his seed: and therefore to thee who lovest thou art that believest in Christ.

And hence wee are to gather sure hope of life everlasting. For in the person of *Abraham* God hath spoken to us, hee hath made promise of blessing to us; hee hath made covenant with us, and hee hath sworn unto us. What can wee more require of him? What better ground of true comfort? *Heb. 6. 17. 18*.

Lastly, in that God thus confirms unto us the promise of life everlasting, it must encourage us, with diligence in the use of all good means, whereby we may attaine to the donation of *Abraham*: and it must arme us to all patience in bearing the afflictions and calamities, that fall out in the way to eternal life.

Finis. *Paul* saith, that the promise is a covenant confirmed, and that in respect of Christ: because hee is the scope and foundation of all the promises of God: partly by merit, and partly by efficacy: by merit, because hee hath procured by his death and passion, remission of finnes and life everlasting. By his efficacy, because hee layeth up unto us in our consciences remission of finnes, and whilst hee resters in us, the King of God. The Use. If Christ bee the ground of the promise, then hee is the ground and fountain of all the blessings of God: and for this cause, the right way to obtaine any blessing of God, is first to receive the promise, and in the promise Christ; and Christ being ours, in him and from him wee shall receive all things necessarie.

The second answer of *Paul* to the former objection.

objection is, that if the promise made to *Abraham* might be disannulled, yet the Law could not do it. And hee gives a double reason. The first is drawn from the circumstance of time: Because the promise or covenant was made with *Abraham*, and continued by God 430. years before the Law was given: therefore, saith *Paul*, the Law was not given to disannul the promise.

Against this reason it may be objected, that *Abraham* lived was but 400. years in a strange land, *Gen. 15. 13.* *Ans.* *Moses* speaks of the time that was from the beginning of *Abraham* seed, or from the birth of *Isaac* to the giving of the Law: and *Paul* here speaks of the time that was between the giving of the promise to *Abraham*, and the giving of the Law: and that was 30. years before the birth of *Isaac*.

Again, it may be objected, that the Israelites were in *Egypt* 430. years, *Exod. 12. 40.* The dwelling of the children of *Israel*, while they dwelled in *Egypt*, was 430. years. Therefore it seemeth there was more time between the promise and the Law. *Ans.* The meaning of *Moses* in this place is thus much: that the dwelling of the children of *Israel*, while they dwelt as pilgrims, was for the space of 430. years: and that in part of this time they dwelt in *Egypt* as strangers. The words may thus be translated, The dwelling or peregrination of the children of *Israel*, in which they dwelt in *Egypt*, was 430. years. And this peregrination begins in the calling of *Abraham*, and ends at the giving of the Law.

In *Paul's* example, we see what it is to search the Scriptures, not only to consider the scope of whole books, and the parts thereof, but to ponder and weigh everie sentence, and everie part of everie sentence, and everie circumstance of time, place, person. This is the right forme of the studie of divinitie to be used of the sonnes of the Prophets.

The second reason used by *Paul* is in the 18. verse, it may be framed thus: If the Law abolish the promise, then the inheritance must come by the Law: but that cannot bee. He proves it thus: If the inheritance of life eternall be by the Law, it is no more by the promise: but it is by the promise, because God gave it unto *Abraham* freely by promise: therefore it comes not by the Law.

The opposition between the Law and the promise shewes, that *Paul* in this Epistle speaks not only of the Ceremoniall, but also of the Morall. For the greatest opposition is between the Morall Law, and the free promise of God.

Let us againe make here the difference between the Law and the Gospell. The Law promitteth life: but to the worker, for his works, or upon condition of obedience. The Gospell (called by *Paul*, the promise), offers and gives us freely without the condition of any works, and requires nothing but

the receiving of that which is offered. It may be objected, that the Gospell promitteth life upon the condition of our faith. *Ans.* The Gospell hath in it no morall condition of any thing to be done of us. Indeed faith is mentioned after the forme and manner of a condition: but in truth it is the free gift of God, as well as life eternall: and it is to be considered not as a worke done of us, but as an instrument to receive things promised. This difference of the Law and the Gospell must be kept as a treasure: for it is the ground of many worthy conclusions in true religion. And the ignorance of this point in the Church of Rome hath bene the decay of Religion, specially in the article of *Iustificacion*.

Thirdly, we must here observe the opposition between the Law and the free promise of God in justification of a sinner. For if life come by the Law, it comes not by the promise, saith *Paul*, and *Rom. 4. 14.* If they which are of the Law are heires, the promise is of none effect. By this wee see the Church of Rome overturnes and abrogates the free promise of God. For they of that Church teach, that the first justification is by mere merice: and that the second is by the works of the Law. But the Law and the Promise cannot be mixed together, more than fire and water: the Law joynd with the free promise, disannuls the said promise.

Lastly, in that *Paul* saith, God gave and freely bestowed the inheritance by the promise, it must be considered, that this giving is no private, but a publicke donation. For *Abraham* must be considered as a publicke person: and that which was given to him, was in him given to all that should believe as he did. Art thou then a true believer? dost thou truly turne unto God? here is thy comfort: the inheritance of eternall life is as surely thine, as it was *Abraham's*, when he believed. For thou art partaker of the same promise with him: and when God gave him life, hee gave thee also life in him. Again, persons backward and careless must be stirred up with all diligence, to use all good means that they may believe truly in Christ, and truly turne to God. For so soone as they begin to believe, and to turne unto God, they are entered into the condition of *Abraham*, and if they continue, they shall sit downe with *Abraham*, *Isaac*, and *Jacob*, in the kingdom of heaven: and after this life they shall rest in the bosome of *Abraham*. For that which was done to *Abraham*, shall be done to all that walke in his steps.

10. Wherefore then serves the Law? it was added, because of transgressions, until the seed was come to which the promise was made: and it was ordained by Angels in the hand of a Mediator.

20. Now a Mediator is not of one: but God is one.

Paul hath proved before, that the Law doth not abolish the promise: his last reason was,

was, because then the inheritance should be by the Law, which cannot bee. Against this reason in the nineteenth and twentieth verses, there is an objection made and answered. The objection is this: If life and justice come not by the Law, the Law then is in vaine. And this objection is exprest by way of interrogation, Wherefore then serves the Law? The answer is in the next words, It is added for transgressions, that is, for the revealing of sin, and the punishment thereof, and for the convincing of men touching their sins, *Rom. 3. 19. 20.* Moreover, *Paul* sets downe the time or continuance of this use of the Law, when he saith, Till the seed come to which the promise was made: that is, till Christ come and accomplish the worke of mans redemption. Here two questions may be demanded. The first is, whether the Law serve to reveale sin after the coming of Christ? For *Paul* saith, It is added for transgressions, till Christ. *Ans.* The Law serves to reveale sin, even to the end of the world: yet in respect of the legal or Morall manner of revealing sin, it is added, till Christ. For the Law before Christ did convince men of sinne, not only by precepts and threatenings, but also by rites and ceremonies. For Jewith washings and sacrifices were real confessions of sinne, and they were an hand-writing against us, as *Paul* saith. And this manner of revealing sinne ended in the death of Christ, *Col. 2. 14.* Again, the ministration of condemnation which was in force till Christ, at his coming is turning into the ministration of the Spirit and of grace, *2 Cor. 3. 11.* For under the Law there was plentifull revelation of sinne, with darke and small revelation of grace: but at the coming of Christ men saw heaven opened, and there was plentifull revelation of sin, with a more plentifull revelation of grace and mercie. And in this respect also the Law is said to be till Christ.

The second question is, whether the seed of *Abraham* were before Christ, or no? *Ans.* All that followed the steps of *Abraham's* faith before Christ were his seed. Yet were they not that seed, that is, the principall seed, who is Christ, who is the seed blessed to himselfe, and giving blessednesse to all others. And the believers that were before Christ, or after him, are the seed of *Abraham*, in respect they are in Christ, who is principally the seed mentioned in this Text.

When *Paul* saith, ordained by Angels, in the hand of a Mediator, he makes a declaration of that which hee had said before by an evident signe, on this manner. That the Law serveth to discover transgressions, it appears by this, that the Jewes could not abide to receive the Law immediately from God, but it was delivered by Angels, and received by the hand of a Mediator: and this argues mans guiltinesse, and his disagreement with God; because a Mediator is of two at

least, and of two being at difference between themselves.

The Law is said to be ordained or disposed by Angels, because they were attendants on God in the Mount, when the Law was delivered. Secondly, they were witnesses and approvers of the deliverie. Thirdly, it may be the voice of God whereby the Law was published in the hearing of all the Israelites, was uttered and pronounced by the ministration of Angels: for the Holy Ghost saith, The word spoken by Angels was stedfast, *Heb. 2. 2.* that is, the Law. It may be said, all this proves not that Angels ordained the Law. *Ans.* Often in Scripture, the worke or action of the principall Agent is ascribed to the instrument or Minister. The Saints are said to judge the world, *1 Cor. 6.* whereas indeed they are no more but witnesses and approvers of this judgement. In the same manner *Timothy* is said to save himselfe and others, *1 Tim. 4. 10.* The last trumpet is sounded by Angels, *Heb. 2. 2.* and it is called the voice of an Archangel, and the trumpet of God, *1 Thess. 4.*

Moreover, *Paul* saith, The Law was delivered by the hand of a Mediator, that is, of Christ, (as some think) but that cannot be: for the hand of a Mediator signifies the ministration and service of a Mediator, and this service is inferior to the service of Angels; because the Law was delivered by Angels, and received of them by a Mediator. Therefore the Mediator here mentioned is *Moses*, who stood between the people and God, in the deliverie of the Law, *Deut. 5. 5.* It may be objected, that there is but one Mediator Christ, *1 Tim. 2. 8.* *Ans.* Mediators for reconciliation is only one, and that is Christ: and *Moses* is a Mediator only in the relating, and reporting the Law from God to the Israelites.

Paul adds, that a Mediator is not of one, that is, that everie Mediator is of two at the least, and of two at variance and disagreement. And he saith further, that God is one, that is, alwayes the same, and like himselfe, without change. And the reason of the speech is this: *Paul* hath taught, that the Law was given by a Mediator, and that this declared a difference between God and man. Now it might be said, where is the fault in this difference, and who is the cause of it? *Paul* saith, not God, but man; because God is alwayes one and the same.

The Use. In that the Law is for transgressions, we are taught to examine and search our hearts, and lives by the Law of God. *Zephani. 2. 1.* *Fan you, O nation, not warily to be loved, Lam. 3. 40.* Let us search our hearts, and inwreigne to the Lord. That wee may the better examine our selves, foure rules must be observed.

The first, when any one sinne is forbidden in any commandment of the Law, under it all the sinnes of the same kinde are forbidden,

all causes of them, and all occasions.

The second, a commandment negative includes the affirmative, and bindes us not only to abstaine from evil, but also to doe the contrary good.

The third is, that every commandment must be understood with a curse annexed to it, though the curse be not expressed.

The fourth is, that we must especially examine our selves by the first and last commandments. For the first forbids the first motions of our hearts against God, and the last forbids the first motions of our hearts against our neighbour: though there be no consent to doe the evil which we thinke. *Paul* saith of himselfe, that the commandment, *Thou shalt not lust*, was it that especially humbled him, *Rom. 7*.

According to these and other rules, (which now I omit) we must with speciall care examine our selves. The want of this dutie causeth men to ro away in their finnes, without remorse or true repentance: and it is the cause that so many men profit so little in hearing the word preached, because they know not what sinne meanes, neither can they search aright their consciences and lives.

Moreover, after we have begun to practise this duty, we must often (as occasion shall be given) renew it to the end. Consider *David's* example, *Psalm 119. 59*.

Where *Paul* saith, that the law is added till *Christ*, we see that the Legall ministerie of death is abolished now; and that wee are under the ministration of the spirit and life. And for this cause wee in these last dayes, that are Ministers of the word, must preach the doctrine of salvation plainly, to the very consciences of men, *2 Cor. 4. 1*. Againe, the people of these dayes ought to abound in knowledge, and their obedience should be answerable to the measure of their knowledge. And if after much preaching in these dayes of light, the Gospell be hid, (as it is into very many, who remaine still in ignorance and disobedience) it is a fearefull signe unto them of their condemnation, *2 Cor. 4. 4*.

That the Law of God was ordained or delivered by Angels, we are put in minde to reverence it, and so esteeme it as a treasure. Secondly, wee are to feare to breake the least commandment of the law, because the Angels that were ordainers of the law, doe (no doubt) observe the keepers and the breakers of it; and are ready prest to bee witnesses and revengers against them that offend. *Stephen* upbraids the Jewes, that the Law was given by the dispensation of Angels, and yet they brake it, *Acts 7. 53*. Thirdly, if thou offend and breake the law, repent with speed: for that is the desired joy of Angels. They that delivered the law, rejoyce to see the keeping of it. Lastly, if thou sinne and repent not, looke for shame and confusion before God and his Angels.

Because *Moses* was a mediator to the Jewes, Papists gather, that therefore Angels and Saints may bee mediators. *Answer*. It followes not. *Moses* was ordained a mediator, so are not they. *Moses* was present with the Jewes, and had fellowship with them whose mediator he was. Saints are absent in heaven, and Angels though they be about us, have no fellowship with us. *Adoles* was a mediator but once, and that only in one thing: Saints are made continuall mediators. Lastly, *Moses* was a mediator in relating and reporting the Law from God to the people: Saints and Angels are made mediators to relate and report our prayers, and the secrets of our hearts to God.

Whereas *Paul* saith, that a mediator is not of one, but a third, betweene two at the least: it may be demanded, how *Christ* can be mediator betweene man and God, considering he is God? *Answer*. Though Father, Sonne, and holy Spirit, be one and the same in respect of Godhead, yet are they distinct in respect of person, or in respect of the manner of subsisting: so as the Father is the Father, not the Sonne; or holy Ghost; the Sonne, the Son, and not the Father, or the holy Ghost; the holy Ghost, the holy Ghost, and not the Father, or the Sonne. The Son then, and the Father, being persons really distinct, the Sonne may bee, and is Mediator, first of all, in respect of order to the Father, and in him, to the Sonne, and the holy Ghost. For the three persons being of one nature and will, when the Father is appeased, in him also the Sonne, and the holy Ghost are appeased. Thus *Iohn* saith, *If any man sinne, wee have an advocate with the Father*. It may bee said, that *Christ* cannot bee Mediator to himselfe. *Answer*. In *Christ* consider his nature, and his offices by nature, hee is the sonne of God: by office, hee is Mediator: and thus hee is God-man, or Man-god: and as Mediator by voluntarie dispensation, hee is inferior to himselfe as hee is the essentiall sonne of God. And in the same manner, *Christ* as God-man is Mediator to himselfe as hee is the Sonne of God. For as hee is the Sonne of God, hee is the partie offended; as hee is Mediator God-man, hee is the partie that makes reconciliation.

Lastly, the property of God must bee observed, that hee is unchangeable, *James 1. 17*. *Matt. 3. 16*. It may bee objected that God is said in Scripture to repent. *Answer*. God is said to repent, not because hee changeth either nature or will, but because hee changeth his actions of mercie and love into effects of anger, after the manner of men. Againe, it may be objected that God changed the Law and abolished ceremonies. *Answer*. This God did by an unchangeable decree, before all worlds, and so the change is in the law, and not in God. For God can decree to change this or that, without change.

The use. Gods unchangeablenesse is the

four-

foundation of our comfort. *S. Paul* saith, *I knowe God, we are knowne of him*, *1 Cor. 8. 3*. Now the first wee may certainly finde in our selves, namely, the love of God and *Christ*: and for the second, God is unchangeable. For they which are once knowne of God, are ever knowne of him, and that even then when they feele nothing but Gods anger.

Againe, wee are put in minde to bee unchangeable in good things, as in faith, hope, love, good counsels, honest promises, and such like, especially in the maintenance of true religion. For we ought to be like unto God. It is the poeise of our gracious Queene, *Semper eadem*, *Always one and the same*; no doubt in good things, especially in the religion established among us. The same must be the minde of all good subjects and all good people, *1 Cor. 13. 58*.

21. Is the law then against the promise of God? *God forbid*: for if there had bene a law given, which could have given life, surely righteousnesse should have bene by the law.

22. But the Scripture hath included all under sinne, that the promise by the faith of *Iesu Christ* should be given to them that believe.

In these words, *Paul* propounds and answers another objection, in number the fourth. The occasion of the objection is taken out of the former words, in which *Paul* saith, the law is for transgressions. It may be framed on this manner. If the law serve to convince and condemne us of sinne, it serves not to give life but to kill, and so it is contrary to the promise which giveth life. The answer is made negatively, *God forbid*. And a double reason is rendered of the deniall. The first is this: If the law could give life, it should also give justice, or justification: so it should be contrary to the promise (because then there should be two contrary waies of justification, one by faith alone, the other by faith with works). Therefore in that it kills and condemnes, it is not contrary to the promise. The second reason is in the 22. verse. Things subordinate, whereof one serves for the other, are not contrary: the law and the promise are subordinate; for the law prepares the way for the accomplishing of the promise, in that it shuts all under sinne, that the promise may be given to them that believe in *Christ*.

The use. In that *Paul* rejecteth the blasphemous objection, with *God forbid*; wee are taught to avoid things said or done to the dishonour of God, with leaching and detestation. When it was related to *Ahab* and *Iezabel*, that *Naboth* had blasphemed God, they being idolaters, solemnize a fast, pretending danger by the sinne, *1 King. 21. 23*. *Caiphas* supposing that *Christ* had blasphemed, rent his garments, *Matth. 26*. When *Iob* did but suspect his children of blaspheming God, hee called them and sanctified them, *Iob 1. 5*. It is the fault of our daies, that many blaspheme by cursing, swearing, &c. without feare, and

many doe it (as many dissolute souldiers) in a braverie: and hearers thereof for the most part are nothing moved thereat; so ordinary is the offence. This shewes the wickednesse of our times.

In the first reason, *Paul* delivers a notable conclusion, namely, that the thing which is the meanes to procure life unto us, is also the meanes of our justice or justification before God. And good reason. For justice causeth life, and that which giveth life, first of all giveth justice. Hence it followes that workes cannot meritoriously deserve eternall life. For if life be by the workes of the law, then justice also: but that cannot be: for we must first of all be justified, before we can doe a good worke. Let the Papists consider this. Againe, they which teach, that faith is alone in justification, and that both faith and workes concur as causes of salvation, are deceived. For by the former conclusion of *Paul*, if workes be causes of salvation, then must they also have a stroke in our justification, which they have not. And therefore they are the way of our salvation, but not any cause at all. Lastly, here we see that many among us do not hold *Christ*, or believe in him aright, for their justification: because they hold him without change of heart and life. For by *Paul's* conclusion, whom *Christ* quickeneth, hee justifieth: and whom he doth not quicken, them he doth not justify. Examine thy life then: if *Christ* have sanctified and renewed thy heart, thou art justified: if thy heart be yet un sanctified, and thy life unreformed, deceive not thy selfe with fond imaginations: thou art not yet justified.

The 22. verse followeth, containing the second reason. And first let us consider the meaning of the words. The Scripture the words are in the Originall thus, *That Scripture*, namely, the Scripture before named, the written law in the bookes of the old Testament. And further, by the law, we must understand, God in the law, *Rom. 11. 2*. God hath concluded all under unbelief.

Conclusion. The law is compared to a Judge, or sergeant: sinne to a prison. And the law is said to conclude or inclose men under sinne, because it doth to the full accuse and convince us of sinne, so as our mouthes are stopped, and we have no way to escape.

All men that came of *Adam* by generation, with all that comes from them, their thoughts, desires, words, and deeds.

The promise. The thing promised, which is remission of sinne, and life everlasting.

By the faith of *Christ*. That is, the faith, whereof *Christ* is both the author and matter. This is added, to signifie unto us who are true believers, namely, they which are believers by the faith of *Christ*.

Against this text of *Paul*, blinde reason moveth many questions, as namely, why God created man, and then suffered him to fall?

fall: why God did not reſtrain the fall of *Adam* to his perſon, but ſuffers it to enlarge it ſelfe to all mankind, ſo as all he ſhut up under ſinne? why the promiſe is not given to all, but only to believers? But there are two ſpeciall grounds, upon which wee are to ſtay our mindes. The firſt is, that God hath an abſolute ſovereignty and lordſhip over all his creatures. We may not therefore diſpute the caſe with God, *Rom. 9. 20. He may doe with his owne what he will, Math. 20. 15.* The ſecond is, that the waies and judgements of God are a gulle, into which the more we ſearch, the more we plunge our ſelves; becauſe they are *unſearchable, Rom. 11. 33.*

Marke the phraſe of *Paul* [the Scripture concludes all under ſinne] if it conclude or ſhut up, then it determines what is ſinne, what not. And if this be ſo, then it may alſo determine what is true, and what is falſe; and ſo be truly tearmed a Judge of controversies in religion. If it ſhut up ſinners under their ſinne, then alſo it ſhuts them that erre under their error, for errors be ſinnes and fruits of the fleſh. It is ſaid blaſphemouſly, that if the Scripture be a Judge, it is but a dumbe Judge. And I ſay againe, that offenders may plead for themſelves on this ſcore, that the law is but a dumbe Judge, when it condemnes them, and ſhuts them under ſinne: but they ſhall finde it hath a loud voice in their conſciences, when they reade it ſeriouſly, and examine themſelves by it: even ſo the Scripture ſpeakes ſufficiently for the determination of truth and falſhood, in matters of ſalvation, when it is ſearched with care and humility.

When *Paul* ſaith, *we are all ſhut up under ſinne*, he puts us in minde of our moſt miſerable condition, that we are captives of ſinne and Satan, incloſed in our ſins as in a priſon, like imprifoned malefactors that waile daily for the coming of the Judge, and ſtand in continuall feare of execution. And ſeeing our condition is ſuch, we muſt labour ſo to feele ſeele by experience this our ſpirituall bondage, that we may ſay with *Paul*, *We are ſold under ſinne, and that we know there is no goodnelle dwelling in our fleſh, Rom. 7. 14. 18.* This is one of the firſt leſſons that we muſt take out in the ſchool of Chriſt. Againe, if we ſeriouſly beſinke our ſelves that wee are captives of ſinne and worthy of death, it will make us with contentation of minde to beare the miſeries of this life, ſickneſſe, poverty, reproach, baniſhment, &c. conſidering they come farre ſhort of that we have deſerved; who are no better than ſlaves of ſinne and Satan.

Whereas *Paul* ſaith, that all men with all that proceeds from them, is ſhut under ſinne, he teacheth that all actions of men unregenerate are ſinnes. *The wiſdom of the fleſh* that is the wiſe cogitations, counſels, inclinations of the fleſh, *is contrary unto God, Rom. 8. 5. 7 otherneſſe all things are uncleanſe, Tit. 1. 15. An evil tree cannot bring forth good fruit,*

Math. 7. It may be objected, that naturall men may doe the workes of the morall law, as to give almes, and ſuch like, *Rom. 2. 14. Anſ.* Sinnes bee of two ſorts. One is, when any thing is done ſt againſt the commandment of God. The ſecond is, when the act or worke is done which the law preſcribes, yet not in the ſame manner which the law preſcribes, in faith, in obedience, to the glory of God. In this ſecond regard, morall workes performed by naturall men are ſinnes indeed. Hence it followeth, that Liberty of will in the doing of that which is truly good, is loſt by the fall of *Adam*: and that man cannot by the ſtrength of naturall will helped by grace, apply himſelfe to the calling of God.

Whereas *Paul* ſaith, that the promiſe is given to believers, it is manifeſt that the promiſe is not univerſall in reſpect of all mankind, but only indefinite, and univerſall in reſpect of believers. Wherefore their doctrine is not ſound, that teach the Redemption wrought by Chriſt, to be as generall as the ſinne of *Adam*. Indeed, if we regard the value and ſufficiency of the death of Chriſt, it is ſo; but if we reſpect the Communication and donation of this benefit, it is not. For though all be ſhut under ſinne, yet the promiſe is only given *them that believe*. It is objected, that *God* was in Chriſt reconciling the world to himſelfe, *2 Cor. 5. 19. Anſ.* The text in hand ſaies, that by the world, we are to underſtand all believers through the whole world. And whereas *Paul* ſaith, *God ſhuts up all under unbelieve*, that hee might have mercy upon all, *Rom. 11. 32.* his meaning is here ſet downe, that he ſhut both Jewes and Gentiles under unbelieve, that hee might have mercy upon all that believe, both of Jewes and Gentiles.

Marke further, the end of the law is conviction: and the end of our conviction is, that the promiſe of mercy may be given to them that believe. Here is notable comfort, with encouragement to all good duties. Doth the law as it were in the name of God arreſt thee? doth it accuſe and convince thee of manifold ſinnes? doth it arraigne thee at the barre of Gods judgement, and fill thy ſoule with terror? doth thou by the teſtimony of the law and thine owne conſcience, ſee and feele thy ſelfe to be a moſt miſerable and wretched ſinner? Well. It may bee thou thinkeſt that this is a preparation to thy damnation; but it is not. For it is contrariwiſe a preparation to thy ſalvation. For the law with a loud voice in thy heart proclaimeth thee a ſinner, and threatens thee with perdition; but the end of all this is, that Jeſus Chriſt may become a Saviour unto thee, ſo bee it thou wilt come unto him, and believe in him. For hee ſaves no ſheepe, but the loſt ſheepe, and hee calleth not juſt men, but ſinners to repentance. Let us therefore with all our hearts come unto Chriſt and believe in him, and that by the faith of Chriſt, that is, with a faith joyned with hope, love

and new obedience. Then ſhall the promiſe of pardon and life everlaſting be given to us. Upon this ground, perſons in deſpaire and grievous offenders, may ſee a plaine way to helpe and ſuccour themſelves. For the worke of the law concluding us under ſinne, by the mercy of God tends to our ſalvation, if we will uſe the good meaſures.

Laſtly, *Paul* ſaith, the promiſe is made not to every one that believeth according to any faith of his owne, but to them that are true believers by the faith of Chriſt. Therefore every man ſhall not be ſaved in his owne faith and religion, but only they that are of the faith of Chriſt.

Verſ. 23. For before faith came, we were kept under the law, and ſhut up unto the faith which ſhould afterwards be revealed.

Anſ. Therefore the law was our ſchoolmaſter to Chriſt, that we might be made righteous by faith.

25. But after that faith is come, we are no more under the ſchoolmaſter.

Paul in the 19. verſ. had ſaid, that the law was our ſchoolmaſter, till the ſeed came, *in which the promiſe was made.* And here he makes a more large declaration of his owne meaning. The ſumme of all that he ſaith may be reduced to a compariſon of things unlike, on this manner.

Before the coming of faith, we were under the dominion of *Moses* law: but after faith was come, we were free. The firſt part of the compariſon is amplified by a double ſimilitude: the law was a guard unto us, *verſ. 21.* and the law was our ſchoolmaſter, *verſ. 24.* The ſecond part of the compariſon is, in the 25. verſ.

Faith That is, the Goſpel, or the doctrine of remiſſion of ſinnes and life everlaſting by Chriſt exhibited in the fleſh.

We Jewes: *LP* *was* a Jew, and the reſt of that nation.

Law That is, the whole Oeconomy, Politic, and Regiment of *Moses*, by lawes partly morall, partly ceremoniall, and partly judiciall.

Kept Compacted or guarded. Becauſe the law before Chriſt waſt to the Jewes as a guard of armed men, to incloſe and keepe them, that they ſhould not depart from God, and from their allegiance to him, unto the Gentiles, idolaters, and ſuperſtitious of the Gentiles.

Kept by faith That is, till the faith came.

After that was revealed From the creation, to the law, the Choece of God waſt one ſimilitude; and the reſt of the world beſide waſt another people of God: From the law till Chriſt, the Church of God waſt incloſed in the nation of the Jewes and alſo the world beſide waſt another people of God. And this diſtinction of a people, and no people, ſtood ſome time after the coming of Chriſt, *Math. 10. 6. Go not into the way of the Gentiles, and into the gates of the Samaritans enter: ye not. After the ſcatterings of Chriſt, this diſtinction ended, becauſe the*

myſtery of mans redemption was then more plainly revealed; and it began then to be revealed to the whole world, *Gal. 3. 12, 27. and Rom. 1. 6. 25.*

Thus we ſee that the law ſerved for tranſgreſſions: becauſe it was to the Jewes as a guard to keepe them in the compaſſe of their duty, that they ſhould not a way to ſundry tranſgreſſions.

The uſe. This ſhewes the greatneſſe of our corruption, and that the very faith of our heart is evil continually, that the Lord muſt be ſaine ſo, ſer his law about us as a guard of armed men, ſo keepe us that we ſinne not.

Again; here we ſee the uſe of Gods lawes, which ſerve to prevent, reſtrain, and cut off ſinne, into which otherwiſe men would fall, unleſſe they were compaſſed and guarded by lawes. Some object for freedom of will, on this manner: If the lawes of God cannot be kept; they are in vaine: but they are not in vaine: therefore they may be kept. *Anſ.* The major, or firſt part of the reaſon, is not true. For there are other uſes of the law of God, than the keeping of them: for they ſerve to reſtrain, and prevent open offences: and to keepe men in order, at the leaſt outwardly.

Another uſe of the law of God, was to conclude and ſhut up the Jewes into the unitie of one faith and religion. For this cauſe the Jewes had but one Temple, one Mercies ſeat, one high Priſt, &c. Hence it followeth, that in a true and Chriſtian Common-wealth where true religion is eſtabliſhed, there may be no toleration of any other religion. For that which is the end of Gods lawes, muſt alſo be the end of all good lawes in all Common-wealths and kingdomes, namely, to ſhut up the people into the unitie of one faith.

The Church of the Jewes is called a *ſountain ſealed, a garden incloſed, Cant. 4. 13. a vineyard hedged in, Iſa. 5. 5. Palm. 80. 13.* And here we ſee, what is the hedge or wall of this garden, or vineyard; namely, the regiment or policie of *Moses* by a threefold kind of law. This admoniſheth us to reſpect and with care to obſerve good lawes, becauſe they are as it were hedges and fences of all good ſociety: and the breaking of them is the pulling down of our fence.

Where *Paul* ſaith, *the law was revealed*, ſpeaks, that the law, or the Goſpel, was not revealed to the world till the laſt age, after the coming of Chriſt. It may be ſaid, it was alwayes revealed to all men, but not ſo perfectly as in the laſt daies. *Anſ.* It was not revealed to all, neither darkly or cleerely, before the coming of Chriſt, *Math. 13. 16. God ſhall open the Gentiles eyes in their owne dayes. Eph. 2. 12. they were without God, and without Chriſt, Rom. 15. 26. Paul preached where Chriſt was not ſo much as named.* Hence it followeth, that the Vocation of men to life everlaſting is not univerſall: becauſe Chriſt was never univerſally revealed. Neither is mans redem

redemption universal in respect of the whole world. For Redemption by Christ was not revealed to all nations before the coming of Christ: and a benefit to be apprehended by faith, if it be unknown, is no benefit. Lastly, it is erroneous that some teach; namely, that grace supernatural is universal: that is, that the power to believe in Christ, and the power to turn to God, if men will, is generally given to all. But this cannot be: because it is not given to all men, so much as to hear of Christ, and to know him.

Seeing faith is now come, it may be demanded: what is the guard whereby we are kept now? *Ans.* The precepts of the moral law. *The sayings of the wise are nails for stakes fastened, to range men in the compass of their own wickedness; Eccles. 12. 12.* Again, the peace of God, or the assurance of our reconciliation with God, is a guard to keep our hearts and senses in Christ. *Phil. 4. 7.* If this will not do the deed, 'God hath in word his corrections and judgments; to bring us to him in his will; Heb. 12. 6.' This being so, our duty is to guard and inlove our selves, specially our hearts, *Psalm. 139.* and all the senses and powers of our bodies, *Psalm. 141. 3.* By the wholesome precepts and counsels of God. Considering we lie open to many enemies, we should continually be armed, and fenced from the head to the foot, *Ephes. 6. 13.* otherwise we shall upon every occasion be overthrown.

To come to the 24. verse; the Jews might happily say, seeing we are thus kept and shut up by the law, what means have we of comfort and of salvation? The answer is made, *the law is further our schoolmaster.* Here by *schoolmaster*, understand one that teacheth little children or pets, the first rudiments or elements, A. B. C. And the law is a *schoolmaster* to Christ, for two causes. One, because it points out and sheweth forth unto us Christ by bodily rudiments of ceremonies and sacrifices. The second is, because the law, specially the moral law, urgeth and compelleth men to go to Christ. For if he was our sinners, and that without remedie: it shewes us the direction that leadeth unto us; and by this means, it makes us desirous of salvation in respect of our selves, and thus it instructeth us to seek for help out of our selves in Christ. The law is not our schoolmaster, nor by plain teaching; but by stripes and correction.

In this verse, *Paul* sets downe the manner & way of our salvation, which is in this manner, first, the law prepares us by humbling us; then corrects the Gospel, and it fitteth up faith: And faith wrought in the hearts, apprehends Christ for justification, sanctification, and glorification. *Paul* sets this forth by a fit similitude: They that would be the servants and children of God, must come into the school of God; and be taught of him. In this school are two officers; and two masters. The first

is the teacher, and the other is the law. And he teacheth men to know their sins, and their deserved damnation, and he teacheth us to despise of our salvation in respect of our selves. And when men have been well schooled by the law, and are brought to acknowledge their sinnes, and that they are slaves of sinne and Satan; then must they be taken up to an higher forme; and be taught by an other schoolmaster, which is Faith, or the Gospel. The lesson of the Gospel is, that men after they are humbled; must flee to the throne of grace; believe in Christ, and with all their heart submit themselves to God: that they may be justified and glorified. When we have by the teaching of this second master, learned this good lesson, we must become children and servants of God.

By this then it is manifest, that there are two sorts of bad scholars in the school of Christ, among us. One sort are they which come to the school, and yet learn nothing, either from the law, or from the Gospel; but content themselves with the teaching of nature. The second sort are they, which learn something, but in a spiteful manner. For they have learned that mercy and salvation comes by Christ; and with this they content themselves: not suffering themselves first of all to be schooled by the law, till they despise in respect of themselves: nor to be schooled by the Gospel, till they believe in Christ, and repent of their sinnes.

In a word, here is a good scholar in the school of Christ, that first learns by the law to humble himselfe, and to get out of himselfe: and being humbled, subjects his heart to the voice and precept of the Gospel, which bids us believe in Christ, come to God, and testify our faith by his obedience.

In the second part of the comparison, 25. verse, *Paul* sets downe one point, that at the coming of the faith, the Jewes were freed from the dominion of the law of *Moses*, and consequently that the said law was abrogated. The law giver, that is, the expounder of *Moses* law was to last but till the coming of *Abel*, *Gen. 4. 9. 20.* The law of commandments standing in ordinances, was abrogated by the flesh of Christ, *Ephes. 2. 15.* And the change of the priesthood brought the change of the law, *Hebr. 9. 14.*

For the better clearing of this point, three questions may be demanded. The first is, when was the police, regimen, or law of *Moses* abrogated? *Ans.* At the coming of the faith; or when the Gospel first began to be published to the world: which was at the Ascension of Christ. And herein his death cancelled the ceremonial law, and took it out of the way, *Gal. 3. 14.* When the old Testament ended, and the new began, then was the abrogation of the law: now the ending of the old Testament, and the beginning of the new, was in the resurrection of Christ. For then

then was the beginning of the new world, as it were.

The second question is: How farre forth the law is abrogated? *Ans.* The law is threefold: Morall, Ceremoniall, judiciall. Morall is the law of God, concerning manners, or duties to God and man. Now the morall law is abrogated, in respect of the Church, and them that believe, three waies. First, in respect of justification: and this *Paul* proves at large in this Epistle. Secondly, in respect of the maledition, or curse. *There is no condemnation to them that are in Christ, Rom. 8. 1.* Thirdly, in respect of rigour. For in them that are in Christ, God accepts the endeavour to obey, for obedience it selfe. Nevertheless, the law, as it is the rule of good life, is unchangeable, and admits no abrogation. And Christ in this regard did by his death establish it, *Rom. 7. 4.*

The Ceremoniall law is that which prescribed rites and gestures in the worship of God, in the time of the old Testament. Ceremonies are either of figure and signification, or of order. The first are abrogated at the coming of Christ, who was the accomplishment of them all, *Coloss. 2. 17.* The second being ceremonies of particular order to the times of the old and new Testament, concern not us. For example: In the commandment of the Sabbath, some things are morall, some ceremoniall, some judiciall. That in one day of seven there should be an holy rest, it is morall: Rest upon the seventh day from the creation is ceremoniall, in respect of order. Strictness of rest from all labour, is ceremoniall in respect of the signification of rest from sinne, and rest in heaven. Therefore the particular day of rest, and the manner of rest, is abrogated: and Christ by his owne example, and by the example of the Apostles (examples not being contradicted in Scripture) appointed the eighth day, or the day of Christs resurrection, to be the Sabbath of the new Testament.

Judiciall lawes are such as concerne inheritances, lands, bargaines, controversies, causes criminall; and they pertaine to the regimen of the common-wealth. If the Common-wealth of the Jewes were now standing, they should be governed by these lawes. For to them were they given. The case is not like with us. Some are of mynd, that all judiciall lawes are abrogated: and some are of contrarye mynd, that all Common-wealths are to be governed by them. But they are both deceived: and the meane betwene both is the truth. Know then, that of judiciall lawes of *Moses*, some are abrogated, some are not. Such lawes as are merely judiciall, that is, judiciall and not morall, and don particularly concerne the passion of the Jewes, the land of Canaan, the times before Christs, the things of the old Testament, are abrogated. Of this kinde is the law that commands the brother

to raise up speed to his brother, *Deut. 25. 5.* The law of testis is partly ceremoniall, and partly judiciall, and specially concernes the land of Canaan. For as countries are richer or poorer than Canaan; so must their allowance to the Minister be more or lesse. The sevenths, the eighths, the ninths, the elevenths, the twelfths, and not the tenth. And the allowance of the Tenths, stands not in force in this and other Common-wealths by the Judiciall law of God, but by positive lawes of countries: For it did; then Ministers should not meddle with their Tenths, either for the gathering, or for the disposing of them, but they should be brought into the store-houses by certaine officers, and they should dispose of them according to the need of every Minister, *2 Chron. 31. Malac. 3.* The law, that the theefe must restore four-fold, or be a bond-man, concernes Canaan, and thine countries: In Europe, (specially in the Northernne and Westernne parts), a straighter law is required. For the people are much given to idleness, and consequently to robbing: and they are of fiercer disposition, and therefore with their joyne violence, and disturbance of the common peace, And for this cause (excepting in some cases) theft is punished with death. And this must not seeme harsh. For even the Jewes, when the theft was aggravated with other circumstances, might punish it with death, *2 Sam. 2. 6.* And it is in the power of the Magistrate, when sinners are increased, to increase the punishment.

Now judiciall lawes that are in foundation and substance morall, are not abrogated, but are perpetual. For the better clearing of them, I give two notes. The first is this: If a judiciall law serve directly, and immediately to guard and fence any one of the Commandments, in the maine scope, and end thereof, it is morall in equitie and perpetuall, because the end & use of it is perpetuall. I will give sundry examples. It is the law of God, that he of the Israelites that shall invite them to goe and worship other gods, shall be put to death, *Deut. 13. 6.* This law serves to maintain and uphold the first commandment, the end whereof is to joyne us to take the true God for our God: and this end is most necessarie both for Gods glorie, and for the salvation of men: and therefore, whatsoever thing or person opposeth or abolisheth this end, it must be cut off from the society of men. Here note by the way, that they which have bene borne, baptised, and brought up among us, and yet afterward become blasphemers, leake maliciously and obstinately, without seeking to please our people, deserve in this respect to be put to death.

Example 2. *Thou shalt not suffer a witch to live, Exod. 22. 18.* This law againe is a fence to the first commandment. For witches renounce God, and humane societie; and therefore are worthily cut off, though they doe no hurt.

hurt: even because they make a league with the devill.

Example 3. *He that blasphemeth the name of God, shall be put to death, Lev. 24. 16.* Understand this law of manifest and notorious blasphemies, that pierce through God, as the words import: and then it is a maine sense to the third commandment. For Gods name may in no wise be abused, and trod under foot: and therefore blasphemers piercing God are to be cut off. This is the very law of Nature, as appears by *Nabuchadnezzar*, who gave in commendement to his people, that whosoever blasphemed the name of the true God, should be put to death, *Dan. 3. 29.* Here note, that manifest and convicted Atheists, if they bee put to death, have but their deserts.

Example 4. *He that curseth father or mother shall die the death, Levit. 20. 9.* This law is a necessarie sense to the fifth commandment, and upholds the honour that is due to parents.

Example 5. *He that smites a man that hee die, shall die the death, Exod. 21. 12.* To this law there is no exception made but one, and that is, when a man is killed at unawares. And it is for his equitie perpetuall. For it is a maine and direct sense to the sixth commandment. Consider another reason, *Numb. 35. 31.* *The whole land (saith the Lord) shall be defiled with blood, with blood shall behead that killed a man.*

Example 6. *The adulterer and the adulteresse shall both be put to death, Levit. 20.* This Judiciall serves to uphold and maintaine chastitie, which is the end of the seventh commandment. Marke with it the reasons, *Levit. 20. 10. 11. 12. 13.* *Left the land spue you out: and for these things, that is, for suffering this and other finnes unpunished, the Gentiles were cast out.* Hee was said, that Christ did not condemne the woman to death, which was taken in adultery. Answer. He came to be a Mediator, and not a Judge, or Magistrate. It is alleged, that *David* was not put to death for adultery. Answer. Hee was the highest in the kingdom: there was none to judge him. Again, it may be said, that if adultery be death, then innumerable persons must die. Answer. We must doe that which we finde to be the will of God; and the events of things must be left to God.

The second note, whereby we may discern a judiciall law to be morall for his equitie, is this; If it follow necessarily and immediately from the light, principles, and conclusions of nature. For example, *Deut. 12. 5.* *The man shall not put on the things that appertaine to the woman, nor the woman the things that appertaine to the man.* This law is more than Judiciall: for it is a Rule of common honestie, practised in those countries, by the light of nature, where the written law was never known. And things good and honest which nature teacheth, are morall and must be done. This is *Pauls* rule, *Doth not nature teach this? 1 Cor. 11. 14.*

This I speake, not to censure and condemne the lawes of this or any other Common-wealth: but only to shew how true Judiciall lawes have morality in them, and stand in force.

The third question is, what is our guide now in the time of the new Testament, seeing the Regiment and law of *Moses* is abrogated? Answer. The outward guide is the doctrine of the morall law, and of the Gospel. It is therefore called *the road and the staffe of God, Psal. 23.* and *the rod of his mouth, Isa. 55. 11. 4.* The inward guide is the Spirit of God, writing the lawes of God in our hearts, and by them guiding us, and being a law unto us. *Rom. 8. 3. 14.* Thirdly, God by manifold afflictions, stripes, and schooles us, partly to prevent finnes to come, and partly to humble us for that which is past, *1 Cor. 11. 32. 1 Cor. 11. 13.*

The use. Seeing the law is abrogated, (as I have said) we must be a free and volutarie people, serving God not of constraint, but willingly, as it there were no law to compell us. *All nations shall flow as waters to the mountaine of the Lord, Isa. 2. 2.* *The people shall come willingly in the day of assembly, Psal. 110. 3.* In the times of *Iohn Baptist*, the kingdom of heaven suffered violence. *Ieremie* saith, they shall teach every man his neighbour and his brother, *Ierem. 31. 34.* because men shall learne freely without compulsion, or calling upon. Here is the fault of our times. Many say in heart to Christ, *Depart from us, we will none of thy wayes;* and many againe are zealous for the things of this life, but for duties pertaining to Gods worship, and the salvation of their soules, they are neither hot nor cold. This negligence and slacknesse is full of danger and therefore with speed to be amended. For cursed is hee that doth the works of God negligently: and the Lord will spue out such persons.

26. *For ye are all the sonnes of God by faith in Christ Iesu.*

27. *For all ye that are baptised into Christ, have put on Christ.*

28. *There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesu.*

Paul had said before, *v. 25.* that the believing Jewes after the publishing of the Gospel, were no more under the law as under a schoolmaster: In this 26. verse hee renders reason hereof; and it may be framed on this manner: If we Jewes were still under the law as under a schoolmaster, then we should bee still after the manner of servants: but we are not after the manner of servants, because we are children: for even ye Galatians, and that all of you, are children of God, not by circumcision, or by the keeping of the law, but by faith in Christ. Again, that they are children of God, hee proves it thus: Ye are baptised into Christ, and in baptisme ye have put on Christ, in that ye are joynt with him, and have fellowship with him, who is the natural

tural sonne of God: therefore ye are sonnes of God. It may be said, All children of God? all baptised? all put on Christ? how can this bee? seeing some are Jewes, some Gentiles? some bond, some free: some men, some women. The answer is made, verse 27. there are differences of men indeed, but in Christ all are as one.

In these words, I consider two things. The first is, the benefit or gift bestowed on the Galatians, which is sonneship, adoption, or the condition of Gods children. The second is, the discipline of this benefit by foure Arguments. The first is, by the circumstance of the persons, *ye all are children of God.* The second is, the inward meanes, namely, *faith in Christ Iesu.* The third is, the outward meanes, or the pledge of adoption, *Ye are all baptised into Christ.* The last is, the foundation of adoption, and that is, *to put on Christ, or to bee one with him.*

For the better conceiving of the benefit, 3. questions may be moved. The first is, whose sons the Galatians were? Answer. The sonnes of God. It may be said how the sons of God? I answer againe: God is called a father in 2. respects: first, he is father in respect of Christ, the essentiall word; and then God signifies the first person. Again, God is called a Father in respect of men elect to salvation: then the name God is put indefinitely: and it comprehends not only the first person, but also the Son & holy Ghost. For all three doe equally regenerate them that are adopted. And *Paul* saith of the God-head indefinitely: *there is one God and Father of all, Eph. 4. 6.* And when we pray saying, *Our father,* &c. we invoke not only the first person, but also the Sonne, and holy Ghost. And the Son of God, is expressly called the Father of eternitie, in respect of us, *Isay 9. vers. 6.* and he is said to have his seed, *Isay 53. vers. 11.*

The second question is, in what respect are the Galatians the children of God? Answer. A child of God is two wayes: by nature; by grace. The child of God by nature, is Christ, as hee is the eternall Sonne of God. A child by grace, is three wayes. By creation: thus *Adam* before his fall, and the good Angels are the children of God. Secondly, by the personal union: thus Christ as he is man is the child of God. Thirdly, by the grace of adoption: thus are all true believers, and in this text the Galatians are said to bee the children of God. In this grace of adoption, there bee two acts of God: one is Acceptation, whereby God accepts men for his children. The other is Regeneration, whereby men are borne of God, when the Image of God is restored in them, in righteousness, and true holinesse.

The third question is, what is the excellency of this benefit? Answer. Great every way, *Iohn 1. 12.* *Hee which is the child of God, is here and fellow heire with Christ, Rom. 8. 17.* and that of the kingdom of heaven, and of

all things in heaven and earth, *1 Cor. 3. 22.* he hath title in this life, and shall have possession in the life to come. Again, hee that is Gods child hath the Angels of God to tend on him, and to minister unto him for his good and salvation, *Hebr. 1. 14.*

The first argument whereby the Adoption of Gods children is set forth, is concerning the persons to whom it belongeth, in these words, *All ye are children of God.* So *Paul* saith, all the Ephesians are Elect, *Ephes. 1. 3.* And *Peter* saith, all them to whom hee writes, *1 Pet. 1. 1.* Elect: and *Iohn* 1. *epist. 3.* the children of God. And herein they follow the judgement of charity, leaving all secret judgements to God. Here I observe one thing, that every grievous fall doth not abolish the favour of God, and extinguish the grace of regeneration. For the Galatians sinned in the foundation of religion, and had fallen away to another Gospel: and yet *Paul* saith, that they were (for all this) the children of God, and not some, but all of them. This truly may bee scene by experience. The child of God before his fall, hath a purpose not to sinne: in the time of temptation when hee is in falling, hee hath a strife: after hee is fallen, hee lieth not in his fall, as wicked men doe, but hee recovereth himselfe by new repentance. And this sheweth, that the child of God by his fall doth not turne againe to the estate and condition of wicked men. When *Saint Iohn* saith, *hee that is borne of God sinneth not, his meaning is this;* hee that is borne of God, if hee fall into any offence of frailty, yet loth hee not make a practice of sin, as the wicked and ungodly doe.

It may be said, the Galatians, and all the Galatians are the children of God: but what is that to us? Answer. They among us that profess true faith in Christ, with care to keepe good conscience, are likewise to hold themselves to bee children of God. Hee beleeveth not the Gospel, that doth not beleve his owne adoption. For in the Gospel there is a promise of all the blessings of God, to them that beleve: and there is also a Commandment to apply the said promise; and consequently, to apply the gift of Adoption to our selves. When we are bidden to say, *Our father,* wee are bidden to beleve our selves to bee children of God, and so to come unto him. Therefore with *Paul* I say, that all we that truly beleve in Christ, and have care to lead a good life, all I say, are indeed the children of God.

The use. Comforts arising by this benefit, are many. First, if thou be Gods child, surely hee will provide all things necessary for thy soule and body, *Matth. 6. 26.* Our care must bee to doe the office and duty that belongs unto us: for this is done, our care is ended. As for the good successe of our labours, we must call our care on God, who will provide that no good thing bee wanting unto us, *Psal. 34. 10.* They that drowne themselves

time of the Spirit. The use. Many avouch the present Church of Rome to be the true Church of God: and that because, they say, in it there is true baptism, which is a mark of the Church of God. But they are deceived: for baptism in the Church of Rome is severed from true faith, or from the Apostolic doctrine: and the outward baptism is severed from the inward baptism. Forth of that Church overturn justification by the mere mercy of God, which is the principal part of the inward baptism. Again, the ten Tribes retained circumcision after their apostasy: yet for all that condemned to be no people of God, *Os. 1. 9.* The light in the lantern pertains not to the lantern, but to the passengers in the street: even so the confession of faith in the Symbol of the Apostles, and baptism, that are retained in the Papacy, pertain not to the Papacy, but to another hidden Church, which by these and other means is gathered out of the midst of Romish Babylon. And therefore baptism is rather a sign of this, than of the Romish Church.

Again, we must be warned to take heed that we deceive not our selves, thinking it a sufficient matter that we have bin baptized. For except Christ inwardly wash us by his spirit, we have no part in him, *Ioh. 13. 8.* Circumcision (saith Paul) availeth not, unless thou be a door of the law, *Rom. 2. 25.* Baptism indeed saveth, *1 Pet. 3. 21.* but that is not the baptism of water, but the stipulation of a good conscience, by the resurrection of Christ. The outward baptism without the inward, is not the mark of Gods child, but the mark of the fool that makes a vow, and afterward breaks it, *Eccles. 5. 3.*

Moreover, baptism is not only a sign of our Adoption, but also a seal thereof, and a means to convey it unto us: and for the better understanding of this point, and for a further clearing of the 27. verse, I will speak of the whole nature of baptism. That which is to be delivered, I reduce to eight heads. I. the name of baptism, and the phrases, II. the matter. III. the form. IV. the end. V. the efficacy of baptism. VI. the necessity thereof. VII. the circumstances. VIII. the use.

Touching the name: Baptism is taken six waies. First, it signifies the superstitious washings of the Pharisees, who bound themselves to the baptisms or washings of cups and pots, *Mat. 23. 17.* Secondly, it signifies the washings appointed by God in the Ceremonial Law, *Exod. 6. 16.* Thirdly, it signifies that washing by water which severs, or seale the covenant of the new Testament, *Mat. 28. 19.* Fourthly, it signifies by a metaphor, any grievous cross or calamity. Thus the passion of Christ, is called his baptism, *Luk. 12. 50.* fifthly, it signifies the bestowing of extraordinary gifts of the holy Ghost, and that by imposition of hands of the Apostles, *Act. 1. 5.* and *11. 16.* Lastly, it signifies the whole Ecclesiastical

ministry. Thus *Apolos* is said to teach the way of the Lord, *knowing nothing but the baptism* (that is the doctrine) of *Iohn*, *Act. 18. 25.* In the third sense is baptism taken in this place, when Paul saith, *ye are all baptized into Christ.*

The phrases used in Scripture of baptism, are strange in reason: and therefore they are to be explained. Here it is said, *That they are baptized into Christ, put on Christ.* The reason of this speech is three-fold. The first is this: the washing of the body with water is an outward signe to represent to our eyes and minde, the inward washing, and our union or conjunction with Christ: therefore they that are baptized, are said to put on Christ. The second reason is, because the washing by water, seals unto us our inward ingrafting into Christ: for as certainly as the body is washed with water; so certainly are they that believe ingrafted into Christ. The third reason of the speech is, because baptism is, after a sort, an instrument whereby our infusion into Christ, and fellowship with him is effected. For in the right and lawful use of baptism, God according to his owne promise ingrafts them into Christ that believe: and the inward washing is conferred with the outward washing. For these causes they that are washed with water in baptism, are said to put on Christ. In the same manner must other phrases be understood, as when it is said, that baptism saveth, *1 Pet. 3. 21.* that men must be baptized for the remission of sinnes, *Act. 22. 16.* that we are buried by baptism into the death of Christ, *Rom. 6. 4.*

The second point concerns the matter of baptism. Here I consider three things, the signe, the thing signified, the analogy of both. The signe is partly the element of water, *Act. 8. 36.* and partly the site by divine institution appertaining to the element, which is the sacramentall use of it in washing of the body: & these 2. water, and external washing of the body, are the full & complete signe of baptism.

Here a question may be made: whether washing of the body in baptism, must be by dipping, or sprinkling? *Ans.* In hot countries, and in the baptism of men of years, dipping was used, and that by the Apostles; and to this Paul alludes, *Rom. 6. 3.* and dipping doth more fully represent our spiritual washing, than sprinkling. Nevertheless in cold countries, and in the baptism of infants new borne; sprinkling is to be used, and not dipping in respect of their health and life. For the rule is, *Use efficiency and charity dispute with the Ceremonial Law.* Upon this ground, David did eat the shewbread: circumcision was not always on the eighth day, as appears by the Israelites in the wilderness: and for the same cause, these countries dipping may be omitted, though not to use a sacramentall site. And it must be remembered, that baptism signifies not only that washing which is by dipping of the body, but also that which is by sprinkling.

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The thing signified, or the substance of baptism, is Christ himselfe our Mediator, as he gave himselfe to wash and cleanse us. Thus Paul saith, that he cleanseth his Church by the washing of water, *Eph. 5. 6.*

The Analogy, or proportion of both, is in this manner. Water resembles Christ crucified, with all his merits. Saint *Iohn* saith, *The blood of Christ cleanseth us from all sinnes, 1 Ioh. 1. 7.* that is, the merit and efficacy of Christ crucified seeth us from our sinnes, and from the guilt and punishment thereof. External washing of the body resembles inward washing by the spirit, which standeth in justification and sanctification, *1 Cor. 6. 11.* Titus 3. 5. The dipping of the body, signifies mortification, or fellowship with Christ in his death: the staying under the water, signifies the buriall of sinne: and the coming out of the water, the resurrection from sinne, to newnesse of life, *Rom. 6. 3. 4.*

The third point concerns the Forme of baptism, *Matth. 28. 19.* Go teach all nations, baptizing them into the name of the Father, &c. I explaine the words thus: Marke, first it is said, *Teach them*, that is, make them my disciples, by calling them to believe, and to repent. Here wee are to consider the order which God observes in making with man the covenant in baptism. First of all; he calls men by his word, and commands them to believe and repent: when they begin to believe and repent, then in the second place God makes his promise of mercy and forgiveness: and thirdly, he seales his promise by baptism. This divine order Christ signifieth when he saith, *make them disciples:* and it was alwaies observed of God. Before hee made any covenant with Abraham, and before hee sealed it by circumcision; hee saith to him, *Walk before me and be upright, Gen. 17. 1.* And of his seed he saith, they must first doe righteousness and judgement; and then hee will bring upon them all that he hath spoken, *Gen. 18. 19.* To the Israelites he saith, that they must turne and obey, and then hee will make all his promises and covenant; good, *Deut. 30. 1. 6.* and *Isa. 1. 16. 17. 19.* To the Jewes Peter saith, *Repent first, and then they shall be baptized for the remission of sinnes, Act. 2. 38. 42.* And Philip saith to the Eunuch, *If thou believest with all thine heart, thou must be baptized, Act. 8. 37.*

The use. By this order wee see, that the commandment to believe and to repent, is more large and generally than the promise of mercie in Christ. For the commandment is given to all hearers to turne and believe, and the promise is made only to such hearers as doe indeed turne and believe: therefore it is a falsehood to imagine that the promise of salvation belongs generally to all mankind.

Again, by this order it appeareth, that Repentance belongs to baptism: and it is one of the first things that are required: and

therefore it is folly to make repentance a distinct meane of salvation; and a distinct Sacrament from baptism.

Thirdly, if it be demanded, why so many persons that have beene baptized, live for all this, as if they had not beene baptized, in the common sinnes of the world, like prophane *Esaus*: and yet doe comfort themselves in their baptism? *Ans.* They doe not know and consider the order which God used in covenanting with them in baptism: but they deale preposterously, overslipping the commandment of repenting and believing, and in the first place lay hold of Gods promise made to them in baptism. This is the cause of so much prophaneesse in the world.

Again, there bee many persons that have beene baptized, who nevertheless cannot abide to heare and read the word of God: and the reason is, because they observe not the order of their baptism, first of all to become disciples, and then to lay hold of the promises of God.

They like wise are to be blamed, that bring up their youth in ignorance. For they are baptized upon condition that they shall become disciples of Christ, when they come to yeares of discretion. And they are by this means barred from all the mercies of God: for we must as good disciples obey the commandment, that bids us turne and believe, before we can have any benefit or profit by any of the promises of God.

Lastly, wee are here taught in the working of our salvation, to keepe the order of God, which he hath set downe unto us in baptism, which is, first of all to turne unto God, according to all his lawes: and secondly, upon our conversion to lay hold on the promises of God, and the confirmation thereof by the Sacraments. Thus shall wee finde comfort in the promises of God, and have true fellowship with God, if wee begin where he begins in making of his covenant with us, and end where hee ends. And this we must doe not only in the time of our first conversion, but also afterward in the time of distresse and affliction, and at such times as by frailtie wee fall and offend God. In a word, if for practice we alwaies keepe our selves to this order, wee shall finde true comfort in life and death.

If follows, *Baptizing them into the name, or, in the name of the Father, Sonne, and holy Ghost.* These words signifie: first, to baptize by the commandment and authoritie of the Father, Sonne, and holy Ghost: secondly, to baptize by and with the invocation of the name of the true God. *Whosoever ye do in word or deed, doe it in the name of our Lord Iesus Christ*, that is, by the invocation of the name of Christ, *Coloss. 3. 17.* Thirdly, to baptize in the name, &c. signifies to wash with water, in token that the party baptized hath the name of GOD named upon him, and that

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that he is received into the household or family of God, as a child of God, a member of Christ, and the temple of the holy Ghost. Thus *Iacob* saith in the adoption of *Ephraim* and *Manasse*, *Let them be mine, and let my name be called upon them*, Gen. 48. 5. 16. And *Paul* saith: that the Corinthians might not be named and distinguished by *Paul*, *Cephas*, *Apollos*, because they were not baptized into their names, but into the name of Christ, 1 Cor. 1. 13. and thus I take to be the full sense of the phrase.

Here we see what is done in baptism: the covenant of grace is solemnized between God and the party baptized. And in this covenant some actions belong to God, and some to the parties baptized. Gods actions are two. The first is, the making of promise of reconciliation, that is, of remission of sinnes, and life everlasting to them that are baptized and believe. The second is, the obligation or sealing of this promise: and that is twofold; outward, or inward. The outward seale is the washing by water: and this washing serves not to cleanse by nature, but by the institution of God, in these words, *baptize this, &c.* and therefore *Paul* saith, *cleansing the Church by the washing of water in the word*, Eph. 5. 26. The inward seale is by the earnest of Gods Spirit, Eph. 1. 13. The action of the party baptized, is a certain obligation or obligation, whereby he binds himself to give homage to the Father, Sonne, and holy Ghost. This homage stands in faith, whereby all the promises of God are believed; and in obedience to all his commandments. The sign of this obligation is, that the party baptized willingly yields himself to be washed with water.

It is not said, *In the name of God*, but *In the name of the Father, Sonne, and holy Ghost*: to teach us the right way to know & to acknowledge the true God. This knowledge stands in six points, all here expressed. The first is, that there is one God and no more. For though there be three that are named, yet there is but one name, that is, one in authority, will, & worship, of all three. And elsewhere, men are said to be baptized in the name of the Lord, Act. 10. 48. The second is, that this one true God is the Father, Sonne, and holy Ghost. A mysterie unsearchable. The third, that these three are really distinct, so as the Father is first in order, the Sonne the second, and the holy Ghost, not the first or second, but the third. The fourth is, that they are all *ade in operation*, Job. 5. 19. and specially in the act of reconciliation, or covenant making. For the Father sends the Sonne to be our Redeemer: the Sonne works in his own person the work of redemption: and the holy Ghost applies the same by his efficacie. The fifth is, that they are all one in worship: for the Father, Sonne, and holy Ghost, are joyntly to be worshipped together, and God in them. The last is, that we are to know God, not as

he is in himself, but as he hath revealed himselfe unto us, in the covenant of Grace: and therefore we must acknowledge the Father to be our Father, the Sonne to be our Redeemer, the holy Ghost to be our comforter; and seeke to grow in the knowledge and experience of this.

It may be demanded, whether baptism may not be administered in the name of Christ alone, or in the name of God, without mention of the persons in the Godhead? *Ans.* No. For the true forme of baptism is here prescribed: If it be said, that *Peter* bids them of Jerusalem, *repent and be baptized into the name of Christ*, Act. 2. 38. I answer, that *Peter* intent in that place is, to set downe not the forme of baptism, but the end and scope thereof, which is, that we may attaine to true fellowship with Christ.

The fourth point is, concerning the ends of baptism, which are four. The first is, that baptism serves to be a pledge unto us in respect of our weakness, of all the graces and mercies of God, and specially of our union with Christ, of remission of sins, and of mortification. Secondly, it serves to be a signe of Christian profession before the world: and therefore it is called *the stipulation or interrogation of a good conscience*, 1 Pet. 3. 21. Thirdly, it serves to be a means of our first entrance or admission unto the visible Church. Lastly, it is a means of unitie. Reade *Ephes. 4. 5. 1 Cor. 12. 13.*

The fifth point concerns the efficacy of baptism. Of which there be four necessarie questions. The first is, whether the efficacy of baptism extend it selfe to all sinnes, and to the whole life of man? For answer, I will set downe what we teach, and what the Papists. We teach, that the use of baptism inlargeth it selfe to the whole life of man, and that it takes away all sins past, present, and to come: one caution remembered, that the partie baptized stand to the order of baptism, which is, to turne unto God, and to believe in Christ, and so to continue by a continual renovation of faith and repentance, as occasion shall be offered. Reasons may be these. First, the Scripture speaks of them that had long before bene baptized, and that in the time present, *baptism saveeth*, 1 Pet. 3. 21. and *ye are buried by baptism into the death of Christ*, Rom. 6. 4. And in the future tense it is said, *he that believeth and is baptized shall be saved*, And *Paul* saith, that the Church is *cleansed with the washing of water, that it may be presented glorious and without spot unto God*, Eph. 5. 26. And all this shewes that baptism hath the same efficacy after, which it had before the administration thereof. Secondly, the covenant of grace is everlasting, Isa. 54. 10. *Mofes*, 19. and the covenant is the foundation or substance of baptism: therefore baptism is not to be tied to any time: but it must have his force so long as the covenant is of force. And this ap-

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the doctrine of the Papists is, that baptism takes away all sinnes that go before the administration thereof: and that sinnes after baptism are not taken away by baptism, but by the Sacrament of penance: that the doctrine is erroneous, as many appeare by the arguments which they urge.

Argument. first. Circumcision had no more force in the administration thereof, for the abolishing of sin. Therefore neither hath baptism. *Ans.* Circumcision had, and Christian preists, because the Prophets put the Jews in minde of their circumcision, when they fell away from God, bidding them to circumcise the foreskin of their hearts, *Sermon*.

Argument. second. The Apostles used to call them that sinned after baptism, to confession of sinne and repentance, or penance. *Ans.* 8. 21. 1. *Ioh. 9. 1.* *Ans.* This maketh for us for in so doing they bring man to his baptism, and to the order set downe there, which is, that the party baptized must first of all turne to God, and believe in Christ: and these is not to be ordered downe afterward, but only a renewing of this first baptismal order, both in the minde of the word, and in the support of the Word. And whereas they make a distinction of penance the vertue, and penance the Sacrament, placing the vertue before and after baptism, and the Sacrament only after: for this they have no word of God.

Argument. third. If a man be enlightened, that is, baptized, and then fall againe, he cannot be renewed by repentance, which is in baptism. *Ans.* 6. 6. *Ans.* The text speaks not of them that fall after baptism; but of them that fall away by an universal apostasie, denying Christ. For it is said, *7. that they crucifie Christ againe*, that is, crucifie Christ crucified, and so make a mocke of him, and tread under foot the blood of Christ, Heb. 10. 29. Again, the text speaks not particularly of repentance in baptism; but of all repentance whatsoever: yea, of repentance after baptism. For there is no place for repentance where Christ is renounced.

Argument. fourth. Penance (as *Hierome* saith) is a second table after the first. *Ans.* Repentance indeed is a second table or board, whereby a sinner fallen from his baptism returns againe to it, and to comes to the haven of everlasting happinesse. Thus then we see that baptism is the true Sacrament of repentance: for repentance pertains to the inward baptism.

The use. If baptism serve for the whole

life of man, then if thou be in any miserie or distress, have recourse to thy baptism, and there shall thou finde thy comfort, namely, that God is thy God if thou truly turne and believe in him. Secondly, remember every day the obligation of homage, wherein thou hast bound thy selfe to God: specially in thy temptations remember it: and as thou stand to it, and make it good.

The second question is, whether baptism abolish Original sinne, or no? The answer of the Papists is, that it doth; so as in the purgatory there remaineth nothing that God may justly hate; and therefore he saith, that Original sinne after baptism, ceaseth to be sinned properly. We teach, and are to hold, that the perfect and pure baptism (in which the outward and inward baptism are joynted together) abolisheth the punishment of sinne, and the guilt, that is, the obligation to punishment, and the fault: yet not simply, but in two respects: first, in respect of imputation, because God doth not impute Original sinne to them that are in Christ: secondly, in respect of damnation, because Original sinne reigneth not in them that are regenerate. Nevertheless, after baptism, it remains in them that are baptized, and is still, and that properly. *Ans.* *Paul* saith, *Rom. 7. 10. If I do not it, I would not, it is mine*, that doth it, but sin that dwelleth in me doth it. Here make, *Paul* calls conscience in himselfe after regeneration, *sinne*; and that properly: because he saith it is the same that maketh men to sinne. And *Coloss. 3. 5.* he saith, *Mortifie your earthly members*: and among the rest he nameth, *evil concupiscent*. And to the *Ephesians* 4. 22. *Be ye renewed in the spirit of your mindes*. Therefore after baptism some portions remaine still of the old man, or of original sin. *Saint Iohn* saith, 1 *Iohn* 1. 8. *If we say we have no sin, we deceive our selves*. Answer is made, that this is spoken of veniall or small sinnes: but how can they be small sinnes that are to be washed away with the blood of Christ, as he saith, *yeer* 7? And if these words be spoken of infants (as they are) then must concupiscent be a sinne in them: for they have no actual sinnes. Lastly *Christ* saith, *Ioh. 3. 10. He that is all washed must have his feet* (that is, his carnall affections) *washed*. Here observe two things. One, that depilements of sinne remaine in them that are washed. The second, that they are after the first washing, to bee downe away by Christ, and not by the acts of our penance.

The grounds of Papist doctrine in this point are two. The first is this. They make three degrees of Concupiscent. The first is, the propensitie in the flesh, to rebell against the law of the minde, or the propensitie to evil. The second stands in the first motions to sinne, which goe before consent of will. The third stands in acts of lust joynted with consent of will. The third, they say, is forbidden in the morall law, which forbids and condemns

denies voluntary contumescence : and the two first are not. Because (as they speake) contumescence is false with the first motions are not in mans power : and therefore they are rather to be termed defects or infirmities, than finnes : and that men are no more to be blamed for them than for the defects of their bodies. *Ans.* The doctrine is false : for it is an evident truth that Contumescence with the first motions thet of evil, is condemned in the Morall law. It is a Principle expounding the Jaw : where any actual sinne is forbidden, there all causes, occasions, and furtherances thet of, are likewise forbidden. Therefore considering actual contumescence joyned with consent, is forbidden in the law, Original contumescence with the first motions thet of, being causes of the former, are likewise forbidden. And *Paul* saith, hee had not knowne Lust to be sinne, unless the law had said, *Thou shalt not lust, Rom. 7. 7.* Now he was a Doctor of the law, and knew that lust with consent was a sinne : for thus much the light of nature teacheth : therefore the law speaks of an higher degree of lust, namely, of lust going before consent.

The second ground is this. When sinne is remitted, it doth not make men guilty, but ceaseth to be a fault : Original sinne therefore ceaseth to be sinne after baptism. *Answer.* Though actual guilt be taken away, yet potential guilt remaineth, namely, an aptnesse in Original sinne, to make men guilty : and though it be not the fault of this or that person, yet it is a fault in nature, or as it is considered in its selfe.

The use. If original sinne remaine after baptism to the death, then we must humble our selves, and use to the very death, the plea of mercy and pardon, denying our selves, and resting on Christ.

Againe, if persons baptized bee sinners to the death, it may be demanded, what difference there is betweene the godly and ungodly ? *Ans.* In them that are regenerate, there is a sorrow for their inward corruptions, and for their sin past, with a detestation of them : and withall there is a purpose in them to sin no more, and with this purpose there is joyned an endeavour to please God in all his commandments : so as if they doe sinne, they can say with good conscience, that they sinned against their purpose and resolution. This cannot the ungodly man doe.

The third point is, how baptism confers grace ? *Ans.* It confers grace, because it is a meane to give and exhibit to the believing minde Christ with his benefits : and this it doth by his signification. For it serves as a particular and infallible certificate to assure the party baptized, of the forgiveness of his finnes, and of his eternall salvation. And whereas the Minister in the name of God applies the promise of mercy to him that is baptized, it is indeed as much as if God should

have made a particular promise to him. In this regard baptism may be well said to conferre grace, as the Kings letters are said to save the life of the malefactor, when they doe but signifie to him and others, that the Kings pleasure is to shew favour. Againe, baptism may be said to conferre grace, because the outward washing of the body is a token or pledge of the grace of God : and by this pledge faith is confirmed, which is an instrument to apprehend or receive the grace of God. And this confirmation is made by a kinde of reasoning in the minde, on this manner : Hee that useth the signe aright, shall receive the thing signified : I (saith the party baptized, being of years) use the signe aright in faith and repentance : therefore I shall receive the thing signified, remission of finnes, and life everlasting. A king saith to his subject : Hee that brings the head of such a traitor, shall have a thousand pounds. Well, the head of the foresaid traitor is cut off : and hee that hath the head may say, Here is a thousand pounds, or this will bring me a thousand pounds, because it is unto him as a pledge upon the kings word of the reward of a thousand pounds. And so is the washing in baptism an infallible pledge to him that beleeveth, of the pardon of his finnes. Thus doe the Sacraments conferre grace, and no otherwise. One reason for many may bee this. The Word of God confers grace (for it is the power of God to salvation to them that beleve) and this it doth by signifying the will of God, by the care to the mind : now every Sacrament is the Word of God made visible to the eye : the Sacrament therefore conferreth grace by virtue of his signification, and by reason it is a pledge by the appointment of God, of his mercy and goodness. It may be said, a Sacrament is not onely a signe and a seale, but also an instrument to convey the grace of God to us. *Ans.* It is not an instrument having the grace of God tyed unto it, or shut up in it : but an instrument to which grace is present by assistance in the right use thereof : because in and with the right use of the Sacrament, God conferreth grace : and thus is it an instrument, and no otherwise, that is, a morall and not a physical instrument.

The doctrine of the Papists is, that the Sacrament conferreth grace by the worke done : that is, that the outward action of the Minister conferreth grace by his owne force, when the Sacrament is administered. And that it may conferre grace, some say, that the said action hath vertue in it for this purpose, which passeth away when the action is ended : others say, it hath no vertue in it, but that Gods using of the action elevates it, and makes it able to conferre grace. But this doctrine is a fiction of the braine of man. *Iohn* the Baptist, *Matth. 3. 11.* makes two baptisms, himselfe, and Christ : and hee distinguisheth their actions : his owne action is, to wash with water ;

Thom.
Summ. p. 3.
q. 62. art. 4.
Bellar. de Sac.
l. 2. c. 11.

and the action of Christ is, to wash with the holy Ghost. This distinction hee would not have made, if he by the washing of water had conferred the holy Ghost. *Paul* saith, *Christ sanctifieth his Church by the washing of water, through the word, Eph. 5. 26.* Baptisme therefore doth not conferre grace, because the body is washed with water : but because when it is washed, the word of promise is beleevd and received. The Apostles are called *followers with God, 1 Cor. 3. 9.* and yet in the worke of regeneration, and in giving life, they are not any thing, *verbe 7. Peter* saith directly, *that the washing away of the filth of the flesh doth not save, but the figuratiō that a good conscience makes to God, 1 Pet. 3. 21.* The worke of creation is from God immediately and only : now regeneration is a worke of creation : and therefore it is of God immediately, and not immediately from the Sacrament, and mediately from God. The flesh of Christ is elevated and exalted above the condition of all creatures : nevertheless vertue to give life, is not in the flesh of Christ, but in the Godhead : much lesse then shall the Sacraments have vertue in them to conferre grace. Faith is said to iustifie, yet not by his owne vertue : for it doth not cause our justification, but serves as a meane to apprehend it, when it is caused by God : now then shall the Sacraments cause justification ? Lastly, if the outward washing of the body be elevated above his natural condition, in the administration of baptism, when so ever the outward element is used in any Sacrament, there is a miracle wrought : and Ministers of Sacraments are workers of miracles, which may not be said.

Againe, their doctrine is erroneous, in that they teach, that the outward act in the Sacrament performed by the Minister, conferreth grace, where there is no gift of faith to receive that which is conferred, contrary to that saying, *Iohn 1. 12. As many as received him, he gave this power to be the Sonnes of God.* Indeed they say, there must be faith and repentance to dispose the party : but this disposition serves onely to take away impediments, and not to enable us to receive that which God giveth.

The use. Wee must not thinke it sufficient that wee come to the Church, heare Gods word, and pray, contenting our selves in the worke done. For thus shall wee deceive our selves : but in doing these acts of feigning, we must in our hearts turne unto God, and by faith embrace his promises : otherwise the best actions we doe shall be unprofitable unto us. *Heb. 4. 14.* If the using of the element in the Sacrament doe not conferre grace, then bee sheweth that churches and sects, by the words they use, have no vertue in them to doe us good, but by a diabolical operation.

The last question is, whether Baptisme imprint a Character or mark in the soule,

which is never blotted out ? *Ans.* In Scripture there is a two-fold mark of distinction, one visible, the other invisible. Of the first kinde, was the blood of the paschall lambe, in the first passover : for by it the first borne of the Israelites were marked, when the first borne of the Egyptians were slaine. Of this kinde is baptism : for by it Christian people are distinguished from Jewes, Turkes, and infidels. The invisible mark is two-fold. The first, is the eternall election of God, *2 Thm. 2. 19. The foundation of God stands sure, and hath this seale, The Lord knoweth who are his.* By vertue of this, *Christ* saith, *I know my sheepe, Ioh. 10.* And by this the Elect of all nations are marked, *Apo. 7. and 9.* The second is the gift of regeneration, which is nothing else but the imprinting of the image of God in the soules of men : and by this beleeveth are said to be sealed, *Eph. 1. 13. 2 Cor. 1. 22.* And baptism is a meane to see this mark in us : because it is the laver of regeneration.

The Papists have devised another worke, which they call the *Indelible character* : and they make it to bee a distinct thing from regeneration : and they say, it is imprinted in the soules of all men, good and bad, and remains in them when they are condemned. What this mark should be they cannot tell ; some make it a qualitie ; some a relation : but indeed there is no Scripture for it, the truth is, it is a meer fiction of the braine of man.

The sixth point to be handled concernes the Necessity of Baptisme. Here we must put difference betweene the covenant of grace, and baptism, which is the confirmation or seale of the covenant. To make covenant with God, and to be in the said covenant, is absolutely necessary to salvation : for unless God be our God, and wee the servants of God, we cannot be saved.

Baptisme is selfe is necessarie in part : first, in respect of the commandment of God, who hath enjoyned us to use it : secondly, in respect of our weakness, who have need of all helps that may confirme our faith. Yet baptism is not simply necessary to salvation : for the want of baptism (when it cannot be had) doth not condemne ; but the contempt of it when it may be had : and the contempt is pardonable, if men repent afterward : for the children of believing parents are borne holy, *1 Cor. 7. 14.* and theirs is the kingdom of God : and therefore if they die before baptism, they are saved. The threee upon the crosse, and many holy Martyrs have died without baptism, and are in the kingdom of heaven.

It is objected, that the male childe, which is nor circumcised, must (by Gods commandment) be cut off from the people of God, *Gen. 17. 14.* and therefore hee that is not baptized must also be cut off. *Ans.* The text is spoken and meant, not of infants, but of old

of years, who being all then uncircumcised, despise the ordinance of God, and refuse to be circumcised. And this appears by the reason following: *For he that made my covenant void: now infants are not this, but their parents, or men of years.*

Secondly, the speech of Christ is objected, *John. 3. 5. Except a man be born of water, and the holy Ghost, he cannot enter into the kingdom of God.* *Ans.* Christ alludes to the washings of the old Testament, *Exod. 26. 5.* and will call gives an exposition of them, on this manner. Thou art a Pharise, and lovest much washings; but if thou wouldst enter into the kingdom of heaven, thou must be washed with cleane water, that is, borne anew by the holy Ghost. *Againe,* I answer, that if the words be meant of baptism, they carry this sense. The kingdom of heaven doth not signify life eternal, by the Church of the new Testament, and that is his visible estate, *Mark. 9. 1.* and baptism makes men visible members of the Church, and regeneration by the spirit makes them true and lively members. Here then baptism is made necessary, not in respect of eternal life, but in respect of our adoption and entrance into the Church whereof it is now the only meane.

The seventh point is touching the Circumstances of baptism, which are five. The first concerns the persons which are to administer baptism, of whom I propound foure questions.

The first is, whether not onely Ministers of the word, but also lay persons (as they are called) or meere private men, may administer baptism? *Ans.* Ministers of the word onely. For, to baptize is a part of the publick Ministry, *Matth. 28. 18. Go teach all nations, baptizing them.* And mark how preaching and baptizing are joynted together; and things which God hath joynted, no man may separate againe. See that must perform any part of the publick Ministry, must have a calling, *Rom. 10. 1. Heb. 3. 5.* but meere private persons have no calling to this bulwaffe. And yet lower as not of faith, is lower; now the Administration of baptism by private persons is without faith. For there is neither precept, nor example for it in the Word of God.

Secondly, it is objected, that infants are the example of grace, as is alleged, *Exod. 4. 24.* who circumcised her child. *Ans.* The example is many wayes discommendable. For the doing in the presence of her husband, which there was demanded; there did in haste, and she might have prevented her husband; there did in anger; for she said she was in paine at the feet of *Moses*. And if circumcision was no beleeve, but was mere Mithras; for three circumcised circumcisions, when she called her husband a man of blood; *Lev. 24. 10.* and in this respect it secures, *Moses* either put her away, or she went away when he went downe to Egypt.

Againe, it is objected, that private persons may teach, and therefore baptize. *Ans.* Private teaching, and ministerial teaching, are distinct in kinde, as the authority, and office of a family is distinct in kinde from the authority of a Magistrate. A private person, as a father, or master, when he teacheth the Word of God, he doth it by right of a father, or a master, and he is moved to doe it by the law of charity; but Ministers when they teach, are moved to teach by special calling, and they doe it with authority, as Embassadors in the robes and fleeces of Christ, *2 Cor. 5. 2.* *Againe,* though a private man might dispense the word alone; yet doth it not follow that he may administer both the word and the seal thereof, both which are joynted in baptism, and joyntly administered.

The second question is, whether baptism administered by a wicked man, or an heretick, be joynted true baptism? *Ans.* If he said yea, he admitteth to stand in the room of a true Pastor or Minister, and keepe the right forme in baptizing, a standing in the institution, it is true baptism. The *Sacerdotes* and *Pharisees* the chiefest Doctors of the Jewes, were not of the tribe of Levi, but of other tribes; and they were indeed, even the best of them, but hereticks, and apostates; and consequently so bee deposed and excommunicated; nevertheless, because they were in the place of good teachers, and gave in *Moses* the doctrine, which is taught, *Lev. 24. 10.* *Againe,* if he said yea, he admitteth to stand in the room of a true Pastor or Minister, and keepe the right forme in baptizing, a standing in the institution, it is true baptism. The *Sacerdotes* and *Pharisees* the chiefest Doctors of the Jewes, were not of the tribe of Levi, but of other tribes; and they were indeed, even the best of them, but hereticks, and apostates; and consequently so bee deposed and excommunicated; nevertheless, because they were in the place of good teachers, and gave in *Moses* the doctrine, which is taught, *Lev. 24. 10.*

Upon the same ground the same answer is to be made, it is demanded, whether baptism administered by him that cannot preach, be of force or no? It is, were indeed so, be it that all Ministers of holy things were preachers of the word; and yet if it be as such as preach not, stand in the room of a lawfull Pastor, and keepe the forme of baptism, it is baptism indeed.

The third question is, whether an intention to baptize be necessary in him that baptizeth? *Ans.* If the word of Institution come to the element, it is a Sacrament whatsoever the Minister intendeth. *1 Cor. 11. 23.* that Christ was present in the Supper, manifested him of civill or contention, requiring no good, *Phil. 2. 16.* And the Priest in the Mass, pronouncing the words of consecration, is intended not to consecrate, (in English learning) there is no consecration; and thus the bread elevated is meere bread, and not the body of Christ; and consequently the people adore not Christ, but a doll. The same may be said of the mass, and so of the Sacrament of the Institution. *Ans.* The Sacrament depends not on the will of man, but on the will of God. *1 Cor. 11. 23.* The last question is, whether the duty of Minister

Minister in baptizing? *Ans.* He stands in the room of God: and what he doth according to the Institution, it is as much as if God himselfe had done it with his owne hand from heaven. And therefore, when the Minister applyth water, (which is the signe and pledge of grace,) to the body, he doth withall apply the Promise of remission of sinnes and life everlasting to the party baptized. And that is as much as if God should say to the party, calling him by his name, I freely give unto thee the pardon of thy sinnes, and life everlasting, upon condition thou keepe the order set downe in baptism, which is, to turne unto me, and to beleeve in Christ. Here we see a ground of special faith: for if God for his part by the hand of the Minister apply the promise of mercy unto every particular beleever: every particular beleever is againe by a special faith to receive the promise. Againe, the consideration of this which God hath done for us in baptism, must move us seriously to turne unto him according to all his lawes, and by faith of our hearts to apprehend his mercifull promises, and to rest on them. For when God shall speake unto us particularly, and as it were assure us of his mercies with his owne hand and seale, we must needs bee much moved and affected therewith.

The second circumstance is concerning the persons to be baptized: and they are all such as be in the Covenant, in likelihood, or in the judgement of charity. For the seale may not bee denyed to them that bring the tables of the covenants. And they are of two sorts; Men of yeares, and Infants.

Men of yeares that joyne themselves to the true Church, are to be baptized: yet before their baptism, they are to make confession of their faith, and to promise amendment of life, *Mat. 2. 38.* and *10. 38.* And thus places of Scripture that require actual faith, and amendment of life in them that are baptized, are to be understood of men of yeares.

Infants of beleeving parents are likewise to be baptized. The grounds of their baptism are these. First, the commandement of God, *Matth. 28. 18. Baptize all nations, &c.* in which words, the baptism of infants is prescribed. For the Apostles by vertue of this commission baptized whole families, *Act. 16. 15.* and *33.* Againe, circumcision of Infants was commanded by God, *Gen. 17. 14.* and Baptism in the new Testament, succeeds in the room of Circumcision, *Col. 2. 11.* therefore baptism of infants is likewise commanded. The second ground is this: Infants of beleeving parents, are in the covenant of grace: for this is the tenour of the covenant. *I will be thy God, and the God of thy seed, Gen. 17. 7.* It may be said, that this promise was made in this sort onely to *Abraham*, because he was to be the father of the faithfull. *Ans.* It pertaines to all beleeving parents. *Exodus*

so. God promised to *Isaac* mercy to thousands of them that love him, *Act. 1. v. 39.* *Peter* saith to the Jewes that heard him preach, *Thou promises belong to you, and to your children, Paul* saith, *If the parents beleeve, the children are holy, 1 Cor. 7. 14.* If holy, then are they in the Covenant: now they are holy, because we are in the judgement of Christian charity, to esteeme them all as regenerate and sanctified, secret judgements (in the meane season) left to God. Now then, because infants are in the covenant, they are to be baptized. For this is the reason of *Saint Peter*: To whom the promises belong, to them belongeth baptism: butto you and your children belong the promises: therefore you and your children are to be baptized, *Act. 2. 38. 39.*

It may be objected, that we cannot tell, whether infants be indeed the children of God, or no: or if they be not children of God, we may not baptize them. *Ans.* The same may be said of men of yeares: for we know not whether they be indeed the children of God. And therefore we may by the like reason exclude them from all Sacraments. Againe, we are to presume (in all likelihood) that infants of beleeving parents, are the children of God, because in their conception and birth, God begins to manifest his election: shewing himselfe a God, not only to the parents, but also to their seed.

Secondly, it is objected, that infants have no faith; and consequently, that baptism is unprofitable unto them. *Ans.* Some thinke, they have faith, as they have regeneration, that is, the inclination or seed of faith. Others say, that the faith of the parents is also the faith of their children: because the parents by their faith, receive the promise of God, both for themselves and their children: and thus to be borne in the Church of beleeving parents is in stead of the profession of faith. To this second opinion I rather incline, because it is the ancient and received doctrine of the Church.

Thirdly, it is alleged, that infants know not what is done, when they are baptized. *Ans.* For all this, baptism hath his use in them: for it is a seale of the covenant, and a meane to admit them into the fellowship of the visible Church, whereof for ought they are members. A father makes a purchase for himselfe and his children: at the time of the sealing the children know not what is done; and yet the purchase is not made in vaine for them.

It may be demanded, whether the children of Turkes and Jewes are to be baptized? *Ans.* No: because the parents are forth of the covenant.

Secondly, it is demanded, whether the children of professed Papists are to be baptized. *Ans.* The parents are persons baptized in the name of the Father, Sonne, and holy Ghost. And though the Papists be worse the Church

possesse, and enjoy Christ and his benefits: and that is partly in this life, and fully in the life to come. Of this communion speaks *Salomon* at large in the Song of Songs, and *David*, *Psal.* 45.

The use. In that we are to put on Christ, we are put in minde to consider our fearfull nakednesse. What is that? *Answer.* There is a nakednesse of creation, and a nakednesse following the fall. The nakednesse of creation is when the body (without all covering) is in health, full of glory and majesty in respect of other creatures. Nakednesse arising of the fall of man, is either inward, or outward. Inward, is the want of the Image of God, the want of innocency, of good conscience, of the favour of God, and affiance in him. For these are (as it were) the coverings of the soule. Outward nakednesse is, when the body being uncovered, is full of deformity and shame. Now that inward nakednesse of heart is noted as a special evil, *Gen.* 3. 7. *Exod.* 32. 35. *Prov.* 29. 18. *Lev.* 3. 17. we must labour to see and feele this nakednesse in ourselves: for by it we are deformed and odious in the eye of God.

Secondly, we are here put in minde to have a special care of the trimming and garnishing of our soule. And for this cause we must put on the Lord *Iesus*, *Rom.* 13. 14. And that is done two wayes: First, by uncovering our nakednesse before God, and by praying him to cover it. To uncover our shame, is the way to cover it, *Psalme* 32. 1, 2, 3. The second way is to subject ourselves to the word and spirit of God, and to be conformable to Christ both in his life and death. It stands us in hand thus to put on Christ. For the King of heaven hath long invited us to the marriage of his Soune: we have yielded our selves to be his guests: and there is a time when the King will take a survey of all his guests, whether they have the wedding garment, which is Christ himselfe: and they which are not glad with this robe, shall be cast into utter darknesse. We are as naked infants exposed to death, *Ezech.* 16. 7. The merit and obedience of Christ is as a fardingale clothes and fardingale bands. If we would then live, we must lap and refold our selves in them. The rather I speake this, because in these dayes men and women are inticated with a spirituall drunkennesse, or rather madnesse, whereby they are always stamping and trifling about their bodies, and let their soules lie naked. It may be said, we have all put on Christ in baptism. I answer: we have had in England peace and prosperity these 43. yeeres: and we have lived all this while, as it were in the warme sunne-shine: and therefore many of us (no doubt) have worn this garment very loosely.

Thirdly, there is a great temptation arising upon the consideration of our owne indignity. For when our finnes come to our remembrance, they drive us from the presence of God, and make us that we dare not pray,

Now the remedy is this. We must come clothed with Christ into the presence of God: we may not come in our owne names, but we must come in his name, and present the merit of Christ unto the Father, even as if we were one and the same person with him: thus shall we be accepted.

Fourthly, it may be demanded, what we must doe for our selves in the time of plague, famine, sword? Wee must put on Christ, then shall we walke in safety in all dangers; this garment serves not onely for a covering of our shame, but also for protection, *Isa.* 4. 6. And if we bee taken away in any common judgement, being clothed with Christ, there is no more hurt done to us than to him: and he carrieth us in his breast, as if we were part of his bowels.

Lastly, though we be clothed with Christ in baptism, yet we must further desire to be clothed upon, 2 *Cor.* 5. 4. In this life we are clad with the justice of Christ, 1 *Corin.* 1. 30. this is one garment. In the life to come, we shall be clad with immortality. This is the second garment to be upon the former.

Verse 28. *There is neither Jew nor Grecian, &c.* These words (as I have said) containe an answer to an objection, which is this: If all believers among the Gentiles be children of God, and all put on Christ, then there is no difference between Jew and Gentile, and the prerogative of the Jew is nothing. *Paul* answers thus: there be sundry differences of men in respect of nation, condition, sex: yet in respect of Christ, all are one. Moreover, I have shewed, that these words containe the ground of the adoption of the Galatians, which is an union with Christ, whereby all believers are made one with him. Therefore, I saye other things to be added.

By occasion of this text, two questions are moved, the answer whereof, serves much to cleare the meaning of *Paul*. The first is, whether Magistracy and government be necessary in the societies of Christians? *Answer.* Yea, *Kings* and *Queens* shall be nursing fathers and nursing mothers to the Church of God (saith the Prophet *Esay* 49. 23.) *Paul* bids us pray for *Kings*, and all in authority, that we may live in peace and godliness, 1 *Tim.* 2. 1. The fifth Commandment, Honour thy Father, &c. requires subjection to authority: and this Commandment is eternall.

Objection. 1. All believers are one in Christ: therefore there is no subjection among them. *Answer.* Believers are under a twofold estate or regiment: the first is, the regiment of this world, in civill society: the second is the regiment of the kingdom of heaven, which stands in justice, peace of conscience, joy in the holy Ghost. In the first estate there are sundry differences of persons that believe: some fathers and mothers, some children, some masters, and servants, some magistrates and subjects. In the second estate, there are no outward differences

of men, but all are members of Christ, and all one in him. Thus must the text be understood.

Objection. II. Believers are governed by Gods spirit, and therefore outward government by magistrates is needlesse. *Answer.* In the visible Church hypocrites are mingled with true believers; and they are not governed by Gods spirit, but by the spirit of the devill: and therefore in respect of them, civill authority is requisite. Again, true believers are but in part governed by the spirit, for the time of this life. And for this cause, civill government is requisite, for the ordering of the outward man, and for the protection of the Church.

Objection. III. They that are in Christ, are freed from sinne, and consequently from subjection which follows upon sinne. *Answer.* Subjection is either politike, or servile. Politike is, when men are subject for their owne good: and this was before the fall, yielded by *Eve* to *Adam*. Servile subjection, when they are subject for the good of their masters: and this only comes of sin. Again, subjection with joy was before the fall: subjection joyed with paine and misery, follows upon sin, *Gen.* 3. 16.

The second question is, whether bondage, in which some are Lords, others bond-men, or slaves, may stand with Christian religion? *Answer.* It may, in the Countries where it is established by positive lawes, if it be used with meety and moderation. Righteous *Abraham* had in his owne house bond slaves, *Genesis* 13. God did permit the Jewes to buy the children of the Canaanites, *Leviticus* 25. 45. *Paul* saith, if any man bee called being a servant or bond-man, let him not care for it, 1 *Cor.* 7. 21.

Objection. I. See not servants of men, 1 *Cor.* 7. 23. *Answer.* That is, in respect of conscience; the subjection whereof must be referred to God.

Objection. II. Christians have liberty by Christ: and where liberty is, there may be no bondage. *Answer.* Christians obtaine by Christ spirituall liberty in this life, and bodily liberty in the life to come.

Objection. III. Bondage is against the Law of nature. *Answer.* Against the law of pure nature created in innocency, nor against the Law of corrupt nature, the fruit whereof is bondage.

Objection. IV. All are one in Christ: therefore the difference of bond-men and free men must cease. *Answer.* All are one in respect of the inward man, or in respect of faith and fellowship with Christ: but all are not one in respect of the outward man, and in regard of civill order.

The distinction of persons is this. There are distinctions of men in respect of Nation, some Jewes, some Gentiles: in respect of condition, some bond, some free, some vassals, some free, some in authority, some in subjection, &c. In respect of sex: some men, some women: yet in Christ *Jesus* all are even as one man.

The use. By this Text we may expound another; *Tim.* 2. 4. *God would have all men to be saved*; that is, not all particular persons upon earth, but all kindes. For here *Paul* saith, all are one in Christ: that is, men of all nations, of all conditions, and of all sexes.

Again, the name [*Iew*] opposed to Gentiles, signifies not onely men of the tribe of *Juda*, but all circumcised persons of all tribes, *Lev.* 24. 8. and thus it is all one with an *Israelite*. And thus wee see how to expound the place of Scripture, 2 *Chron.* 21. 2. where *Jehaphaz* King of *Juda* is called King of *Israel*. The words *Indea* and *Benjamin* are sometimes opposed, *Juda* signifying the kingdom of the two Tribes, *Juda* and *Benjamin*: and *Israel* signifying the ten Tribes. Sometimes againe, they are Synonims, and are put one for another, as *Psal.* 114. 1, 2. and in this Text. And *Juda* at this time was indeed the true *Israel* of God, and *Jehaphaz* without any fault in the text (as some suppose) is truly called King of *Israel*.

Thirdly, they which are of great birth, and of high condition, must be put in minde not to be high minded, nor to despise them that are of low degree, for all are one in Christ: the obscure and base person hath as good part in Christ, as the greatest person that bee. Therefore wee may not swell in pride for outward things, the king must not lift up his heart against his brethren, *Deut.* 17. 20. *Rich men* (saith *Paul*) must not be high minded, 1 *Tim.* 6. 17. *Iob* would not despise the cause of his handmaid, *Iob* 31. 13. *Nathan* in a great man, respected the counsel of his servants, 2 *Kings* 5. 12.

Fourthly, all believers must be of one heart, and minde, 1 *Corin.* 1. 10. In the kingdom of Christ the Wolfe and the Lambed eat all together, *Esa.* 11. 6. And good reason: for all are one in Christ. And wee have great cause to be humbled; when schismes, contentions, and differences arise in points of religion. For thus shewes that hypocrites are mingled with true believers, and that we are but in part (as yet) united to Christ.

Lastly, hence wee learne not to hate any man, but always to carry in minde a purpose to do good to all, by thought, word, and deed; and to doe good to men in respect of their names, their goods, their lives. And this holy minde and purpose must always beare sway in us. There is nobility in the manner of the Lord, *Esa.* 60. 19. Men name their words and speeres into mistakes and tyces, that are of the kingdom of Christ, *Esa.* 1. 4. because they receive with Christ by the bond of one spirit.

Verse 29. And of you be Christ, then are ye *Abrahams* seed, and heires by promise. Before *Paul* had taught, *verses* 9. 8. 9. that all believing Gentiles were the children of *Abraham*; and not the Jewes onely. Here he returns to the same point againe, and proveth it by a new Argument, thus: Christ is the seed of *Abraham*, *vers.* 6. and all Gentiles believing

believing in Christ, are parts of him, and one with him, therefore they also are children of Abraham, and heirs of all the blessings of God.

The intent of Paul in these words is to establish and confirm an argument which before he had urged in this Chapter against pagans of works in the case of our justification: it may be framed thus: As Abraham was justified, so are all they that believe in Christ, justified: for they are Abrahams children, and succeeded him, verse 29. but Abraham was justified by faith without works: therefore all believers in Christ are so justified. Let the argument be observed: for it makes against the Papist, who if he study till his head and heart ache, shall never answer it.

In this verse, Paul sets downe the fruit and benefit that comes by the gift of Adoption, to them that believe. And that is, to be children of Abraham, and heirs of all the blessings of God. And therefore learne here one golden lesson, namely, that the basest person that is, if hee believe in Christ, is in the place of Abraham, and succeeds him in the inheritance of the kingdom of heaven. Some man may say: Oh this is excellent comfort, if I might know that I were in the case of Abraham. Answer. Thou maist know it certainly, if thou wilt doe as Abraham did; namely, follow the calling of God, and obey the Gospel, that is, subject thy heart to the Commandments of God, which bid thee repent and believe in Christ: for then all the good things revealed in the Gospel shall be thine.

The use. Believers in this world must be content with any estate that God shall lay upon them. For they are heirs with Abraham of heaven and earth. In this regard Abraham was content to forsake his country, and his Fathers house, and as a pilgrime to dwell in tents to the death, Heb. 11. 8. 9.

Secondly, they that believe in Christ must moderate their worldly cares, and not live as drudges of the world. For they are heirs of God, & have a title or right to all good things promised in the covenant. Therefore they shall never want any good thing that is needfull for them. He that hath made them heirs, will carefully provide for them. Therefore our care must bee to doe the duties that belong unto us: and all other cares we must cast upon God. They in this world, that are borne to land and living, are content to live sparingly, and oftentimes very barely with a little, upon hope of further enlargement, after the decease of some friends.

Lastly, our special care must bee for heaven: for the things of this world are but trifles in respect. The city of God in heaven is thy portion or childe part. Seeke for the assurance that above all things. Thus did Abraham, Heb. 11. 15, 16.

CHAP. IIII.

1. And I say that the heirs, as long as he is a child, differeth nothing from a servant, though he be Lord of all.

2. But in under tutors and governors still the time appointed of the Father.

3. Even so we, when we were children, were in bondage under the rudiments of the world.

4. But when the fullness of time was come, God sent forth his sonne made of a woman, and made under the law.

5. That hee might redeem them that were under the law, that we might receive the adoption of sonnes.

6. And because ye are sonnes, God hath sent forth the spirit of his son into your hearts, which crieth, Abba, Father.

7. Wherefore thou art no more a servant, but a sonne: and if thou bee a sonne, thou art also an heir of God through Christ.

These words depend on the former Chapter, as an answer to an objection, which may bee framed on this manner: Paul, thou sayst that the Jewes before Christ were under the Law as under a school-master, Chapter 3. Verse 24. and that we are free from the same school-master, verse 25. being children of God and heirs by Christ, verse 29. but wee for our parts thinke our selves servants under the Law, as well as the ancient Jewes, and that they are as well the children of God, as wee. To this objection Paul maketh answer in these seven verses, as the very first words import. And I say, that is, whatsoever you suppose, I say thus. And then hee propounds the reason of his answer, which may bee framed thus: If the time of our bondage bee ended, and the full time of our liberty come, then are wee sonnes, and not servants: but the time of our bondage is ended, and the full time of our liberty is come: therefore we are not servants, but sonnes.

The Minor is omitted, because it is manifest. The Minor is in the six first verses: the conclusion is expressed in the seventh verse.

Again, the Minor [the time of our bondage is ended, and the time of our liberty is come] is first of all declared by a similitude, and then confirmed. The similitude is borrowed from the Civil Law; and it may bee framed thus: Heirs in their Minority live in subjection to Tutors and Governors; but when they are of ripe years, at the appointment of their parents, they are at their own liberty. Even so, the people of God before Christ were in their infancy under the Law, as under a Tutor: but when the fullness of time was come, which God had appointed, they entered into the fruition of their liberty. The first part of the similitude is expressed in

in the two first verses, and the second, in the third and fourth.

Again, the minor is confirmed by two reasons. The first is this: Your liberty is procured by Christ: therefore the time of your liberty is come. This reason is in the 4. and 5. verses. The second reason is taken from the signe, You have received the spirit of adoption, therefore the time of your liberty is come: verse 5. Of these points in order.

First, where he signifies, that the father hath authority to dispose of his child: this is the law of nature, and the law of Nations. Paul saith, Col. 3. 10. that children must obey their parents in all things. When the devill had obtained liberty to afflict Job in all things that belonged to him, save his person, hee destroyed his children, Job 1. 12. 13. And this shewes, that the children in respect of their bodies, are the goods of their parents. In this respect the Jewes are permitted to sell their children, Exod. 21. 7. And so sacred a thing was the authority of the parent, that hee which rebelliously despised the same, was put to death, Deut. 21. 21.

This authority shewes it selfe, specially in twowings: in the marriage, and in the calling of the child. In the marriage of the child the parent is the principall agent, and the disposer thereof, Deuter. 7. 3. Exod. 24. 16. 1 Cor. 7. 38. Where observe, that the Commandment touching the marriage of the child, is given, not to the child, but to the parent: and the parent hath authority by the said commandment to give and bestow his child, and to take wives to his sonnes. Thus Abraham tooke a wife for Isaac, and Isaac suffered himselfe to bee disposed at the appointment of his father. For a more full declaration of this authority, I propound these three questions.

The first is, whether the father may command his child to marry? Answer. Presuppone two things; one, that the commandment is without compulsion: the second, that the father knows what is for the good of the child: then I answer, that hee may command his child to marry, and to marry a person thus or thus qualified. Thus Isaac commanded Jacob to marry in the house of Laban, Genesis 28. 1. 2. And Jacob obeyed. Now whether a father may command his child to marry this or that person, I doubt, and therefore suspend.

The second question is, whether parents may make voyd the contract secretly made by their children, without or against their consent? Answer. The Scripture giveth them authority either to ratifie such contracts, or to make them void, Num. 30. 6. the father may make voyd the vow of the child pertaining to Gods worship: much more a matrimoniall promise. If a young man do floure a maid, and this be found, in equity hee is to be compelled to marry her, Deuter. 22. 28. yet by

A Gods law this may not be, except the father consent, Exod. 22. 17.

The third question is, whether a marriage made without and against the consent of parents, be a marriage or no? Answer. It may be called a politike or civil marriage, because it is ratified in the courts of men, according to humane lawes, and by this meanes the illuc is freed from battardy. Nevertheless it is not a divine or spirituall conjunction, or marriage (as it ought to be) because it is flat against the commandment of God.

Touching the callings of children, they are to bee ordered and appointed at the discretion of parents. For if the parent may order the vow and the marriage of the child, then much more the calling.

Here take notice of the impiety of the Romane religion. There are three special estates whereby man liveth in society with man: the Church, the commonwealth, the family. In the Church, that religion sets up another head beside Christ: in the commonwealth it sets up an authority that serveth to curbe and restrain the Supremacy of Princes in causes ecclesiasticall. In the family, it puts downe the authority of the father: for it ratifieth clandestine contracts, and it gives liberty to children past 12. or 14. yeares of age, to enter into any order of Religion against the consent of their parents.

Again, parents must bee put in minde to know their authority, to maintain it, and to use it aright, for the good of their children, specially for their salvation. And children must be warned in all things honest and lawfull, to yeeld subjection to their parents: and in this subjection shall they finde the blessing of God.

Again, here is set downe the office of parents, and that is, to provide mee Overseers and Tutors for their children after their departure: When Christ upon the crosse had the pang of death upon him, hee commends his mother to the tuition of John, Job. 19. 26. When widowes and orphans are wronged, God himselfe takes upon him the office of a Tutor in their behalfe, Exod. 22. 22. And this shewes that it is a necessary duty to be thought upon.

Thirdly, here the duty of children is set downe, and that is, that they must be subject to their Tutors and Governors, as to their owne fathers and mothers. Ruth loved Naomi, and shee unto her, as to her owne mother, Ruth 1. 16. Christ was subject to Joseph, who was but a reputed father, Luke 2. 51. The sonnes of the Prophets obey their masters as their owne fathers, 2 King. 2. 12. and so doe the servants to their master, 2 King. 5. 23.

Now I come to the second part of the similitude, verse 3. Even so we, which in the Jewes, and all the people of God in the Old Testament were children in respect of the Christian Church, in the New Testament.

Were in bondage | The Jewes are said to be in bondage in respect of us, because they were subject to more lawes than wee are, and they wanted fruition of the liberty which wee enjoy. They had the right of sonnes; but they enjoyed not their right as wee doe: and this is their bondage. For otherwise liberty in conscience from hell, death, and sinne, they had even as we now have.

Rudiments of the world | that is, the Law or ministry of *Moses*, and it is so called, in respect of a more full and plentiful doctrine, in the ministry of the new Testament. And it is called *the Rudiments of the world*, because Jewry was at that time a little schoole set up in a corner of the world, the law of *Moses* was as it were an *a, b, c*, or *Primer*, in which Christ was revealed to the world; in darke and obscure manner, specially to the Jewes.

The use. Here we see, that the people of the old Testament were (for right) heires as well as wee, and therefore they had right to all the blessings of God. The difference betweene us and them, is only in the manner, which God used in dispensing the fore-said blessings to us.

Againe, the fathers of the Old Testament before Christ were but as children in respect of us now. Thus much *saith Paul* in expresse words. And they were so two wayes. First, in respect of the Mosaiicall regiment, because they were kept in subjection to more lawes than wee. Secondly, they were so in respect of revelation, because God hath revealed more to us than to them. *Reade Luke 10. 24.* It may be said, we now are (the best of us) but children to *Abraham* and the Prophets, whether we respect knowledge, or faith. *Ans.* It is so if we compare person and person: but it is otherwise, if we compare body with body, and compare the Christian Church with the Church of the Jewes before Christ: then wee exceed them, and they are but children to us. This must teach us all to be careful to increase in knowledge, and in the grace of God, that wee may be answerable to our condition. For to live in ignorance (as the most doe) is the shame of us all. For in respect of the time, wee should all bee teachers. *Melch. 5. 12.* and yet God knowes, the most are very babes. For aske a man how hee looks to be saved, he will answer, by serving God, and by dealing truly.

Now his serving of God, is his saying of his prayers: and his prayers are the Beleeve and the ten Commandments. This is a poore serving of God, fitter for babes than for men of yeares. It is further to be observed, that *Paul* saith, the fathers of the old Testament were in bondage under the law, after the manner of servants, specially by reason of rites and ceremonies. And hence it followes, that the observation of a religion, in which are manifold bodily rites and figures, is a kinde of bondage, and pertaines to the Church, for the time of her infancy or minority. Let this bee remem-

bered against the Romish religion: for it is like to that of the Jewes in the old Testament, standing (for the greatest part) in bodily rites, differences of times, places, garments, in exercises, and afflictions of the body, in locall succession, in the collation of grace by the suite done, and such like. This is manifest to them which know the *masse*, which indeed is nothing but a *masse* of ceremonies. Therefore the Romane religion is a childish and babish religion: and if it were of God yet it is not fit for the Church of the new Testament, that is come forth of her minority. Religion that stands in the afflicting of the body, is but a shadow, and an appearance of humility. *Col. 2. 23.* and the true worshippers of God in the new Testament, worship him in spirit and truth, *Ioh. 4. 24.*

The fullnesse of time, or the full time, is that time in which the captivity of the Church endeth, and her liberty begins. This time was ended 4000. yeares from the creation; and it is called a *full time*, because it was designed and appointed by the will and providence of the heavenly Father. For hee is Lord of time, and all seasons are in his hand: and his will or providence makes times fit or unfit. Markethen, that is the only full and fit time for the enjoying of any blessing of God, which he by his providence appointeth. This must teach us, when by prayer wee aske any good thing at Gods hand, not to prescribe any time unto God, but to leave it to his providence. Againe, if thou live in any misery, wait on the Lord, and be content. For that is the fit and best time of thy deliverance, which God hath appointed. Lastly, thou must bee admonished to pray to God for grace and mercy, and to turne to him this day before to morrow. For this is the time which God hath appointed for these duties: *This is the day of grace*, and therefore the only fit time, *Heb. 3. 7. Psal. 32. 6.*

Thus much of the similitude; now I come to the first reason, whereby *Paul* confutes his maine argument. Christ hath purchased and procured your liberty: therefore the time thereof is come and past. For the better clearing of this reason, *Paul* sets downe the way and order which was used in procuring this liberty. And it contains five degrees. The first is, the sending of the sonne; the second, his incarnation; the third, his subjection to the law; the fourth, our redemption from the law; the fifth, the fruition of our adoption, *vers 4. 5.*

The first, the sending of the Sonne is in these words, *In the fullnesse of time God sent forth his son.* That we may attaine to the sense of this great Mytery, six questions are to be propounded.

The first is, what is meant by God? *Ans.* The father, the first person, *Ephes. 1. 3. Blessed bee God the Father of our Lord Iesum Christ, 3. Cor. 1. 3. and Iohn 20. 17.* And hee is called

God,

God, not because hee partakes more of the Godhead than the sonne, or the holy Ghost: but because hee is the first in order of the three divine persons: and hee is the beginning of the sonne and the holy Ghost, and hath no beginning of his owne person; because he doth not receive the Godhead by communication from any other. In this respect hee is called God more commonly than the sonne, or the holy Ghost.

The second question is, How the father sends the sonne? *Ans.* By his counsell and eternall decree, whereby the sonne was designed to the office of a Mediator, and consequently to become man, *Act. 2. 23.* And thus is he said to be *sent of the father*, *Ioh. 6. 27.* and to be *sanctified and sent into the world*, *Ioh. 10. 36.* And therefore this sending implies no alteration or change of place.

The third question is, whether the sonne was sent with his owne consent or no? *Ans.* Yea, the decree of the father in the decree of the sonne and the holy Ghost: because as they are all one in nature, so are they all one in will. All the persons then have a stroke in this sending, yet for orders sake, the father is said to send, because hee is first.

The fourth question is, how the father can send the sonne, considering they are both one? *Ans.* In the doctrine touching the Trinity, *Nature* and *Person* must be distinguished. *Nature* is a substance common to many, as the godhead. A *Person* is that which subsisteth of it selfe, and hath a proper manner of subsisting, as the father begetting, the sonne begetting, the holy Ghost proceeding. Now the father and the sonne are one indeed for nature or Godhead, but they are not one for person. Nay thus they are really distinct. The father is not the sonne, nor the sonne the father. And thus doth the father send the sonne.

The fifth question is, why the sonne is so called? *Ans.* Because he was begotten of the father, by a perfect and eternall generation, not to be uttered of man, or conceived. And we must be warned, not to conceive it in any carnall or humane manner. For an earthly father is in time before the sonne, and the sonne after: but God the father and the sonne are coeternall, and not one before or after the other for time. An earthly father is forth of the sonne, and the sonne forth of the father: but God the father is in the sonne, and the sonne in the father. An earthly childe is from his father by propagation, but the sonne is from the heavenly father not by propagation, but by communication of substance. Lastly, the heavenly father begets the sonne by communication of his whole substance, and so doth no earthly father.

The last question is, whether the sonne be God? For it is here said, *God sent his sonne.* *Ans.* Hee is God. For he that is sent forth from God, was before he was sent forth. And the sonne is

said to be sent forth, because he was with God the father before all worlds, *Ioh. 1. 1.* and because he came from the bosome of his father, *v. 18.*

Obiect. 1. The sonne is sent of the father: and hee that is sent, is inferior to the father; and hee that is inferior to God, is not God. *Ans.* Two equals by common consent may send each other; and therefore sending alwaies implies not inequality. Againe, inferiority is of two sorts, inferiority of nature, and inferiority of condition. The first doth not befall Christ, because for nature hee is one and the same with the father. The second agrees unto him, because of his owne voluntarie accord he abased himselfe, and tooke upon him the shape of man, *Phil. 2. 5.*

Obiect. 11. God hath his beginning of none: the sonne hath his beginning of the father: therefore hee is not God. *Ans.* The sonne in respect of his person is of the father: but in respect of his godhead hee is of none. The Son of God considered as hee is a sonne, is of the father, *God of very God.* But considered as hee is God, hee is God of himselfe, because the godhead of the sonne is not begotten more than the godhead of the father.

Obiect. 111. The sonne was made Lord in time, *Act. 2. 36.* therefore no God. *Ans.* Christ as hee is the sonne of God, was not made Lord in time, but is by nature an eternall Lord, as the father. And hee is said to be made Lord in respect of his condition as hee is God-man, and that in time, in respect of both his natures. In respect of his manhood, because it is received into the unity of the second person, and exalted to the right hand of God in heaven. In respect of his godhead, the majestic and Lordship whereof, hee declared and made manifest in the flesh after his resurrection. Thus was hee made Lord by declaring himselfe to be so indeed, *Rom. 1. 4. 1 Tim. 3. v. 16.*

Thus we see how God sent forth his sonne: The use followes. This act of God in sending, declares his infinite love: for this sending was for their sakes that were the enemies of God. And it further signifies unto us the most free love of God. For nothing in us moved him to send, but his owne goodnesse. This love of God must move us to love God againe, and to be thankful.

The sonne of God takes not to himselfe the office of a Mediator, but he is called and sent forth of the father: whereby two things are signified; one, that the office of a Mediator was appointed of the father: the other, that the sonne was designed to this office in the eternall counsell of the blessed Trinitie. And so, that wee may please God in our callings and places, we must have a double assurance in our consciences: one, that the offices and callings which we performe are good, pleasing unto God: the second, that wee are designed and called of God to the said offices and callings. By this must we try our minds in all our mineries.

The

The sonne is sent forth, that is, hee comes from his father, laies aside his majestie, and takes on him the condition of a servant. The same minde must bee in us, to humble and abase our selves before God, to thinke better of others than of our selves, to bee content with our condition, to bee well pleased when we are despised and concerned, because wee are worthy of it. This is to conforme our selves to Christ.

That the sonne of God himselfe must bee sent forth from the bosome of his father, this sheweth the greatnesse of our sin and misery, which was the occasion of this sending. And this must reach us with bitteresse to hate and detest our finnes, which fetched the sonne of God from heaven, and to humble our selves with David even to the deeps, and thence to pray to God for his mercy, *Psal. 130. 1.*

The second point, namely the Incarnation of the Sonne, is expressed in these words, *Made of a woman, that is, made man, or made flesh of a woman. The word was made flesh, Job. 1. 14.* Here three questions are to be handled. The first is, why the Sonne was made flesh? *Ans.* There be two speciall causes hereof. First, the order of divine justice requires that Gods wrath should be appeased, and a satisfaction made, in the same nature in which his majestie was offended. Now the offence was in mans nature: and therefore in it must satisfaction to God be performed. Secondly, the Mediator betwene God and man must bee both for nature and condition in the meane betwene God and man, that is, both God and man: and thus the Sonne of God is a perfect Mediator.

The second question is, how farre forth the Sonne of God was made flesh? I answer three things. The first, that he tooke unto him the whole and perfect nature of man in respect of essence, namely, the intire substance of a reasonable soule, and humane body. Here remember, that quantitie, that is, length, bredth, and thicknesse, is not an accident which may passe and repasse, but it is of the substance of every body, and therefore of the body of Christ. And for this cause it is impossible that the body of Christ in his quantitie, being four or five foot in length, should be included in the compasse of a peece of bread that is but two or three inches in quantitie. The second is, that the sonne of God tooke unto him the properties of mans nature, the powers of life, sense, motion, the facultie of reason, will, and affection. The third is, that he tooke to him the infirmities and miseries of mans nature. Here two caveats must be remembered. The first, that he tooke to him onely such infirmities as are mere infirmities, and not finnes. For example, upon the words of Christ, *Let us suppose, Math. 26. some say,* that there was oblivion in Christ: but this may not be said. For oblivion is a sin, namely, a forgetting of that which a man ought to

remember: and there may bee in Christ or other men, a suspending of the memorie, by some external and violent cause, without oblivion. The second caveat is, that the sonne of God tooke to him the infirmities which pertaine to the nature of man, and not such as pertaine to the persons of men, as dropsies, goutes, consumptions, and such like. For he tooke not the person of any man, but the nature of all men, with all the appurtenances thereof, except finne.

The third question is, How was he made flesh? *Ans.* The flesh or manhood of Christ was first framed, then sanctified, and then united to the godhead of the Sonne. And thus was he made man. Remember here that the forming of the flesh of Christ, the sanctifying of it, and the personall Union are all together for time: and I distinguish them in this sort, onely for doctrines sake.

In the framing of the manhood, I consider the matter, and the manner. The matter was the substance of the Virgin, signified in these words, *Made of woman:* by this Christ is distinguished from all men in the world: from Adam, because he was neither of man nor woman, but of red clay. From Eve, because shee was made of man, and not of woman. From all that come of Adam and Eve, for they are both of man and woman; whereas Christ is of woman, and not of man. Againe, Paul addeth these words, *Made of a woman* to note the accomplishment of the promise, *The seed of the woman shall bruis the serpents head, Gen. 3. 15.*

The manner of framing is expressed, when Paul saith, *made, not begotten* of a woman. The manhood then of Christ was framed without naturall generation, by an extraordinary worke of the holy Ghost. Here a doubt is answered. Some man may say, if hee were made of a woman, he comes of Adam, and consequently he is a sinner. *Ans.* The order set downe by God with Adam in the creation is, that whatsoever he lotheth, all his posteritie shall lose that comes of him by generation. Upon this order all that are begotten of Adam, with the nature of man, receive the sin and corruption of nature. And so should Christ have done, if he had descended of Adam by generation. But considering his flesh was made of the substance of a woman, and not begotten of any man, therefore he takes the nature of man, and not the corruption of nature.

The sanctifying of the manhood of Christ is a worke of divine power, whereby at the time of the framing thereof, it was filled with the gift of the holy Ghost above measure, that he might in both natures be a perfect Saviour. Here observe, that Christ by the actions of his life did not merit for himselfe glorie and eternall happinesse, because he was most worthy of a glory and honour at the very first moment of his conception. Againe, observe

observe that Christ in his manhood increased in grace, as in age and stature, *Luke. 2.* And this increase was without all imperfection: for in his infancy Christ received a full measure of gracie for that age: when hee was twelve years old, he received a further measure fit for that age: and so when hee was thirty years old. And thus increase of grace, and the perfection thereof, stand both together. And this increase is not onely in respect of experience, and the manifestation of grace before God and men, but also in respect of the habit or gift though the *Schools* for 400. years have taught the contrary, ever since the dayes of Lumbard.

The third thing is, the uniting of flesh to the godhead of the Sonne: and that is done, when the Sonne of God makes the flesh or nature of man a part of himselfe, and communicates unto it his owne subsistence. The like example to this is not to be found againe in the world: yet have we some resemblance of this mystery in the plant called *Mistletoe*, which hath no root of its owne, but grows in a tree of another kind, and thence receives his sap. And so the manhood of the Sonne hath no personall or personall subsistence, but is received into the unity of the second person, and is sustained of it. It must bee observed, that there is a difference betwene the manhood of Christ and all other men. Peter is a person subsisting of himselfe, and so is Paul, and every particular man: but so is not the manhood of Christ: and therefore it is to be termed a nature, and not a person. And it is no disgrace, but an exaltation to the nature of man, that it subsists by the uncreated subsistence of the second.

It may be objected, that all believers are joyned to the Sonne of God, as well as the flesh of Christ: I answer, they are so, but in another kind, and in a lower degree, by communication of gracie, and not by communication of personall subsistence.

Thus we see how the Sonne was made flesh: The use follows. Hence wee learne to use all meane, that we may become new creatures, and bee borne of God. God becomes man, that we men might be partakers of the divine nature. Christ is made bone of our bone, and flesh of our flesh by his incarnation, that we might be made bone of his bone, and flesh of his flesh by regeneration. The Sonne of God was made the Sonne of man, that we which are the finnes of men might bee made the Sonnes of God.

To be made flesh, is the abasement of the Sonne: in this abasement he goes on, till hee become even as a worme of the harib, *Psal. 22. 7.* so must we abase our selves, till we be annihilated and brought to nothing: then shall we be like to Christ, and filled with the good things of God.

Our finnes are a wall of partition betwene God and us; so as we are farre from God, and

God from us, *Isa. 59. 2.* and this partition is of our owne making: and by this meane we have no access to God of our selves, though we pray unto him, and fill heaven and earth with our crye. Now the Sonne of God made man is Immanuel, that is *God with us, Isa. 7. 14.* and his incarnation is a meane whereby we have access to God, and he is nearer unto us when we pray unto him in truth, *2 Chron. 18. 2.* This must reach us to draw neere to God in the hearing and obeying of his Word, in prayer, and in the use of the holy Sacraments. If this be not done, great is our wickednesse, and great shall be the punishment, *Job 21. 14. Psal. 73. 27.*

The incarnation of Christ is the foundation of all our comfort, and all good things which we enjoy. By it God comforts a *Adam*. The seed of the woman shall bruis the serpents head. Jacob is comforted by the vision of a ladder reaching from heaven to earth: and this ladder is the Sonne of God made man, *Job. 1. 31.* Job comforts himselfe in this, that his Redeemer of his owne flesh (as the word signifieth) liveth, *Job 19. 25.* In the old Testament, they which sought unto God, came to the Arke or Propitiatory, and there were they heard, and received the blessings of God. Now Christ, God and man, is in stead of the Arke, *Rom. 3. 25.* and therefore we must come to him, if we would receive any good thing of God. The godhead is the fountaine of all good things, and the flesh or manhood is a pipe or conduit to convey the same unto us. If we would then receive true comfort, we must hunger and thirst in our hearts after Christ, and by our faith eat his flesh and drinke his blood, *Job. 6. 54. 56.*

The third point or degree is, the subjection of the Sonne of God to the law, expressed in these words, *made under the law.*

Here two questions are to be answered. The first is, who is made subject to the law? The Sonne of God. And this may not seeme strange, that hee which is Lord of the law, should be subject to the law: for hee must be considered as hee is our pledge and Surety, *Heb. 7. 22.* and as one that stands in our place, come, and dead; and before God represents the person of all the elect: and in this respect is he subject to the law, not by nature, but by voluntary abasement and condition of will.

The second question is, how the Sonne of God was subject to the law? *Ans.* By a voluntary obedience, namely, by the obedience of his passion, and by his obedience in fulfilling the law. The obedience of his passion stand before God as a satisfaction for the breach of the law. In it consider two things: the satisfaction of the passion, and the passion it selfe. The foundation is, that the Sonne of God was made sin for us, *2 Cor. 5. 21.* that is, all the finnes of all the Elect were imputed to him, and in our roome and place was accounted a sinner. The

The third is, that they have liberty to live and serve God without feare of damnation, or any other evil, *Luk. 1. 74.*

The last is, that afflictions cease to bee curses, and are turned to blessings: and for this cause they are delayed and qualified for the good of them which are afflicted, *Psalm 93. 3. I will correct them that offend with a rod, but I will not kill them: for I have mercy from them, Prov. 3. 11. Grieve not for the correction of the Lord: for he loveth whom he correcteth, Ierem. 10. 24. Corrected is his judgement: and proueth forth thy wrath upon the nations that have not knowne thee.* This must teach men that professe or teach Christ, not to be discouraged when they be abused, railed on, slandered, or cursed. For if they be from under the law, and so from under the sting of a guilty conscience, nothing shall hurt them. They must bee content for a while to suffer the smatches and bittings of the Devil: for in the end his head shall bee bruised in peeces.

To end this point, it may bee said, if wee that believe be not under the law, then wee may live and die as we list. *Answe.* Wee are free from the law, as a yoke, but not free from it, as it is the rule of obedience and good life. And because wee are freed from the bondage of the law, therefore we must bee law to our selves: we must be *Voluntaries*, *Psalm 110. 4.* without constraint, freely yielding subjection to the will of God, and not for feare of hell, and the last judgement.

The third and last degree, is the Fruition of adoption in these words: *That we might receive the adoption of sonnes.* Here two questions are to bee considered. The first is, How the Church of the new Testament is said to receive the adoption which was before received in the old Testament? *Answe.* In Scripture a thing is often said to be done, when it is done more fully and plentifully. Christ telleth *Nathaniel*, that he shall see heaven open, *Ioh. 1. 51.* that is, more plainly opened. For it was not thus in the old Testament. And, the *holy Ghost* was not yet, *Ioh. 7. 39.* that is, in the full measure. And, *Thou wast into the Holy Ghost, was not open whilste the Tabernacle was standing, Heb. 9. 8.* that is, plainly made manifest. And in this place, Believers of the new Testament receive the adoption: because they receive it in a more full and plentiful manner, in that the *spirit* of children is poured forth upon them in larger measure, whether wee regard Illumination, or the gifts of Regeneration. This must teach us that live in these latter dayes, to put on the condition of sonnes and daughters of GOD, in reverence, obedience, and thankfulness. But alas, among the multitude, it is farre otherwise. For the most live even as Atheists in ignorance, according to the lusts of their owne hearts. The faith and repentance which they professe, is but Ceremoniall faith and Repentance.

The second question is, whence springs our

adoption? the answer is plaine in the words: from the obedience of the sonne, whereby he stood in subjection to the law. Here the question of all questions is answered, namely, what is that thing by which and for which a sinner is justified before God, and saved? *Answe.* The obedience of the Sonne of God made man, and made under the law for us. For this is it that frees us from under the law, and gives us the adoption of sonnes. And this alone is it, whereby we stand before the tribunall seat of God, which alse wee are to oppose to the judgement of God, to hell, death, and condemnation.

Therefore our common people erre, that looke to be saved by their good deeds, that is, by their good meaning and dealing. They thus tread the blood of Christ under their owne feet, and become Jesuits or Saviours to themselves.

Secondly, they erre, that teach justification by the tribunall justice of the Godhead of the Sonne: for that is incommunicable: and they which are justified by it, are also deified.

Thirdly, the Papist erreth, which teacheth justification, partly by remission of sins, and partly by that which we call inward sanctification: which is imperfect and mixed in this life, with our corruption, and therefore unfit to acquit and absolve us before God.

It may be said, what must we doe that wee may be justified and saved by this obedience of the Mediator? *Answe.* In the old Testament, when a man had sinned, he brought a sheepe or an ox to the doore of the Tabernacle, and when the Priest cut the throat of it, the sinner laid his hand upon the head of it, *Exodus 29. 10.* And hereby he signified, that the beast had done no hurt, and that hee as a guilty malefactor had deserved death. Now all this was done in figure: and it teacheth us, that wee miserable sinners must come to God: that wee must bring our sacrifice with us, namely, the Lambe of God, which is the Son of God, made man, and made under the law: that we must present this Lambe and the oblation thereof, to the Father for us, laying our hands on the head of it: that is, confessing our guiltiness, and that wee have justly deserved death and perdition from the presence of God. In the last place, we must intreat the Lord to accept the blood of the Lambe for us, and the whole obedience of the Mediator. Thus shall wee bee justified and saved. Thou wilt say: I will therefore doethis, when I am dying. I say againe, let it be thy daily exercise to the very death. Thou wast seven years in learning of thy trade; thinke not therefore in an hour or two to worke thy reconciliation with God. If thou art many years in learning such things as are done by the strength of nature, thinke not to attaine to things above nature, when and how thou wilt. It is a rule received of all men, that they must blesse themselves: now

the right way to blesse thy selfe, is no place, guilty before God, and to intreat him to accept the obedience of the Mediator for thee.

Psalm 6. *Sonne* that is, such as enjoy the liberty of sonnes. *Sonnes* is a speech borrowed from Embassadors, which are, first, forth with instructions, what they shall say or doe: & it signifies that the Spirit reveales nothing but that which is the will of the Father and Sonne, *Ioh. 16. 14.* *Crying* making us to cry, *Rom. 8. 26.* For if the words be taken properly, the Spirit must pray to us to blesse, *Abba* the new word is the expolition, *Father*.

The sense, The Father hath sent forth the Spirit of his Sonne unto you, this Spirit, sent forth, dwells in your hearts, dwelling in your hearts, it intreateth you pray to God as to a father: and all this it doth, because you are indeed sonnes of God.

The scope. The question is, whether believers of the new Testament, bee servants to the law, or children? *Answe.* No, and he gives two reasons. The first, was in the former verses the second in this. And it is drawn from the signe, thus. Yee have received the *spirit*, crying, *Abba*, father: therefore yee are sonnes indeed.

In the words I consider five things: the person sent forth, the *spirit* of the Sonne: the manner of sending: the place whither the *spirit* is sent, your hearts: the office of the *spirit*, crying, *Abba*.

Of the first, the *spirit* of the Sonne is it, who is sent forth. He is so called, first, because he proceeds by communication of substance, or godhead, not onely from the Father, but also from the Sonne. Secondly, because in his manhood he is annoyed and filled with the holy Ghost above measure: Thirdly, because by his death, hee hath merited the giving and sending the holy Ghost unto us.

Moreover, the *spirit* of the Sonne is here described. First, he is a person subsisting of himselfe, in that he is said to bee sent forth: Secondly, he is a divine person and no creature, because hee dwells in the hearts of all believers: thirdly, hee proceeds from the Father, and the Sonne, from the Father, because hee is sent of him, from the Sonne, because hee is the Spirit of the Sonne.

The *Vic.* By this we learn, that the intreati- on of Christ, is of force with God. For he prayed for the sending of the Spirit, and it is accomplished. *Roade Ioh. 14. 16.*

And it is a superfluous doctrine, to teach the Real presence of the flesh of Christ in the Sacrament. For Christ is departed from us in respect of his manhood: because the Spirit is sent, *Ioh. 16. 7.*

Thirdly, that which the Spirit inwardly teacheth, is the same with that which the Sonne hath revealed by the ministry of the Prophets, and Apostles, because the Spirit is the Spirit of the Sonne. *Roade Ioh. 16. 14.*

Doctrines, then concerning salvation, that are hidden, or contrary to the Scriptures (as a great part of the Romish religion is), are not revealed by the Spirit of God, but are the traditions of the Devil.

The person sending is God, that is, the Father, in these words, *God* sent forth the Spirit of his Sonne. Wherein the distinction of the persons is unity. There is the Father, the Sonne, and the Spirit of the Sonne. And here remember, that this action of sending forth, argues not superiority in the person sending, nor inferiority in the person sent, (for equals may lend each other by common consent) but it argues Order, and a distinction of persons in respect of their beginning. For the Father is of none, the Sonne is of the Father, and the holy Ghost is of both: and hence it is that he is sent of both.

The manner of this sending forth, was on this sort. Wee may not imagine that in this sending there was any change of place, for the holy Ghost is every where. But he is said to bee sent forth, when he manifesteth his presence by his divine operation, or by special & supernaturall gifts in the hearts of believers, as by the gift of Illumination, faith, regeneration, life, sense & motion, are the gifts of the spirit, & so are civill vertues; but the sending of the spirit is onely in respect of such gifts as are bestowed in the Church, in the receiving of which, the spirit is acknowledged.

The place or mansion of the spirit is the heart, that is, the mind, will, & affection. The heart is the very sinke of sinne; yet that doth the Spirit chuse for his abode. Hence wee learn:

1. That the beginning of our new birth is in the heart, when a new light is put into the mind, a new and heavenly disposition into the will and affection.

2. The most principall part of our change or renovation, is in the heart, where the Spirit abides. The end of all teaching is, *leave out of a pure heart, good conscience, and faith unfeined,* *1 Tim. 1. 5.*

3. The beginning and principall part of Gods worship is in the heart. Her that serves God in the righteousness of his heart, in peace and joy in the holy Ghost, is accepted, *Rom. 14. 17.*

4. In our hearts no wicked or carnall thought, will, desire or lust must reign; but onely Gods word and spirit. For thy heart is the house where the spirit dwells, and he must be Lord of his owne house.

5. Above all things keepe watch and ward about thy heart: and fill it with all good cogitations and desires, that it may be a fit place of encampment for the Spirit, who is (as it were) an Embassador sent from the great GOD unto thee.

The last thing is, the office of the Spirit, which is to make believers cry *Abba*. Here I consider foure things: 1. The manner whereby

whereby this Crie is caused, 3. The nature of it. 3. To whom it is directed. 4. The manner of direction.

For the first, in the effecting of this Crie, there are four workes of the spirit. The first is *Conscience*, when a man in his judgement and conscience is convicted, that the Scriptures of the Prophets and Apostles are directed the Word of God. To this purpose there are many arguments which now I omit. This conviction is a common worke of the spirit, yet necessary, because much Atheisme lies lurking in our hearts, which maketh us call into question every part of the Word of God.

The second worke is *Subjection*, whereby a man is convicted, that the Scriptures, and every part of it is the Word of God; subjects himselfe in his heart to the commandment of God, which bids him turne to God and believe in Christ. And this second, is a worke of the spirit of grace proper to the Elect.

The third is, the *Certification* or testimony of the spirit, which is a divine manner of reasoning framed in the mindes of them that believe and repent on this manner:

Hee that believes and repents, is Gods Child.

Thou saith the Gospel.

But I believe in Christ, and repents: as the best I subject my will to the commandment which bids me repent and believe: I desire mine unbelief, and all my finnes: and desire the Lord to mercie my faith.

Therefore I am the Child of God.

This is the practically syllogisme of the holy Ghost. It is the testimony of the spirit, that we are the finnes of God: it is the earnest of the spirit, and the scale whereby we are sealed to the day of our redemption: and it contains the certainty of speciall faith.

The fourth thing that follows upon this Testimony, is peace of conscience, joy, and assistance of God. And from this assistance comes the crying here mentioned, whereby every true believer with open throat (as it were) cries unto God the Father. This doctrine is of great worth, it is the hinge upon which the gate of heaven turnes: and therefore to be remembered.

The Use. By this we see a manifest error in the Popish Religion, which teacheth that wee can have no other salvation in this life, but that which is probable or confederall, that is, a certaine joyed with feare, suspition and some doubting. Certaine in respect of God, that promiscue feare and doubting, in respect of our owne indisposition. But this doctrine is false. For they which are Gods children receive the spirit crying *Abba*: and this crying argues assurance or confidence in God. By faith we have confidence in God, and embrance with boldnesse, *Ephes. 3. 12.* and boldnesse is oppositeto feare, and excludes doubting in respect of our selves.

Again, by this doctrine wee see it is ordi-

nate, and possible, for all that believe truly repent: to be certainly assured, that they are the children of God. For if they have the spirit of God crying in them (as all Gods children have) they cannot but perceive this cry, and whith they have the testimony of the spirit in themselves, which is the ground of this cry. *Rom. 8. 16.* And seeing this is so, we must be admonished to use all means, that wee may be assured that wee are the children of God: *1 Pet. 1. 10.* Give all diligence to make your election sure. *1 Pet. 1. 10.* I bid rich men lay up a good foundation against the future to come, *1 Tim. 6. 19.* And this foundation must be laid, not in heaven, but in the confidence of Gods mercie, which bids a covenant of bargain, with us that believe and repent: in this bargain he hath promised to us pardon of our finnes, and life everlasting: let us then never be at rest till we have received earnest from the hand of God, and have his promise sealed unto us by the spirit in our hearts. You will say, what shall I doe to be assured that I am Gods child? *Ans.* Thou must examine thy selfe of two things.

The first is, whether thou art convicted in thy judgement, that the Scriptures are indeed the word of God: if thou art not yet convicted, then inquire and use means, that thou mayst indeed be convicted: otherwise all is in vaine. Secondly, inquire whether thou dost indeed, and in good earnest, submit and subject thy will to the commandment of God, which bids thee believe in Christ, and turne unto God. For if thou canst say, that thou dost will to believe, & will to repent, if thou findest this will indeed in the use of good means, if thou condemne and detest thine unbelief, and all other thy finnes, thou hast received the earnest of the spirit, and thou are indeed the child of God. And this assurance shall be unto thee of great use. For it will makethee joyce in afflictions: and it will worke patience, experience, hope, *Rom. 5. 5.* It will make thee despise this world, it will take away the feare of death, and kindly teach thee a desire to be with Christ.

II. Touching the nature of this Cry, it stands in the desires and groanes of the heart, directed unto God. And these desires may be distinguished from all carnall desires by three properties. First of all they are in the hearts of them that are turned to God, or at the least begin to turne unto him. For God heareth no finnes. Secondly, they are conceived in the minde, according to the revealed will of God, *Rom. 8. 27.* *1 John 5. 14.* Thirdly, they are divine and spiritual, touching things which concerne the kingdom of God, *Rom. 8. 3.*

Desires thus qualified, have the force of a loud cry in the eares of God, *Psal. 10. 17.* *God heareth the desire of the poor.* *Psal. 38. 9.* *All my desire is before thee.* *Psal. 143. 19.* *Thou hast heard the desire of the poor from him.* *Eph. 2. 24.* *Before thou cry I will answer:* that is, so soone is a desire of my helpe is conceived,

ceived, and before it be uttered, I will answer.

That the desires of our hearts are cries, it is by meynes of the intercession of Christ. This intercession is not a *weal*, but a *verbal* prayer, in that the Sonne of God presents his manhood and his merits before the Father in heaven, willing as God, and desiring as man, that the Father should accept the said merits for us. Now this will and desire of the Sonne is of great force with the Father. It is a Crie in which the Father is well pleased: & by it the desires of our hearts are cries in the eares of God.

Of these desires there be two speciall examples in the Scriptures. The first is, when wee are touched in our hearts for our finnes to flie to the throne of grace, and to desire reconciliation with God in Christ. When David did but desire the pardon of his sins, and therefore purposed in his heart to humble himselfe, he received pardon, *Psalme 32. 5.* *I said I will confesse my wickednesse against my selfe unto the Lord, and thou forgavest the iniquities of my iniquity.* When the Prodigall sonne conceived a desire to be reconciled to his father, with a purpose to confesse his offence, before he had uttered his desire, hee is received to mercy, *Luke 15. 21.*

The second example is a desire of Gods presence and protection in common judgements. When Moses stood at the red sea, in great danger, having the sea before him, and Pharaohs Charlots behind him, no doubt hee lifted up his heart unto God, but wee read not of any thing that hee said, and yet the Lord said, *Why cryest thou to me, Exod. 14. 15.* When Iesus saphat was in great distresse by reason of the army of the Ammonites, confounded in himselfe, he saith, *O Lord, we know not what to do, but our eyes are towards thee, 2 Chron. 20. verse 12.* and thereupon hee obtained deliverance.

The Use. By this we learne to lay aside formal praying and lip labour, and to learne to lift up our hearts to God in heavenly sighes and desires: for that is indeed to pray. It is the very first thing, that the Child of God doth, inwardly to sigh and desire reconciliation with God in Christ: and he which cannot doe this, is not as yet borne of God.

Again, many are cast down in themselves, because they see their mindes full of ignorance, their wills full of rebellion, and subjected to many temptations; and they finde little goodnes in themselves, but they must be comforted by this: if they can but groane and sigh unto God in their hearts for mercy and forgiveness, they have the Spirit of God crying in them *Abba*; and they have received the first fruits of the spirit. The desires & cries of our hearts are fruits of the intercession, or cry of the Sonne of God in heaven for us.

Others are grieved, because they have prayed long, and they finde not the fruit of their prayers: but if they can pray, sighing &

groaning in their hearts for grace and mercy, let him be content, for it is the spirit of grace and prayer, that makes them sigh and groane. And every sigh of a contrite heart, hath a loud crie in the eares of God.

It falls out often, that men in extremity of danger confounded in themselves, know not what in the world to say, or doe. *Ezekiel* in his sicknesse could not say any thing, but chatter in his throat, and mourne like a dove, *Isa. 38. 14.* Some lie under the sword of the enemy, others in a tempest are cast over ship-board into the sea. Now this must bee their comfort, if they can lift up their hearts unto God, if they can but sigh and groane for his presence and assistance, the Lord will heare the petitions of their hearts: for the inward sobbs, groanes, and sighs of repentant sinners, are loud and strong cries in the eares of God the Father.

The third point is, that the crie of the spirit is directed to God, because it makes us crye *Abba, father*. Here first observe, that Prayer to Saints and Angels, is carnall prayer. For the prayer which is caused by the Spirit, is directed to the Father. And good reason: for it is the property of God to heare the cry of the heart, *Rom. 8. 27.* Some say, that the Saints in heaven are with God, and that in him they see the desires of our hearts, but it is false which they say. For the Scripture saith, that God alone searcheth the heart, *1 Kings 8. 29.* None knowes what is in man but God, and the spirit of man, *1 Corin. 2. 11.* Though Abraham had the sight of God, yet it is said, *Thou art the father of Abraham, and Abraham knowes us not, Eph. 6. 3. 16.* And for this cause Invocation of Saints, whether it be called *Latria*, or *Dulia*, is flat Idolatry.

Again, Prayer is to be made to God as he hath revealed himselfe in the Word, that is, to God, who is the Father of Christ, and in him our father, who also sends his spirit into our hearts, crying *Abba*. It is an heathenish practice (which is also the practice of many among us) to pray to an absolute god, that is to God out of the Father, Sonne, and holy Spirit.

Thirdly, here we see that true and spirituall Invocation of God, is a marke of the child of God, because it is a fruit of the spirit of God in them that are the children of God. And by this the people of God are noted, *Ab. 9. 14.* *1 Cor. 1. 2.* and on the contrary, it is the marke of an Atheist not to pray, *Psalme 14. verse 4.*

The last point is, the manner of directing our cries to God. First of all, they are to be directed to him with reverence, as being present with us: for to crie *Abba*, is not to speake words unto the ayre, but to direct our hearts to one that is present with us in all dutie and childlike manner. Thus did David *Psal. 119. 58* and Paul, *Ephes. 3. 14.* Secondly, our cries are to be directed to God, with

subjection to his will. Read the example of A
Christ, *Mark. 14. 36.* and of *David, 2 Sam. 15. 26.* This condemns the practice of many men. *Balaam* desired to die the death of the righteous, but without subjection to God: for hee would not live the life of the righteous. And many among us have often good motions and desires in their minds, but there is no foundation in them: because they are not joyed with a change and conversioⁿ of heart and life. Thirdly, our desires are to bee directed unto God with importunity and instance. For the spirit makes us cry *Abba, Father*: that is, My father, and thy father. God requires this importunity of us, *Luke 18. 1.* It is practised by *David, Psal. 69. 4.* by the woman of Canaan, *Math. 15.* Wee must doe as *Jacob* did, wrestle with God, and give him no rest till he fulfill the desires of our hearts, and give us the blessing. And our constant desires and groanes to heaven for mercy, shall never bee in vaine. For if we aske any thing according to his will, hee heareth us indeed, *1 John 5. verse 14.*

Verse 7. These words, are the conclusion of the former doctrine of *Paul*. The time of your liberty is come, in that your liberty is procured and purchased by Christ, and yee have received the spirit of sonnes, crying *Abba*: therefore ye are not servants to the Law, but sonnes of God. And from this conclusion *Paul* derives a second, which is the summe and substance of the whole disputation, from the beginning of the third chapter, to this place, namely, that they which are sonnes, are also heires, not by the Law, and the works thereof, but by Christ.

This verse is a repetition of the 26. and 29. verses of the third chapter: therefore I will not stand any longer in the handling of it.

One thing is to be observed, namely, the change of the number. *Paul* said before, *Ye are sonnes*, here he saith, *Thou art a sonne*. And this hee doth to teach us, that they which turne to God, and believe in Christ, must bee assured that they are the sonnes and heires of God. *Paul* hath set downe immediately before, the infallible signe, whereby a man may know himselfe to be the child of God: therefore in the next words he saith, therefore thou art the sonne of God *S. Iohn* saith, *These things we write unto you that believe, that ye may know that ye have life everlasting, 1 John 5. 13.* Thus must every believer apply the Gospel, and the benefits thereof to himselfe.

The meditation of this point serves greatly to sweeten all the crosses unto us: for if we know that we be Gods children, that is comfort enough: and wee may then assure our selves that in every crosse, God comes unto us as a father. Again, this meditation workes a concentration in every losse. For if thou bee the child of God, thou canst have no great losse. For *all things are thine, thou Christ, and Christ Gods, 1 Cor. 3. 22.* Lastly, this medita-

tion must stirre up in us, a care to leade a heavenly & spirituall life *1 Job. 3. 3.* that we may be like our eldest brother Christ Iesus.

Verse 8. But even then when ye know not God, ye did service unto them, which by nature are not Gods.

Verse 9. But now seeing ye know God, or rather are knowers of God, how turne ye againe unto importune and beggarly rudiments, subverting as from the beginning, ye will bee in bondage againe.

Verse 10. Ye observe dayes and months, and times, and yeares.

Verse 11. I am in sure of you, lest I have bestowed labour in on you vaine.

Here *Paul* returns againe to the principall conclusion of the whole Epistle, which is on this manner, If *Paul* be called to teach, and his doctrine be true: ye have done evill to revolt from it to another Gospel: But I am called to teach, & my doctrine is true: this *Paul* proved in the first, second, and third chapters. Therefore ye have done evill to revolt from my doctrine. This conclusion he propounded before, and here againe he repeats it and withal amplifies it two waies. First, by setting downe the particular matter of the revolt and apostasie of the Galatians, verse 9, 10. *To returne to importune rudiments: To observe dayes, and times.* Secondly, he sets downe the greatness of their revolt: first, by comparison, thus: Once ye served false gods: but there is some excuse of that offence: because ye did not know God: but that yee have returned to the Rudiments of the world, there is no excuse of it: for ye then knew God, or rather were knowers of God. Again, he sets forth the greatness of their revolt, by the effect, verse 11. It makes mee feare lest I have lost my labour among you.

Here *Paul* sets downe a threefold estate of the Galatians: their estate in Gentilisme before their conversion, their estate in their conversion, and their estate in the Apostasie.

Their estate in Gentilisme stands in two things: Ignorance of God *[Then ye knew not God]* Idolatry or superstition, ye served them which are not gods by nature.

Touching their ignorance of God, it may be demanded, how they can be said not to know God, whereas *Paul* saith, *That which may be knowne of Gods made manifest unto the Gentiles: Rom. 1. 20.* And that God did not leave himselfe without witness? *Acts 14. 17.* *Ans.* Knowledge of God is twofold, *Natural*, or *revealed knowledge*. *Natural* is, that which all men have in their minds by the light of nature, which also they may gather by the view and observation of the creatures. This knowledge hath two properties. The first, it is imperfect: because by it we know some few and generall things of God: as namely, that there is a God: and that he is to be worshipped, &c. In this respect, this knowledge is like the ruines of a Princely Pallace. Again,

it is weeke: because it serves onely to cut off excuse, and it is not sufficient to direct us in the worship of God. Nay when by it we begin to set down the worship of God, we then run headlong into superstition and vanity. *Revealed knowledge* is, that which is set downe in the written word, whereby wee may know what God is in himselfe, & what he is to us: namely, a father in Christ, giving pardon of sinne & life everlasting. This knowledge the Gentiles altogether want: nay, by reason of the blindness and impotency of their minds, they iudge it foolishness. Thus then in effect, though the Gentiles by nature know some things of God, yet doe they not know God as he will be knowne of us.

Again, it may be demanded, whether this ignorance be a sinne in the Galatians? *Ans.* Yea. For all men are bound to know God by the first commandment. And this ignorance is a want of the Image of God in the minde, *Col. 3. 10.* and every defect of the Image of God, is a branch of originall sinne. And vengeance is the punishment of this sin, *2 Thess. 1. 8.*

It may be objected, that *Paul* here excuseth the Galatians by their ignorance. *Ans.* It excuseth *à tanto, non à toto*, that is, the degree and measure of the sinne, and not the sinne it selfe, *Luke 12. 48.*

Again, it may be said, that this their ignorance is invincible, because as the Gentiles do not know God, so they cannot know him. *Ans.* That they cannot know him, it is not Gods fault, but the fault of their first Parents, and consequently their fault: and this ignorance spreads it selfe over all mankind; as a punishment of the first offence.

The third point is, that this ignorance is a great and grievous sin: for here *Paul* makes it the mother of *superstition* and *Idolatry*. This must teach us all to detest this ignorance of God and his will, and so seeke by all means to know God. God hath a controversie with men, because they know him not, *Hosea 4. verse 16.*

Again, this serves to waine all Ministers of the word to be careful to root out ignorance out of the mindes of the people, and to plant the knowledge of God, and by this we see, it is false which the Papist teacheth, that Ignorance is the mother of Devotion.

The second sinne of the Galatians is, that they served them, which are not gods by nature, that is, false gods, nor gods indeede, but gods in opinion.

It may be objected, that the wisest of the Gentiles worshipped the true God, Creatour of heaven and earth. *Ans.* False gods are set up two waies. The first is, when that which is not God, is placed and worshipped in the name of the true God; as when the Sonne, Moone, and Starres are worshipped, &c. and this is the grossest kinde of Idolatry. The second is, when men acknowledge the true

God, but doe not conceive him, as hee will be conceived, and as he hath revealed himselfe in the Word. In this respect the Ephesians are said to bee without God, *Ephes. 2. 12.* and the Samaritans to worship they know not what, *John 4. 22.* For they conceived the true God in a false manner, because they conceived him forth of the Father, Sonne, and holy Ghost: and therefore they set up a false god unto themselves. False worship given to God, presupposeth a false opinion of God: and a false opinion of God, sets up an Idol or false god in the room of the true God. For it is not sufficient to conceive some true things of God, but we must precisely conceive him, as hee hath revealed himselfe, without addition or detraction. And thus did the wisest of the Galatians worship false gods.

This Idolatry is a common sin, and bred (as it were) in the bone. The Turkes at this day worship a false and fained god. For they conceive and worship a god creatour of heaven and earth, that is neither father, sonne, nor holy Ghost: and the Jewes worship God out of Christ: and so a fained god. For *Hee which hath not the Sonne, hath not the Father, 1 John 2. 23.* Likewise the religion of the Papist teacheth and maintaineth the worship of false gods. For it gives to Angels and Saints a faculty or power to know the desires of our hearts, to heare, and help us in all places, at all times: and hereupon prayer is made to them: but all this is indeed the prerogative and privilege of the true God: and in as much as it is given to Angels and Saints departed, they are set up in the room of the true God.

Again, that religion teacheth men to worship God, not, and before Images. And this worship presupposeth an Opinion or imagination that there is a God that will bee present to heare and help us in, at, and before Images: now this god is a god deviled by the braine of man. Papists alledge, that their intention is to worship the true God, the Father, Sonne, & holy Ghost. And I say againe, that the true God hath revealed his will, that he doth detest this manner of worship: and therefore the worship is directed either to the Images themselves, or to the god deviled in the braine.

Thirdly, they of the Popish religion worship a fained Christ of their owne deviling: namely, a Christ that sits at the right hand of the Father in heaven, and is withall in the hands of every priest; after the words of consecration. And they worship a god set up by themselves, namely, a god that will be appeased by humane satisfactions, and at whose hands a sinful man may meric everlasting life, that is to say, a God all of mercy, and little or no iustice.

Though our Religion teach no Idolatry, yet certaine it is, that many among us practise a spirituall Idolatry in their hearts. For looke what a man loves most, and cares most

for, and delights most in, that is his God; some therefore have their riches for their God, some their pleasures, some their beauly lusts. For where thy heart is, there is thy God. Again, the ignorant multitude worship a god of their owne coynage, which is a god made of all mercy, and no justice. For they perswade themselves that there is mercy with God, though they repeat not, but goe on in their finnes; whereas the true God is infinite, not only in mercy, but also in justice, *Exod. 34.*

That this sinne of Idolatry may be rooted out of the minde of men, there must be first an illumination of the minde, with the knowledge of the true God and his will: and there must also be a renovation of the heart and affections, that they be not up something else in the roome of God.

The estate of the Galatians after their conversion is in these words, *Ye know God, or rather are knowne of God.*

The knowledge whereby men know God, is either *litterall knowledge*, or *spirituall knowledge*: *litterall*, is when the doctrine of God, and his will is known, without reformation of life. *Spirituall* knowledge is, when the minde is enlightened by the spirit of God, with the knowledge of God, by the word, and according to the word; so as thereupon men are transformed into the Image of God, *2 Cor. 3. 18.* And this kind of knowledge is here meant, when *Paul* saith, *Ye know God.*

The foundation of this knowledge is, that God is to be knowne in Christ: for in him God hath manifested his infinite wisdom, justice, mercy. Therefore he is called *The ingravement image of the person of the father*, *Heb. 1. 3.* And *Paul* saith, *That we have the knowledge of the glory of God, in the face of Iesus Christ,* *2 Cor. 4. 6.*

The properties of this knowledge are three. The first is, that it must be a Special knowledge, whereby we must acknowledge God to be our God in Christ. The first commandment of the law requires, that we take the true God for our God. The commandment of Christ is, *Believe the Gospel*. Now the stipulation of the covenant of grace (which also is the substance of the Gospel) is this, *I am thy God*, *Jer. 31. 33.* this therefore must we believe: and so this knowledge is the promise of life everlasting annexed, *Iob. 17. 3. 1/53. 11.*

The second property is, that this knowledge must not bee confused, but distinct. First, we must acknowledge the true God in respect of his presence with us in all places. Thus *Moses* is said to *know the invisible*, *Heb. 11. 27* 5. Secondly, we must know and acknowledge God in respect of his particular providence over us. Thus *David* knew God, when he said, that he numbered his fountains, and put his treasures into his bottles, *Psalme. 138. 8.* Thirdly, we must know God in respect of his will, in all things to be done, and to be suffered: and

this is the right knowledge of God, to have regard to his will, *Rom. 12. 2. Eph. 5. 17. David* saith, *Altho' laws are before me,* *2 Sam. 22. 33.* and when *Shimei* reviled, hee spake thus, *Hee reviled because God bids him revile,* *2 Samuel 16. 10.* Lastly, we must know and acknowledge God in the power which hee shewed in the death & resurrection of Christ. Reade and consider, *Eph. 1. 17.* where *Paul* placeeth the knowledge of God in two things: in the knowledge of the riches of eternall life, and in an experimentall knowledge of the vertue of the resurrection of Christ in our selves.

The third property is, that this knowledge must be an effectuall and lively knowledge, working in us new affections and inclinations, *He thus saith he knowes God, and keepes not his commandments, makes him a liar,* *1 Iohn 2. 4. and 3. 6.* *1 Ioh. 2. 1.* verse last.

The Vlt. Seeing the conversion of a sinner stands in the spirituall knowledge of God, we must be stirred up to seeke to know God according as he will be knowne of us. We desire to serve God: and we cannot serve him, unless we know him; nay, so long as we know him not, we doe nothing but serve the false gods of our owne hearts. Again, we desire life eternall: and this is life, in right manner to acknowledge God, *Iohn 17. 3.* And the whole matter of our boasting, must be the knowledge of God, *Ierem. 9. 24.* God himselfe ministrerh unto mee a further argument to move you to this desire: namely, by the moving of the earth yesterday. For though Philosophers ascribe all to nature, yet the truth is, that the trembling and the shogging of the earth, is a signe of the great and extraordinary anger of God. The cause of this anger is, that we know not God, neither doe we for the most part care to know him. Wee have had the Gospel long, but we bring forth but small fruits. For this cause the earth in his trembling doth, as it were groane to bee disburdened of so rebellious a Nation, and it doth after a sort grave leave of God; that it may devour a sinful people, as it once devoured *Dathan*, and the company of *Abram*. Now our duty is, in this judgement of God to acknowledge his Majesty, his anger, and his justice: and with feare and trembling to humble our selves for our sinnes past, thereby to prevent his anger to come. The earth a brute and dumbe creature in his kinde, is become a preacher unto us: and his trembling must teach us to tremble in our hearts, and to sinne no more.

Again, if we must know God, we must remember God and Christ: and as we must know God, so must we remember him. Now we must not knowe Christ according to the flesh, *2 Cor. 5. 17.* and therefore we may not remember Christ according to the flesh, that is, in any worldly and carnall manner. This therefore is not to keepe a Memory of Christ.

Christ, to spend twelve dayes in revell and riot, in masking and mumming, in carding and dying (as many doe:) this is rather to bury the memory of Christ, and to doe homage to the god of pleasure. Of them that said, *Let us eat, drinke, and sleepe,* *Paul* saith thus, *Awake and doe righteousness: for some of you doe not know God,* *1 Cor. 15. 34.*

Paul saith further, *But rather ye are knowne of God.* The knowledge whereby God knows men, stands in two things: His Election of them to his speciall love, *2 Tim. 1. 9.* and the execution of Election, whereby he makes men his peculiar people, by calling, iustifying, and sanctifying of them, *1 Iu. 1. 14.*

Hence observe: first, that Gods Election is the root of all the gifts of God in us. Wee know God, because he first knows us. *Paul* saith, that *we were elected that we might be holy* *Eph. 1. 4.* Therefore wee are not elected (as some teach) either for our faith, or according to our faith, but to our faith, that is, elected that we might believe.

Secondly, hence we learne, that we can neither thinke, will, or doe that which is good, unless God prevent us with his grace. God must first vouchsafe to acknowledge us, before we can acknowledge him, *Iohn 10. 14.* Preventing grace is two-fold. The first, and the second. The first, when God in our first conversion takes away the stony heart, and puts a fleshy heart in the roome. The second is, after we are regenerate: for then God fill prevents us with good motions and desires. Of both read *Ezek. 36. 26.* Some teach, that if we do that which we can, God will give us his grace: but this is false: for then we should prevent God.

Thirdly, by this we see, that the workes of grace in God imprint their image in the hearts of them that belong to God. And this is worth the making. There is a knowledge in God whereby he knows who are his: and this knowledge brings forth another knowledge in us, whereby we know God for our God. There is an election in God which workes in the Elect another election, whereby they chuse God for their God. The love, whereby God loves us, workes in us another love whereby we love God, *1 Iob. 4. 19.* Christ first apprehends us: and this apprehension of his, workes in us the apprehension of faith, whereby we lay hold upon him, *Phil. 3. 12.* When Christ makes intercession for us in heaven, there is another intercession wrought in our hearts by the spirit, whereby we cry *Abba father*, *Rom. 8. 26.* The death of Christ hath a vertue in it to worke in us the death of sinne. Thus doth the spirit of God seale us to the day of our redemption. By this may we know that we belong to God, if we finde any impression of the grace of God in us. The sunne by his light shines upon us, and by the same light we view and behold the sunne.

Lastly, here is the foundation of true com-

fort. Our faith doth not save us, because it is a perfect vertue; but because it apprehends a perfect object; namely, the perfect obedience of Christ. So then, if our faith erre not in his object, but be rightly fixed on the true causes of our salvation, though it be but a weak faith, and doe no more but cause us to will, desire, & endeavour to apprehend Christ, it is true faith, and iustifieth: the weakness of it shall not hinder our salvation, which stands not in this, that we doe know God, but in this, that God knowes us, whose knowledge is perfect, and cannot faile. Again, our salvation stands not in our apprehension of Christ, but in Christs apprehending of us, *Phil. 3. 12.*

This knowledge of God whereby he knows us, hath two properties. First, it is speciall, whereby hee knowes all the Elect even by name, *Exod. 33. 17.* Again, it is a perpetuall and unchangeable knowledge. For whom God once knowes, hee never forgets, *1 Ioy 49. 15.*

The third estate of the Galatians is their estate in their revolt or Apostasie, in these words: *How turne ye againe to impotent and beggerly rudiments, when came as from the beginning ye will be his bondage againe?* or thus, *in which ye will doe service againe as from the beginning?*

The words carie this sense: *How turne ye againe?* that is, it is an intolerable offence in you, having knowne God, to returne againe to the rudiments of the law. By rudiments we are to understand circumcision, the Jewell sacrifices, and all the ceremonies of the law of *Moses*. And it may not seeme strange, that they are called impotent and beggerly rudiments. For they must bee considered three waies with Christ, without Christ, & against Christ. With Christ, when they are considered as types and figures of Christ to come, and as signes of grace by divine institution for the time of the old Testament. Without Christ, when they are used only for custome, whether before or after the death of Christ. Against Christ, when they are esteemed as meritorious causes of salvation, and the iustification of a sinner is placed in them, either in whole or in part: as though Christ alone were not sufficient. In this respect *Paul* calls them impotent and beggerly rudiments.

And *Paul* having said, that the Galatians returned againe to the rudiments of the law, in the next words he shewes how they doe so: namely, *by serving them againe.* They served, or yielded obedience to them three waies: In opinion, because they iudged them to be necessary parts of Gods worship, and meanes of their salvation. In conscience, because they subiected their consciences to them. In affection, because they placed part of their affiance in them for their iustification and salvation.

It may be demanded, how the Galatians can be said to returne againe to the rudiments

of the law, and serve them againe, that were never used to them before? *Ans.* In the speech of *Paul*, there is that which is called *Catechesis*, that is, a kinde of speaking somewhat improper in respect of fineness and elegancie. The like we have, *Ruth* 1. 22. when *Ruth* is said to returne to *Juda* with *Naomi*, and yett there was never there before. Nevertheless, the speech in sense is most significant and proper. For *Paul* (no doubt) signifies hereby, that when the Galatians subiected themselves to the rudiments of the Law, and placed their salvation in part even in them, they did in effect and in truth as much as returne againe to their old superstitions, and serve against their felicity's.

Here then we have a description of the Apostolicke of the Galatians. It is voluntary (for *Paul* saith, *ye will serve*) after the knowledge of the truth, in which they returne againe to the rudiments of the law, by yielding subjection and service to them: which act of theirs is indeed as much as if they had served againe their false gods. Here some may say, if this be so, then they sinned against the Holy Ghost. *Answer.* The sinne against the Holy Ghost, is indeed a voluntary sinne: but that is by reason of the obstinacy and malice of the will: and this offence in the Galatians was voluntary only by infirmity. Againe, the sinne against the holy Ghost is an universal Apostasie, in respect of all the Articles of religion: for that sin makes men crucifie Christ crucified, *Heb.* 6. 6. and so tread under foot the Sonne of God: the Apostasie of the Galatians was particular, only in the Article of Iustification.

The Vice. In that the ceremonies of the law set up against Christ, in the cause of our iustification and salvation, are called impotent and beggarly rudiments, *Paul* teacheth a wayghy conclusion: that Christ stands alone in the worke of redemption, without colleague or partner, without deputy, or substitute, whether we respect the whole worke of redemption, or the least part of it. Againe, that all the workes of mediation stand alone by themselves, and admit nothing to be added and adjoynd to them, *There is no other name whereby we can be saved beside the name of Christ.* *Act.* 4. 12. *Christ saves them perfectly that come unto him.* *Heb.* 7. 25. *In him we are complete.* *Col.* 2. 10. *He alone treades the vine-press of Gods wrath, and none with him.* *Ia.* 63. 13. If Christ be a Saviour, he must be a perfect Saviour, considering he is God and man: and being a perfect Saviour in himselfe, hee needs no partner, and because hee is every where at all times, therefore hee needs no deputy in his stead. Againe, every worke of redemption is acted by whole Christ, according to both his natures: and as there are in him two natures, so are there two operations of the said natures, and as both natures concur to make the compound worke of a

mediator, which is an admirable worke, not merely humane, but *Theandricke*, that is, *humane divine*. For this cause no action pertaining to redemption, can be performed by a mere creature, whether man or Angel.

Object. 1. *Iohn* 20. 23. The Apostles have the power to remit and retaine sinnes: therefore it is not proper to Christ. *Ans.* To remit by meriting and by efficacie in the conferring of pardon, is proper to the Mediator. The Apostles and other Ministers remit by preaching and by declaring remission. The Ministers of the Word doe not procure our reconciliation with God as Christ doth, but they exhort men to be reconciled to GOD, *2 Cor.* 5. 20.

Object. 11. 1 *Pet.* 3. 18. *Baptisme saves:* therefore not Christ alone. *Ans.* Baptisme saveth by signifying and by sealing unto us the grace and mercy of God: and the effecting of our salvation is in the same place ascribed to Christ and his resurrection.

The conclusion then of *Paul* is to be remembered: for it serves as an engine to overturne the maine grounds of Popery. The primacy of the Pope is a certaine estate, in which hee is substituted into the place and roome of Christ: for he takes upon him to make lawes, that properly & truly bind conscience, even as the lawes of God. Againe, he takes unto him a proper and iudicial power, to remit or retaine the sinnes of men. Now these actions indeed, are the proper actions of God and Christ, no mere creature is capable of them. In this respect the primacy of the Pope is an impotent and beggarly invention. Againe, the Romish religion, beside the insufficient oblation of Christ upon the Crosse, sets up the Sacrifice of the Masse for the sinnes of the quicke and the dead: besides the intercession of Christ, it sets up the intercession of Saints and Angels: beside the perfect satisfaction of Christ, it sets up humane satisfactions: beside the infinite merite of Christ, it maintaine and magnifies the merite of humane workes. But all these are burim-potent and beggarly devices of men. For Christ in his Sacrifice, Satisfaction, Intercession, Merit, admits no corivall or associate. All actions of his are perfect in their kinde, and need no supply.

This againe must teach us, to content our selves with Christ alone, and not to set up any thing with him or against him. This is the safest and the surest course. A certaine Papist writeth to this effect, that we Protestants in our iustification, cleave onely to the body of the tree, and that the Papists cleave both to the body and the branches. And I say againe, it is the safest with both the hands to cleave to the body of the tree: and he that with one hand layes hold upon the body of the tree, and with the other flays himselfe upon the branches, is in great danger of falling.

The

The second conclusion of *Paul* is, that to set up any thing out of Christ, as a meritorious cause of salvation, and to place our justification in it, either in whole, or in part, is indeed the service of idolls. And the reason is plaine. For this is to set up something in the place and roome of Christ: and men put a confidence in that which they make a cause of their owne salvation.

The doctrine then of Iustification by workes, is a doctrine that maintaine idolatry: for if they iustifie, we may put our trust in them: and if we put our confidence in them, we make idolls of them. That workes may merit at Gods hand, they must not onely be sanctified, but also desired.

The distinction used by the Papists, of *Latria*, and *Dulia*, that is, of *worship*, and *service*, falls to the ground. They say they give *worship* to God, and *service* to Angels and Saints. It is a toy. For here *Paul* condemnes the very service to heathen gods: and the service of the rudiments of the law, is the Apostasie of the Galatians. And to give service or worship to any thing, are all one.

The third conclusion of *Paul* is, that they which have given their names to God, and Christ, must not returne to anything, that they have forsaken, or ought to forsake. Hee that puts his hand to the plough, must not look backe: hee that goes to the land of Canaan, must not look backe to Egypt. We in England have beene long delivered from the superstition of Popery, and wee must not so much as dreame of any returne. It is a common fault among us, that in outward profession we cleave to Christ, and yet in affection and practise we cleave to the world, and walk after the lusts of our owne hearts. This is in shew to goe forward, but indeed to turne backe againe. But our duty is, in thought, conscience, will, affection, word, and deed, to goe on forward, and no way to goe backe.

Ver. 10. In the former verse, *Paul* sets down the Apostasie of the Galatians in generall termes, saying, *How turne ye againe to the Elements of the world?* In the 10. verse, he shewes what these elements be, *To observe daies, and months, and times, and yeeres.* By *daies*, are meant Iewish Sabbaths: by *months*, the feasts observed every moneth in the day of the new Moone. By *times*, some understand the feast of the Passover, the feast of Pentecost, and the feast of Tabernacles. But the word (*καιρος*) signifies seasons, or fit times, for the doing of this or that business. So it is translated, *Ats* 1. 7. *It is not for you to know the times and seasons.* It was the manner of the Gentiles to make difference of times in respect of good or bad success, and that according to the signer of heaven. And it is very likely, that the Galatians observed daies not onely in the Iewish, but also in the heathenish manner. By *yeeres*, are meant every seventh yeare, and the Jubilee yeeres, which the Galatians observed af-

ter the fashion of the Iewes.

Againe, there is a fourfold kinde of observation of daies: one *natural*, the other *civil*, the third *Ecclesiasticall*, the fourth *superstitious*. *Natural* is, when daies are observed according to the course of the Sunne and Moone, *Gen.* 1. 4. that day follows night, and night follows day, and every year hath foure seasons, Spring, Summer, Autumne, Winter. And the observation of their times is according to the law of nature. *Civil observation* is, when set times are observed for husbandry, in planting, setting, reaping, sowing: for household affaires, and for the affairs of the common-wealth, in keeping of faires, and markets, &c. And thus to observe daies, is not unlawfull. *Ecclesiasticall observation* of times is, when set daies are observed for orders sake, that men may come together to worship God: these daies are either daies of thanksgiving, or daies of humiliation. Of daies of thanksgiving, take the example of the Iewes, *Heb.* 9. 26. who observed yearly the feast of *Passover*, for a memory of their deliverance. In like manner they appointed and observed the feast of *Dedication*: and it seemes that Christ was present at Ierusalem, as an observer of this feast, *Iohn* 10. 22. And thus, for orders sake, to observe certaine daies of solemnitie, is not forbidden. *Superstitious observation* of daies, is twofold, *Iewish*, or *heathenish*, *Ier.* 16. 8. when set daies are observed with an opinion that we are bound in conscience to observe them, and when the worship of God is placed in the observing of this or that time. *Heathenish*, when daies are observed in respect of good or bad success. Now then, to come to the point, the intent of *Paul* is onely to condemne the Iewish manner of observing of daies, in these words, *To observe daies, months, yeeres: and the heathenish manner, in these words, ye observe seasons.*

Against this interpretation, the place of *Paul* may be objected, *Rom.* 1. 6. *He that observes the day, observes it to the Lord.* *Ans.* Indeed *Paul* in these words, excommunicates the Romanes that observed daies, & saith, that their intention was to observe them to the honour of God: and this he saith, because as yet they were not fully instructed touching Christian liberty: but willall let it be remembered, that in milde sort hee notes this to bee a fault in them, when hee saith, that they were *weak in faith*. Now the case was otherwise with the Galatians: because they observed daies after they had beene informed touching their liberty in Christ: and willall they placed their salvation, in part, in the observation of daies: and thus they mixed the Gospell with the law. And therefore they were iustly to bee blamed.

Againe, it may be objected, that now in the time of the new Testament, wee in religious manner observe the Lords day. *Ans.* Some men both godly and learned are of opinion, that

the *Lords day* was appointed by the Apostles for orders sake: and that it is in the liberty of the Church to appoint the Sabbath upon any other day in the weeke, because they say, all dayes without exception are equal: and they add further, that when the publique worship of God is caded, men may then returne to their labours, or give themselves to recreation, on the *Lords day*. But this doctrine seemes not to stand with the fourth Commandment.

It seemes to bee a truth more probable, that every seventh day in the weeke must be set apart in holy rest unto God: for this is the substance of the fourth Commandment. And it is also very probable, that the Sabbath of the new Testament is limited and determined by our Saviour Christ to the *Lords day*. For Paul and the rest of the Apostles observed the first day of the weeke for a Sabbath day, *Act. 20. 7.* and he saith, *Whatsoever ye have heard, and what ye have seen in me, that do, Phil. 4. 9.* Again, it was the decree or constitution of Paul, that the collection for the poore should be the first day of the weeke at Corinth: now this collection in the Primitive Church, followed preaching, prayer, Sacraments, and it was the conclusion of all other exercises in the assembly, *1 Cor. 16. 2.* And this first day of the weeke is called the *Lords day*, *Apoc. 1. 10.* and it is so called, because it was dedicated and consecrated to the honour of Christ our Lord. And who is the author of this dedication but Christ himselfe the Lord of the Sabbath? It is alledged, that the Sabbath, and the commandment touching the Sabbath, is ceremoniall: & upon this ground they take liberty, and keepe no Sabbath at all. But the truth is, that the commandment touching the Sabbath is not wholly ceremoniall. It may bee, the first words, *Remember the Sabbath day to sanctifie it*, and the words, *In it thou shalt do no manner of worke*, &c. are spoken of the Jewes Sabbath: but the words, *Six dayes hath thou laboured, and the seventh day is the Sabbath of the Lord thy God*, are morall, and containe a perpetuall truth. Therefore the words of Paul must be conceived with an exception of the Sabbath day, which is the seventh day in every weeke, which day Christ hath limited by his Apostles to the *Lords day*.

The Vse. This text of Paul discovers unto us a great part of the superstition of the Popish Church, in the observation of holy daies. First, beside the *Lords day*, they appoint many other Sabbath: whereas it is the privilege of God to appoint an ordinary day of rest, & to sanctifie it to his owne honour. Secondly, they binde mens consciences to the observation of their holy dayes, which Paul here forbids, and *Col. 2. 16.* Thirdly, they place the worship of God in the observation of their holy dayes: but God is worshipped in vaine by mens precepts, *Mark. 15.* Fourthly, they place a great holinesse in their festival daies,

more than in other daies. Fifthly, they dedicate many of their holy dayes to the honour of Saints and Angels: whereas the dedication of ordinary and set dayes, is a part of divine or religious worship. Lastly, their holy daies for number are more than the festival daies of the Jewes: and thus they bring people into their old bondage, nay to a greater bondage than ever the Jewes endured, in respect of daies & times. It may be said that the Church of the Protestants observes holy daies. *Answer.* Some Churches do not: because the Church in the Apostles dayes had no holy day, beside the *Lords day*: and the 4. commandment injunes the labour of sixe dayes. Indeed the Church of England observeth holy dayes, but the Popish superstition is cut off. For we are not bound in conscience to the observation of these daies: neither do we place holinesse, or the worship of God in them: but we keep them only for orders sake, that men may come to the Church to heare Gods word. And though we retain the names of Saints daies, yet we give no worship to Saints, but to God alone. And such dayes as contained nothing in them but superstition, as the conception, and assumption of the virgin Mary, we have cut off. Thus doth the Church with us observe holy dayes, and no otherwise. Indeed the ignorant multitude among us faile greatly in the observing of dayes. For they greatly solemnize the time of the birth of Christ: and then they keepe few or no markers: but the *Lords day* is not accordingly respected: and men will not be dissuaded from following of faires on that day.

Again, to observe dayes of good and bad successe, according to the constellations of the heavens, is an heathenish fashion to be avoyded. For it is here condemned in the Galatians. Here therefore we must bee put in minde, not to observe the planetary hours: for men suppose that the hours of the day are ruled by the planets, and hereupon, that some hours are good, and lucky, (as they say) and some unlucky: that men are taken with planets, and borne under unlucky planets. But these are heathenish conceits. Neither must we respect our *Horse-shoe*, or the time of our birth, and the constellation of the heavens then, as though we could hereby know, what should befall us to the end of our dayes. And we must not put difference of dayes, as though some were lucky unto us, and some unlucky, according to the counsell of the Starres. The like I say of the Criticall daies, that is, the 7. and the 14. day after that a man begins to be sicke. For they are grounded upon the aspects of the moone, which are not to bee regarded. And the *Chimaterical* yeares are not to bee observed as dangerous and diffimal. The observation of the signes, is of the same nature. For the 12. signes are nothing else, but 12. parts of the first moveable, which is but a supposed heaven. Therefore there

there is no danger in the thing, but in our conceits. We are to feare God, and not to feare the stars: neither are we to make differences of dayes in respect of them, as though the affairs wee take in hand, should prosper the better, or the worse, in respect of their different operation. Gods commandment is, *Fear in the signes of heaven, Ioh. 10. 4.* And good reason. For no man can by looking know the operation of the Starres: because their lights and operations are all mixed together in all places upon earth: and therefore no observation can be made of this or that starre, more than of this or that herbe, when all herbes are mixed and compounded together. Again, the operation of the starres is by their light, and light hath no operation but in heat or cold, moisture and drinnesse. In this respect, (though we may well observe the full and change of the Moone) it is foolishnesse to ascribe the regiment of our affaires to the starres, they being matters contingent, which depend on the will & pleasure of man. Lastly, it is a great oversight to hold sundry of the stars to bee malignant and infortunate, in respect of us: whereas they are the creatures of God, and their light serves for the good of man. In a word, we are not to make difference of dayes, neither in respect of holinesse, nor in respect of good or bad successe.

Pos. 11. I am afraid, &c. In these words the Apostles down the greatness of the apostle of the Galatians, by the effect thereof, which was to cause him to feare, lest he had bestowed labour in vaine among them.

First, the occasion of the words must bee considered, and that is expressed in the former words, *Ye observe dayes and monthes*. And hereupon he saith, *I am in feare of you*. And thus Paul teacheth, that workes set up as causes of salvation with Christ, make void the Ministry and grace of God. It may be said, that is meant of ceremoniall workes, and so it is true. In answer, it is indeed spoken of ceremoniall workes, but it must be enlarged to all workes without exception. For Paul saith, *c. 5. v. 3.* *If ye be circumcised, ye are bound to fulfill the whole law*. Hence then it follows, that the doctrine of justification by workes, is an error in the foundation, and being distinctly, and obstinately maintained, there is no hope of salvation.

Again, here wee see the fidelity of the Apostle Paul, and it stands in two things: the first is, his painfull and wearisome labour, to gaine the Galatians to God. The second is, his care that the forsworn labour be not in vaine. And in this example of his, we learne three things. The first, that they which are so desirous to be dispensers of the word, must doe it not for the belly; or for lucre sake, or for the praise of men, but simply for this end, that they may gaine soules to God. The Scribe that would have followed Christ for gaine, was repelled with this answer, that Christ had

not so much to lay his head, *Mat. 8. 20.* and to preach for by respect, is to make a merchandise of the word of GOD, *1 Cor. 13. 3.* The second is, that Ministers after the example of Paul, must bee labourers indeed, *1 Cor. 9. 9.* and workmen, *2 Tim. 2. 15.* And they must know themselves to be so, by their care and industry in winning soules to God. And it is not sufficient now and then to make a discourse upon a Text. Thirdly, Ministers of the word must bee watchmen, *Isa. 62. 1. 4.* and *Hab. 2. 1. 7.* their office is not only to gaine and call men to God, but also to preserve and keep them in Christ, which are already called.

Thirdly, here wee see the condition of the Church of Galatia, and of all other visible Churches upon earth, that they are subject to Apostasie. It may be said, how can this bee, considering true believers cannot fall away? *Ans.* In the visible Church on earth there are four kinds of believers. The first are they, which heare the word without zeale, & they are like the stony ground. The second are they, which heare, know, and approve the word. The third are they, which heare, know, and approve the word, and have a taste of the power thereof, and accordingly yield some outward obedience. The fourth are they, which heare, know, approve, and keepe the word, in that they beleve it, and be united into the obedience of it. The three first may fall quite away; the fourth cannot. And by this means it comes to passe, that visible Churches upon earth may fall away: because of them that professe the faith, three to one may utterly fall away.

The use. This text teach us that we members of the visible Church, to feare and to suspect our selves: and not to contemne our selves, because we have some good things in us: but we must labour to be sealed up to the day of our redemption, and to lay up a good foundation against the time to come, *1 Tim. 6. 18.* by seeking to have in us such good things, as are proper to the Elect, as unstained faith in Christ, and conversion to God from all our sinnes.

It may be demanded, how Pauls labour should be in vaine? *Ans.* It was in vaine in respect of his owne desire and affection to save all the Galatians: secondly, it was in vaine in respect of the whole body of that Church, whereof many were hypocrites. It was not in vaine in respect of the elect, not in respect of the counsell of God, *1 J. 5. 12.*

Again, it may be demanded, what must be done when the labours of our calling are in vaine? *Ans.* We must follow the calling and commandment of God, whether we have good successe or no; and whatsoever come of it. Paul saith, *Let us labour in vaine*, and yet hee will laboure. When Peter had laboured all night and caught nothing, he saith, at the commandment of Christ, *In*

thy word will I cast out my net, Luke 5. 4. And thus to doe, (whatsoever follows) is true wisdom, and the fence of God. For it must suffice us, that the works we take in hand is pleasing unto God. And though it bee in vaine, in respect of men, it is not so before God, 1st Cor. 4. 4. and 2d Cor. 2. 12. This must every man remember in his place and calling, for the establishing of his minde against all events.

Verse 12. Be you as I, for I am even as you: I beseech you brethren ye have not hurt me at all.

The words in this verse, to the thirteen verse, are an answer to an objection. The objection is this, We see now by these sharpe reprooves, that Paul hath changed his mind towards us, and that he hath turned his love into hatred. The answer is, *be as I, I am as you*: the speech is very effectuall and significant, and it is like the common proverb, *amicus alter ego, alter idem*: that is, *A mans friend is all one with himselfe*. The sense of the words is, *be as I, look that your mindes be not estranged from me, but tender me even as your owne selves: for I Paul am the same that ever I was, I respect and tender you even as mine owne selfe. And let the Galatians should say, see ye not how Paul commands impudently, be ye as I? therefore he adds, I beseech you brethren, I command you not. In the next words he adds a reason of his answer, thus, Hatred presupposeth a hurt or wrong to bee done: ye have done me no hurt or wrong, therefore ye may not think that I hate you.*

When Paul saith, *Be as I: I am as you*: we learne, that there must be a speciall and mutuall love betweene the teachers and the people. Paul saith that he did enlarge his heart for the Corinthians, and hee requires the like of them, 2 Cor. 6. 11. 13. Teachers must shew their love, by tendering the salvation of the people by all means, even as their owne soules. Paul could have found in his heart to have bene accused for his countenances the Jewes, Rom. 9. 1. He desired that he might be offered up as a drinke offering upon the sacrifice of the faith of the Philippians, Phil. 2. 17. When the Israelites had sinned, Moses stands in the breach, as it were in the face of the Cannon, betweene the wrath of God and them by his prayer to stay the judgement of God, Num. 12. 6. 31. Again, the people must shew due love to their teachers, both by praying for them, as for themselves, Rom. 15. 30. Secondly, by having in singular price the word of the Ministry, 1 Thessalon. 5. 13. and that is, by whollome doctrine to repaire the image of God, and to erect the kingdome of God in the hearts of men. When this thing is loved and desired, then are Ministers loved. This mutuall love is of great use, it encourages people to obey, and the Preachers of the word to labour in teaching.

When Paul saith, *I beseech you brethren, hee shewes what moderation is to be used in all*

reprooves. He tells the Galatians his minde plainly to the full, and withall he endeavours to shew his owne love to them, and to keepe theirs.

It may be asked, how Paul can say, *Ye have done me no hurt at all*. For when a beleever in Corinth committed incest, Paul took it for a wrong to himselfe? 2 Cor. 2. 20. And no doubt to call the doctrine of the Apostle in question, was a great wrong unto him? I answer, the wrong was no wrong in his estimation and affection, who was content to put up and to forgive the wrong, here we see the meeknesse of Paul, in that he quietly beares the crosses and wrongs laid upon him. The like was in Moses, who 40 yeares together endured the bad maners of the Israelites, Acts. 13. 18. but the perfect example of this vertue, is in Christ, who saved them that crucified him. We likewise are to exercise our selves in this vertue. And that we may indeed so doe, we must first of all have a sense of our spirituall poverty, and a faith in the mercy, presence, and protection of God.

Again, mark the minde of the Apostle, that he may winne soules to God, he is content to suffer any wrong. The Priests and Jesuits among us in England, are content to venture life and limme that they may winne Profelytes to the Church of Rome: much more then must the true Ministers of the Gospell be content with any condition, so they may gaine men to God. In this case, hurts and abuses must be no hurts nor abuses.

12. And ye know how through the infirmity of the flesh, I preached the Gospell unto you at the first:

14. And the tryall of mine which was in my flesh ye despised not, neither abhorred: but received me as an Angel of God, ye as Christ Jesus.

15. What then was your felicity? for I beare your record, that if it had bene possible, you would have plucked out your eyes to have given them to mee.

16. Am I therefore become your enemy, because I tell you the truth?

The answer to the objection in the former verse was this; *Be as I: I am as you*. And the reason was this: hatred presupposeth an offence: ye have done me no offence or hurt: therefore ye may not think that I hate you. The minor is in the 12. v. the conclusion in the 16. verse.

Again, the minor [ye have done me no hurt] is confirmed in the 13. 14. 15. verses. The sum of the argument is this: Though my outward condition was subject to contempt yet did the Galatians shew love and reverence to me: therefore ye did me no hurt. Again, Paul sets forth both the parts of his argument. And first of all he describes his owne condition, by three things: that he preached *in weakness of the flesh*: that he preached the first; that hee preached *bearing the tryall of himselfe in his owne flesh*. Secondly, the love

and reverence of the Galatians is set out by three signes, or effects: *They despised him*; they received him as an Angel, or as Christ himselfe: they would have plucked out their eyes to have done him good.

The first thing in Pauls condition, is, that hee published the Gospell in the infirmities of his flesh, that is, in a meane and base estate, without the help of humane wisdom, and authority and subject to many miseries. In this sense Paul opposeth infirmity to the excellency of humane wisdom, 2 Cor. 2. 13. and under it hee comprehends all the calamities and troubles that befall him, 2 Cor. 12. 10.

This was the condition of the rest of the Apostles. For they were but filthers and preached the word in their filther-like simplicite. Noy, this was the condition of Christ himselfe, For he hid the Majesty of his Godhead under the veile of his flesh: and his outward man was subject to reproach and contempt, Esa. 53. 3. And this is the order of God. The word must be dispensed in the infirmity of mans flesh for sundry causes. First, that we might not exalt our teachers above their condition, who are no more but instruments of grace. When the men of Debe and Listra would have offered sacrifice to Paul, and Barnabas, Paul forbids them saying, *that they were men subject to the same passions with themselves*, Acts 14. 15. The second cause, that we might ascribe the whole worke of our conversion, not to men, but to God alone, 2 Cor. 4. 7. The third is, that God might by this meanes confound the wisdom of the world, and cause men that would be wise, to become fooles, that they might be wise, 2 Cor. 3. 18. The last is, that we might be assured that the doctrine of the Apostles is of God: because it prevails in the world without the strength and policy of man.

And as the word is preached in weaknesse, so it is believed of men, and the grace of God is conferred to us, and continued in us, in the weaknesse of the flesh, Gods love is first abroad in the hearts of men: but when Even then when we were in the midst of manifold afflictions. Rom. 5. 2. Paul beares about him the mortification of our Lord Jesus, not for his damnation, but that the life of God, might be manifest in his mortal flesh, 2 Cor. 4. 10. And he saith plainly, that the grace of God is made perfect through weaknesse, 2 Cor. 12. 9. By this we are taught a light point in Religion, and that is, not onely to be content with the miseries and troubles of this life, but to rejoyce therein: because when we are weakest, we are strongest: and when we thinke our selves forsaken of God in this time of distress, we are not forsaken indeed: but have his speciall favour and protection, 2 Cor. 13. 10. Let this be thought upon: for the workes of God in the cause of mans salvation, are in, and by their contraries. This is the manner of Gods dealing.

The second thing is, that Paul preached the Gospell to the Galatians as the first, as it were breaking the ice, where none had preached before. In this he claims his privilege, that he was to be esteemed as a master-builder, that laid the foundation of the Church of Galatia: and withall, hee gives a close answer to the false apostles, who did not plant Churches, but onely corrupt them after they were planted. Again, Paul here notes the edification of Gods Church, or Kingdome: in which first comes the husbandman and sows good seed, and then after comes the Devil with his snares, Matthew 13. 24. and all this is evident in the Church of Galatia, first planted by Paul, and then seduced by false teachers.

The third thing is, that Paul preached, bearing about him the trial of God. This trial is a worke of God whereby he discovers unto us, and to the world, either the grace or the corruption of our hearts. Thus God tried Abraham, Heb. 11. 17. the Israelites, Deuteronomy 6. 1. and Ezechias, 2 Chron. 32. 3. and Paul in this place.

The Vine. We must not thinke it strange, when we are afflicted any way. Nay, we must looke for trial, and bee content when they come, 1 Pet. 4. v. 12. James 1. 2. We are either gold indeed, or gold in shew: if in deed, we must be cast into the furnace, that we may be purged: if we be gold in appearance, we must gaine into the furnace, that we may be knowne what we are. The best Vine in the Vineyard must be lopped and cut off with the pruning knife, that it may beare the more fruit, John 15. 2.

Again, we must take heed lest there be any hidden corruptors reigning in our hearts: and we must labour to be indeed that which we appeare to be. For we must be tried by God: and then that which now lies hid, shall be discovered to our shame.

Lastly, we must looke to it, that there be soundnesse of grace in us, that we may be able to beare the trials of God, and shew forth some measure of faith, patience, obedience.

The 1. signe of reverence in the Galatians is, that they did not despise Paul in his base condition. This is a matter of commendation in them, & it is to be followed of us. And he is a blessed man that is not offended at Christ.

The second signe of reverence is, that they received Paul as an Angel of God, or as Christ Jesus. Here first we must distinguish betweene Pauls person, and his doctrine or ministry. And he is said to be received as an Angel, or as Christ, because his doctrine was received even as if an Angel, or Christ had delivered it. Secondly, we must put a difference betweene an Apostle, and all ordinary Pastors & teachers. And to be received as an Angel, or as Christ properly and simply concerns Paul, and the rest of the Apostles. For to them it was said, *It is not you that speak, but the spirit*

Mat. 11. 6.

of the father in you, *Mat. 10. 10.* Again, *Herbas barath yon, barath mee, he that despiseth you, despiseth me, Luk. 10. 16.* The Apostles were called of God immediately, taught & inspired immediately, & immediately governed by the Spirit, both in preaching & writing, so as they could not erre in the things which they delivered to the Church; and therefore they were to be heard even as Christ himselfe.

As for other ordinary Teachers, they are in part, and in the second place to be heard as Angels, and as Christ, so farre forth as they follow the doctrine of the Apostles. Thus are they also called the *Angels of the Lord of hostes, Mal. 2. 7.* And *Embassadors in the stead of Christ, 2 Cor. 5. 21.*

Here *Paul* notably expresseth the Authority and honour of an Apostle, which is to be heard even as Christ himselfe: because in preaching, he is the mouth, and in writing, the hand of God. This authority is to be maintained: and the consideration of it is of great use. The Papists say, we know the Scripture to be the word of God, by the testimony of the Church: but indeed the principall meanes whereby we are assured touching the truth of Scripture, is, that the books of Scripture were penned by men, whose writings, and sayings, we are to receive, even as from Christ himselfe, because they had either propheticall or apostolicall authority, and were immediately taught and inspired in writing: & all this may be discerned, by the matter, forme, & circumstances of the foresaid books.

Secondly, they are to be blamed that call the Pope, *the spouse of the Church*; and Christ by appointment (as *Bernard* did) for thus is hee more then an Apostle.

Thirdly, here we see the goodness of God, that doth not speake to us in his Majesty, but appoints men in his stead, who are his Embassadors to beseech us to be reconciled unto him.

Fourthly, there must be fidelity in teachers, because they stand in teaching, in the stead of Christ: and therefore must only deliver that which they know to be the will of Christ.

Fifthly, they must have a speciall care of holinesse of life, because they speake in the name and name of God, *Reade Levit. 10. 2.*

Sixthly, the people are to heare their Teachers with all reverence, even as they would heare the very Angels of God, or Christ himselfe.

Seventhly, the comfort of the Ministry, is as sure and certaine, as if an Angell came downe from heaven, or Christ himselfe to comfort us, so be it we doe indeed truly turne to God, and repent.

Ver. 15. What was your felicity? (that is, you esteemed it to be your felicity, that you received me and my doctrine, *To would have plucked out your eyes, and have given them to me*) a proverbiall speech, signifying the speciall

love of the Galatians to *Paul*, so as nothing which they had could be too deare for him: *If it had bin possible*: this he saith, because no man can pluck out his eye to doe another man good: or thus, no man can possibly give his eye and the sight thereof to another.

In these words *Paul* sets downe the third signe of the love & reverence which the Galatians shewed to him, and that is, that they thought themselves happy by reason of *Pauls* ministration, and would have parted with their owne eyes for his good.

Hence we learne, that there is a felicitie in the time of this life, and that is, to receive and embrace the doctrine of the Gospel. So saith Christ elsewhere, *Luke 8. 13. and 11. 18. Math. 7. 26.* True happinesse stands in our reconciliation with God in Christ. And this reconciliation is offered and given us on Gods part by his word and promise, and it is received of us, when we turne to God, and by faith rest on the said promise. To be in Gods kingdom is happinesse: and this is the kingdom of God, when we reigne our selves in subjection to his will and word. The preaching of the word is the key of this kingdom, *Mat. 16. 19* and when it is received into our hearts by faith, heaven is set open unto us even in this life, *Iohn. 1. 51.*

The Philosophers therefore have erred, that place our happinesse in honours, riches, pleasures, or in civill vertue.

Secondly, our common people are deceived, who thinke because they deale truly and justly before men, that they are in as good a case, as they that heare all the sermons in the world: as though true happinesse stood in civill conversation.

Thirdly, this doctrine serves to beate down a point of naturall Atheisme in the heart of man, which makes many thinke it a vaine thing to serve God, and to heare his word, *Iob 21. 15. Marke. 3. 14. David* was troubled with this corruption, *Psalm 73. 15.* Many of them which professe the name of Christ, will not be brought to keep the Sabbath day: and in their dealings they use fraud, and lying, as other men doe: and all is because they thinke they cannot live by their religion.

Fourthly, the only way to establish a kingdom or common wealth, is to place the Gospel there: for this makes a happy people. And this is the maine cause of our happinesse and successe in this Church and Land. And the obedience of the Gospel is it that makes every man in his trade, office, and calling whatsoever it be, to prosper. *Reade Paul. 1. 3. 5.* On the contrary, they are wretched and miserable that live without the Gospel, *Prov. 29. 18. 1 Cor. 4. 3. 2 Tim. 3. 7.*

6. To receive the doctrine of the Apostles, is an unfallible marke of the Church of God, for this is it that makes a people blessed and happy.

7. Wee may not despise the preaching of the

the word, *1 Thes. 5. 20.* If we doe, we despise our owne beneficence. If it be said, Preachers sometime are deceived: *Answe.* Marke the addition of *Paul*, *Prove all things, hold that which is good, 1 Thes. 5. 21.*

Touchoing the speciall love of the Galatians to *Paul*, first it may be demanded what was the cause of it? *Ans.* The very Ministry of the Apostle, whose office it was to make Disciples, *Mat. 28. 19.* and so to plant the Church of the new Testament. And for this cause, he had a priviledge to preach the truth, so as he could not erre in things which he delivered to the Church. 2. Hee preached with authority, as having power to correct rebellious offenders, *2 Cor. 10. 6. 1 Cor. 4. 20. 3.* Hee preached with unspokeable diligence. *Reade Act. 20. 31.* 4. He had a prerogative (is therest of the Apostles had) after he had made Disciples, by imposition of hands to give unto them the extraordinary gifts of the Holy Ghost, *Act. 8. 17.* And these are the meanes whereby this speciall love was procured.

Secondly, it may be demanded whether the Galatians did not more then keepe the law, when they would have plucked out their owne eyes, and have given them to *Paul* for thus they love him more then their owne selves. *Answe.* The commandment, [*Thou shalt love thy neighbour as thy selfe*] doth not prescribe that wee must in the first place love ourselves, and then in the second love our neighbour: but it sets downe the right manner of loving our neighbor, & that is, to love him as heartily, & unfeignedly, as our owne selves.

The measure of love is expressed when Christ saith, *we must love one another, as Christ loved us, Iohn 13. 34.*

There is a certaine case in which we must consider our neighbour, not onely as a neighbour, but also as a speciall instrument of God: and thus are we in some respects to love, and to preferre him before our selves. Thus a subject is more to love the life of the Prince than his owne life. Thus *Paul* was content to be crucified for the Israelites, *Rom. 9. 1.* And the Galatians would have given their eyes to *Paul*, that was so worthy an instrument of the grace of God.

In their example we are taught to be willing to forsake the dearest things in the world for the Gospel of Christ, even our eyes, hands, feet, yea, and our life.

Verie 16. Because I tell you these words [Wee must after *Pauls* example speake the truth to all men, *Eph. 4. 25. Am I therefore your enemy*] the conclusion of the Apostles argument. Here we see a corruption of nature, which makes us that wee cannot abide to heare the truth in things that are against us. We hate them that speake the truth, yea, love makes us conceive the best things of our selves. Here then learne,

1. To search thy heart and life, that thou mayest know the very worst by thy selfe: If

thou wilt not know it now, thou shalt know it to thy shame in the day of judgement.

2. Be vile and base in thine owne opinion, *Iob 39. 37. 38.*

17. *They are jealous over you as myselfe: you they would exclude you, that you should altogether love them.*

18. *But it is good to love earnestly always in a good cause, and not only when I am present with you.*

The word *Zeale* hath many significations; here it is fitly translated *Jealousie*: *They are jealous* hereby much is signified; that there is a spiritual marriage betweene Christ and his Church: that the Church is the Bride, Christ the Bridegroom, or Husband; the Gospel an instrument drawne touching the marriage: the Sacraments as seals, the graces of the Spirit as love-tokens, the Ministers of Christ, as friends of the Bridegroom, and sueters for him. In this respect they put on the affection of Christ, and are zealous for him. This Jealousie is twofold, pretended Jealousie, and true Jealousie. Pretended Jealousie is, when men falsely pretend the love of the Church for Christs sake. Thus *Paul* saith, *They are jealous*, that is, they pretended a love unto you for Christs sake, but indeed they doe it to amuse. And the reason follows, *They would exclude you*, namely, from loving of me. Others read the words thus; they would exclude *you* as the difference in the original is only in one letter, and the sense is the same, that the false apostles would exclude *Paul* from the love of the Galatians, that they only might be honoured and loved.

It is good These words may be understood either of the Galatians, or of *Paul*. I rather chuse to apply them to *Paul*, that for Jealousie he may make an opposition betweene himselfe, and the false teachers. The sense is this: that Jealousie is a good thing, if it be in a good cause, that is, if it be indeed for Christs sake, and be always the same. And *Paul* addeth further, that this kinde of Jealousie is in him selfe: because hee is jealous over the Galatians, not only when hee is present with them, but also when hee is absent: and this he further confirms in the two next verses.

The scope. In these words *Paul* meets with a conceit of the Galatians: for they might happily say, that their new Teachers loved them exceedingly, and were zealous for their salvation. *Paul* therefore answers by a comparison, thus they are jealous over you, but it is amisse: my Jealousie for you is good. The first part of the comparison is in the 17. verse, the second in the 18.

The Vile. When *Paul* saith, that the false Apostles were jealous over the Galatians amisse, he sets out the fashion of men in the world, which is to do things which are good in their kinde, but to doe them for wrong ends. It is an excellent office to preach the word, but some doe it of envy & contention.

Phil. 1. 19. others made merchandise of the word. It is an excellent thing to embrace the Gospell; and yet many men doe it amisse, for feare, or for honour, or for profit, or for other sinister respects; and not for the Gospels sake. This temporall life is an excellent thing, yet few there are that know the end of this life. For men commonly spend not their time to seeke the kingdom of heaven, and to serve God in serving men, but with all their might, they sygne at honours, profits, pleasures: and thus they live amisse, not for the honour of GOD, but for themselves. This must reach us, not only to doe good, but to doe it well, & to propound good ends to our selves: and to seeke to be upright in the Statutes of God, *Psalm 119. 80.* To this end, three things must be done. First, we must set before us the will and commandment of God; and this must move us to doe the good we doe. Secondly, the outward action must be conformable to the inward motions of the inward man: and they must both goe together. Thirdly, we must directly intend to obey God in the things we doe, & to approve our hearts and doings to him.

In that the false apostles are said to be *jealous*, or *zealous*, we see how nature can counterfeite the grace of God: and that which the child of God doth by grace, that the natural man doth by nature. Thus *Pharisee* fained repentance, *Exodus 29. 27.* and *Abah*, that *sold himselfe to worke wickednesse*, *1 Kings 21. 17.* and *Judas* in the midst of his despair is said to *repent*, *Mat. 27. 1.* Daily experience shewes the like in such persons, who in their extremity, with teares use to bewaile their lives past, and with many vowes, and protestations promise amendment: and yet afterward when they are on foot againe, they returne to their old bias. In a word, there is nothing that the godly man doth by the spirit of God spiritually, but an hypocrite may doe the like carnally. Nature can play the part of the Ape in imitating good things. Therefore it stands us in hand to pray, and examine our hearts, lest we be deceived in our selves. For there may lye a depth of deceit and falsehood lurking in the heart. And that we be not deceived, two things must be observed. One is, that we must cherishe in our hearts an universall hatred of all and every sinne; first in our selves, and then in others. The second is, that we must be changed and renewed in our mindes, consciences, and affections.

Thirdly, here we see the property of envy, and ambition, in these false teachers. *Paul* must be excluded from the love of the Galatians; that they alone may be loved. Thus *Jesus* would have excluded *Eldad* and *Midas* from prophesying, and he would have *Masabo* be the only Prophet, but *Moses* saith, *I would to God all the people could prophesie*, *Numer. 11. 29.* *Iohn* Disciples would have excluded Christ from baptizing, but *Iohn* saith, *He must*

increase, and I must decrease, *Iohn 3. 30.* The Disciples of Christ would have excluded one that cast out Devils in the name of Christ, but did not follow him; and Christ forbade them, *Luke 9. 49.*

Lastly, we here see the property of deceivers is to make a division between the Pastor and the people.

Beside the former pretended jealousy, there is a good jealousy, which the Apostle takes to himselfe, and elsewhere hee calls it *the jealousy of God*, *2 Cor. 11. 2.*

This jealousy presupposeth the office of the Apostles and all Ministers, which stands in three things. The first, is, to become suiters to the Church, or to the soules of men, in the name of Christ, and to make the offer or motion in his name, of a spiritual marriage: and this is done in the Ministry; and dispensation of the Gospell. The second is, to make the Contract between mens soules and Christ. Now to the making of a Contract, the consent of both the parties (at the least) is required: Christ gives his consent in the word, *1 Cor. 12. 20.* and we give our consent to him, and chooseth him to be our head, when we turne to God, and beleve in Christ. And the ministry of the word serves to signifie the will of Christ unto us, and to stirre up our hearts to an holy consent. The third is, after the contract, to preserve them in true faith, and good life, that they may be fit to be presented to Christ in the day of judgement, and so be married to him eternally: for then, and not before, is the marriage of the Lamb: These duties are all nored by *Paul*, when hee saith, *That he prepared the Corinthians, that hee might present them as a pure Virgine unto Christ*, *2 Cor. 11. 2.* And because this charge and office is laid upon the Apostles and Ministers: therefore they are said to be *jealous*.

This jealousy stands in three things. The first is, to love the Church, in deed and truth, for Christs sake. The second is, to feare lest by reason of weaknesse, and by means of the temptation of the Devil, the Church and they that beleve should fall away from Christ. The third is, after the fall of the Church, to be angry with holy anger and indignation, for Christs sake. Thus *Moses* was jealous, when the Israelites worshipped the golden Calf; and *Eliu* with like zeale sue the priests of *Baal*, Thus is *Paul* said to be jealous in this place, and *Acts 14. 14.*

If the Apostle be thus jealous, how much more then is Christ himselfe jealous, who hath espoused himselfe to his Church? This plainly shewes, that he cannot brooke, either partner, or deputy. And therefore his sacrifice on the crosse must stand without the sacrifice of the Masse, his intercession without the intercession of the Saints, his merits without the merit of workers, his satisfaction without any satisfaction of ours. Hee will have the heart alone, and all the heart, or nothing

Verse 11.

thing: and he will not give any part of his heart to any other.

This jealousy in the Ministers must teach all faithfull servants of God, that they keepe themselves as pure virgins for Christ, and let their hearts on nothing in the world, but on him. Therefore they must hunger after Christ: they must account all things dung for him: they must have their conversation in heaven with him: and love his coming unto them by death, *Psalm 45. 10.* Contrariwise, they that set their heart on any other thing, beside him, are said to *goe a whoring from him*, and therefore they are accursed, *Psalm 73. 27.* Thus many Protestants they profess, whatsoever they profess. Thus doth the Church of Rome both in word and deed. For beside Christ he hath many other lovers: and hee goes a whoring after them with three worshippes Angels, and Saints, the Images of God, and Christ, with religious worship.

Againe, by this wee are put in minde to yeelde an universall subjection to Christ: for this is the duty of the espoused wife to her husband.

Lastly, that good things may be well done, good ends must be propounded: and wee must be constant in the good which wee doe. And thus *Paul* saith, *It is a good thing to be jealous*.

19. *My little children of whom I travell in birth againe, till Christ be formed in you.*

20. *I would I were now with you, that I might change my voice: for I am in tears of you.*

Paul hath said before, that his *jealousy* over the Galatians was good: because it was in a good cause, and it was constant, not only in his presence, but even in his absence: and this he declares here by two signes: his love now in his absence, in the 16. verse, and his desire in the 20. verse.

The word *whom*, translated, *I travell in birth*, signifies not onely, the travell of the woman at the birth of the child, but also the painful bearing thereof before the birth. And the words have this sense, O ye Galatians, once heretofore I bare and brought you forth, when I first preached Christ unto you: and because now ye are revolted from my doctrine, I am constrained once againe to beare you, and to travell with you in my ministry; till by the operation of the holy Ghost, the right knowledge, & the true Image of Christ defaced by the false Apostles, be once againe reformed, and restored.

In these words (*My little children*) *Paul* takes to him the condition of a mother, and hee signifies his most tender and merciful affection to the Galatians. It is the fashion of mothers, when their children prosper and doe well, to rejoyce: when they are sicke or dye, to mourne exceedingly, and to be moved with pity and compassion. The Galatians deserved no love at *Pauls* hand: for

A their apostasie was very foule: yet because there were some good things remaining in them, and there was hope of recovery, hee enlarged his bowels towards them, and shewes his love with compassion. If this bee the case with *Paul*, then great is the love and compassion of God to his children. If the child be sicke and froward, the mother doth not call it forth of the doores, when shee tenders it, and carefully looks unto it: much more then will the Lord have pity and compassion. Here then a maine comfort is to be remembered: if we be of the number of them that beleve in Christ, having vice, and having a care to please God, our weaknesse and falls of weaknesse, doe not abolish the mercy of God, but are occasions to illustrate the same. The weaknesse of the child stirres up compassion in the mother: and *David* saith, *As the father hath compassion on his children, so hath the Lord compassion on them that feare him*: and make the reason, for hee knowes our frame, and that wee are but dust, *Psalm 103. 14.*

When *Paul* saith, *I travell*, he signifies the measure of his ministeriall paines, that they were as the travell of a woman with child: and this he shewes plainly in the particulars, *1 Cor. 11. 23.* *Elias* that was sent in his time to restore Religion, was at length so wearied in this businesse, that he desired the Lord to take him out of the world, *1 Kings 19. 4.* The paines of the Prophet *Elyas*, made him crye *My leanesnesse, my leanesnesse: and Ieremie* cryeth, *My belly, my belly*: signifying that his griefes and his paines in the Ministry, were as the paine of the Colic. By this wee see, that they have much to answer for before God, that are in this calling, and yet take little or no paines therein. And that they which take the most paines, come farre short of their duty.

Againe, when he saith, *I travell*, he signifies the dignity of the Ministry, that it is an instrument appointed of God for the worke of regeneration: for *Paul* compares himselfe to a woman in travell, and the worke of his ministry, to the travell it selfe, whereby children are borne to God. This serves very well to stoppe their mouths, that condemn the vocation and externall ministry.

When he saith, *I travell againe*, hee reacheth, that if men fall after their first initiall repentance, there is still a possibility of mercy, and a place for a second repentance. We must *live still severally times from sinne*, *Mat. 18. 22.* Much more will God doe it. The Parable of the prodigall sonne shewes, that they which fall from God after their calling and first conversion, may againe by new repentance be recovered.

An objection: *Pauls* second travell presupposeth a second regeneration in the Galatians: and if they were borne againe the second time, then in their apostasie they fell wholly from

put into us, and not to quench the Spirit. And though Paul doubt of the recovery of the Galatians, yet he spares not to send his Epistle to them, and to use means. And thus in desperate cases, we must use the best means, and leave the success to God. Thus the Israelites when there was no other help, went into the sea, as into their death-bed, or grave, by faith, saving themselves on the promise of God, *Heb. 11. 1. 9. 1 Chron. 20. 12.*

That which Paul here saith, may be said of many amongst us in whom Christ is not yet franted, whether we respect knowledge, or good life; for they give just occasion of doubting whether they will ever turn to GOD or no.

21. Tell me ye that will be under the law, do ye not bear the law?

22. For it is written, that Abraham had two sonnes, one by a servant, and another by a free woman.

23. But hee which was of the servant, was borne after the flesh; and he which was of the free woman, by promise.

From the 8. verse of this Chapter, to the 20. verse, Paul hath handled the conclusion of the principall argument of this Epistle, touching the apostatie of the Galatians: and here he returns again to his former doctrine touching the justification of a sinner by faith without the works of the law: and he confirms it by another Argument, the summe and substance whereof is this: Your libertie from the Law was prefigured in the family of Abraham: therefore ye are not bounden to the law, but free men.

The argument is at large propounded, and it hath foure parts: a preface in the 21. verse: an history of Abraham and his family, verse 22, 23. the application of the history from the 24. verse to the 30. the conclusion, verse 31.

And first of the Preface. Law: the word law in the first place, is taken properly for the morall and ceremoniall law of Moses: and in the second place for the bookes of Moses, namely, for the bookes of Genesis. And in this sense the word is taken, when Christ is said to expand the Law and the Prophets, *Luke 24.* And sometimes it signifies all the bookes of the old Testament, *John 1. 17.*

Under the Law: to be under the law, is to hold our selves bound to the fulfilling of the law, and to looke for lieterall thereby.

Do ye not bear the law: that is, yet receiue and heare indeed, but yet understand not the scope and drift of that which you heare.

In this Preface, first Paul toucheth the pride of mans nature, whereby the Galatians went about to establish their own right confidence by the law, when he saith, ye that will be under the law, &c. with this pride were the Iewes tainted, *Rom. 10. 3.* and the young Prince that came to Christ and said, God willest, what must I doe to be saved? And the Pa-

pits of our time, who will not bee subject to the justice of God, but set up their owne justice in the keeping of the law. The like doe the ignorant people amongst us, who hold that they are able to fulfill the law, and that they are to be saved thereby. And when they say, they looke to be saved by their faith, they understand thereby their fidelity, that is, their good dealing.

Againe, Paul here notes the servile disposition of men that love rather to be in bondage under the law, than to be in perfect liberty under the grace of God. This wee see in daily experience. All protestants amongst us: yet it is even a death to the most, to forsake the bondage of the flesh. Christ we profess, yet so as we take libertie to live after the lusts of our owne hearts.

When Paul saith, do ye not bear the law, he notes the cause of our spirituall pride, and of the servile disposition before named; namely, ignorance in mistaking and misconceiving the true scope of the law: for the Galatians did not consider that Christ was the scope of the law, but they supposed that the very observation of the Law even since the fall of man, did give life and justice. This ignorance was to the Iewes as a veile before their eyes in the reading of the law, *2 Cor. 3. 14.* And this ignorance hath blinded the Papists to this day: for he supposed that the Gospel is nothing else but the law of Moses, and that Christ indeed is but an instrument to make us keepers of the law, and consequently saviours of our selves.

In the history of Abraham I consider three things; the fact of Abraham in taking two wives; the event upon this fact, hee had two sonnes by them; the condition of these sonnes.

Touching the fact of Abraham, it may be demanded, what is to be judged thereof? The ground to the answer shall be this: that marriage is the indivisible conjunction of one man and one woman onely. This Christ of purpose teacheth, *Mat. 16.* where he saith that God created them in the first man and woman, and not women, *v. 4.* that a man must forsake father and mother, and cleave to his wife, not to his wives, *v. 5.* that they twaine shall be one flesh, *v. 6.* And in all this Christ makes no new law, but only revives the first institution of marriage made in Paradise. And Moses having set downe this divine institution, adds withall, that Lemeh was the first that brake it, by taking many wives.

Now then the answer to the question is twofold. Some say, that Abraham and the rest of the Patriarchs had a dispensation from God to marry many wives, and therefore that it was not sinne in them. Of this minde see sundry learned men, both Protestants and Papists. But the answer is onely contrary: and hath no evidence in Scripture.

The second answer is, that God did not approve

approve the polygamy of the Fathers, or commend it, but did onely tolerate it, as a lesser evil, for the preventing of a greater. This toleration appears, in that God commanded, *That the King must not multiply his wives, Deut. 17. 17.* and that the childe of the hated wife, (though she be the second wife) if it be first borne, shall be the heire, *Deut. 21. 15.* The occasions of this toleration were two. One was a desire in the Patriarches to multiply their posterity, that if it were possible, the Messias might descend of their line. The second was, the common custome of men in the east Countries, who made no matter of it to many many wives: and common custome bred a common error, and a common error bred common ignorance, whereby that which was indeed a sinne, was esteemed no sinne.

It may be objected, if the having of many wives were an offence, that Abraham and the rest of the holy Patriarches lived and dyed in a sinne without repentance: because we finde nothing in Scripture teaching their repentance for this sinne. Answer. Knowne sins require particular repentance: but if sinnes bee unknowne, or unconsidered, by reason that men are carried away with a sway of the times (as the Patriarches were) a general repentance sufficeth, *Psalm. 130. 12.*

Againe, it may be alledged, that Abraham took Agur by the consent of Sara. Answer. That sufficeth not to make a full excuse for Abraham. For if marriage were a meere civill contract, as it is made by the consent of men and women, so it might bee dissolved by like consent: But it is more than a civill contract: because in the making of it, beside the consent of the parties, the authority of God is interposed: and therefore Saraes consent in giving Agur to Abraham is nothing without the allowance of God; and wee may not thinke that God will allow of that which is directly against his owne ordinance.

Thirdly, it may be alledged, that if the having of many wives be a fault, then Abraham and the rest were adulterers. Answer. No, for the polygamy of the fathers is to bee placed in the middle, betweene adultery and holy wedlocke. They tooke not wives of a lewd minde, for the satisfying of their lust, but of a conscience not rightly informed in this point.

The event upon the fact of Abraham was, that his two wives bare him two sonnes. Hee had indeed more sonnes by Ketura, *Genesis 25. 2.* but these two, Ismael and Isaac are only here mentioned, because by the speciall appointment of God, they were ordained as types of true believers, and hypocrites: read *Rom. 9. 7, 8.*

The condition of the two children is set forth by a double difference. The first is, that one was borne of a bond woman, and therefore a

bond man, the other of a free woman, and therefore a free man, and the heire. Here it may be demanded, how the same person can bee both a wife and a bond woman? Answer. Among the heathen (as also among the Iewes) there were two sorts of wives. Of the first kinde were they that were joynt governours of the family with the husband, and they were called mistresses of the house. Of the second sort were they, that served onely for propagation, and were in all other respects as servants or strangers. Of the first kinde was Sara; and of the second, Hagar, and Ketura.

The second difference of the children was this: one, that is Ismael, was borne after the flesh, that is, by the strength of nature; and according to the fleshly counsell of Sara, who did substitute Hagar into her owne room. The other, namely Isaac, was borne by the promise, that is, according to the order of nature, yet not by the strength of nature, but by the vertue of the promise of God.

In the birth of Ismael, Saraes desire was good, that the promise of God might be accomplished: but the means was carnall, the substitution of her handmaid. This is the condition of the godly: they intend and desire the best things, but they faile in the manner of doing. The spirit stirreth up good motions, and the flesh corrupteth them; Paul saith, *That to will was present with him, but he could not doe that which was good, as hee ought.* This must cause us always to humble our selves for our best works.

Againe, wee are here taught not to make hast to accomplish our desires, but when God promiseth any thing, to wait his leisure, and in the mean season to live in subjection. Sara with all her haste could not prevent Gods providence. She hath her desire in the birth of Ismael, but yet he is borne according to the flesh, in bondage, and hee is not the promised seed.

In the birth of Isaac wee see the vertue of the promise of God, when it is mixed with our faith: for then it makes things possible, that are otherwise impossible, *Mal. 1. 17. 20.* If then wee desire any good things at the hands of God, our duty is in silence and patience to rest on the promises of God, and then our desires shall indeed be accomplished.

24. By the which things, another thing is meant. For these masteries are the two Testaments, the one (which is Agur) of sinners, which leads to bondage.

25. For Agur, or Sara, is a mountain in Arabia, which is as high as Jerusalem, which now is, and for it is in bondage with her children.

The application of the former history here beginneth: and the sense of the words is, Another thing is meant (the words are thus) These things are spoken by an allegory: that is, one thing is said, and another thing is meant.

Vxor mater familias.

Vxor uxoris.

Two mothers] *Agar* and *Sara*. Are two] they represent or signify the two Testaments. *Eft* is put for *significans*. Of the two Testaments I will speak afterward.

The one] the one Testament, which is the covenant of works [which is *Agar*] which Testament is figured by *Agar* [is of Mount *Sina*] came from mount *Sina*, where the law was delivered to the Israelites. And *generateth* to bondage] that is, it makes all men bondmen that look to be justified and saved by the works of the law.

For *Agar* or *Sina*] Here the Translators are deceived, supposing that Mount *Sina* had two names, *Agar* and *Sina*: but this opinion of theirs hath no ground, and the words are thus to be read, *Agar* is *Sina*. Here *Agar* signifies not so much the person of *Abraham* handmaid, as that which is said in the former history of *Agar*. For the words are *in* *Agar*. And *Sina* must be considered as a place, where it pleased God to publish the law. And the words thus considered, have this sense, *Agar* is *Sina*, that is, *Agar* figures *Sina*, two ways: First, in condition: for as *Agar* was a bond woman, so *Sina* in respect of the law, was a place of bondage: and in this respect also it is called *Sina* of *Arabia*, which was a desert out of the land of *Canaan*. Secondly, in effect: for as *Agar* bare *Ismael* a bond man to *Abraham* [so *Sina* or the law, makes bond men. And *in answer*] *Sina* answereth to *Jerusalem*, that is, as *Agar* figures *Sina* so *Agar* figures *Jerusalem*: and in this sense, *Sina* and *Jerusalem* are like, and stand both in one order. Now *Agar* figures *Jerusalem* two ways, in condition, and effect. In condition: for as *Agar* was a bond woman, so *Jerusalem*, or the nation of the Jews refusing Christ, and looking to be saved by the law, are in spiritual bondage. In effect: for as *Agar* brings forth *Ismael* a bond man, so *Jerusalem* by teaching the law makes many to *Jerusalem* by teaching the law makes bond men. Therefore *Paul* saith in the last place, of *Jerusalem*, and *she* is in bondage with her children.

The use] These things are said by allegory] here the Papists make a double sense of Scripture, one literal, the other spiritual. Literal is proper, when the words are taken in their proper signification. Figurative, when the holy Ghost signifies his meaning in borrowed terms.

Spiritual things] make three. One allegorical, when things in the old Testament are applied to signify things in the new Testament. The second is Tropological, when Scripture signifies something touching manners. The third is Analogical, when things are in Scripture applied to signify the state of everlasting life. Thus *Jerusalem* properly is a City: by allegory the Church of the new Testament: in a tropological sense, a state well ordered: in an analogical sense, the estate of eternal life. These senses they use to

apply to most places of the Scripture, specially to the history. But I say to the contrary, that there is but one full and entire sense of every place of Scripture, and that is also the literal sense, sometimes expressed in proper, and sometimes in borrowed or figurative speeches. To make many senses of Scripture, is to overturn all sense, and to make nothing certain. As for the three spiritual senses (so called) they are not senses, but applications or uses of Scripture. I may be said that the history of *Abraham*'s family here propounded, hath beside his proper and literal sense, a spiritual or mystical sense. Answer, they are not two senses, but two parts of one full and entire sense. For not only the bare history, but also that which is thereby signified, is the full sense of the holy Ghost.

Again, he says we see the Scripture is not only penned in proper terms, but also in sundry divine figures and allegories. The Song of *Salomon* is an allegory borrowed from the fellowship of man and wife, to signify the communion between Christ and his Church: and so is the 45. Psalm. The book of *Daniel*, and the Revelation, in an allegorical history. The Parables of the old and new Testaments, are figures or allegories. When *David* saith, Psalm 45, 4. Ride on upon the word of truth, meekness, and justice, he describes a Prince's Character by allegory. The Guide is the Word; the horses that draw it, are three, truth, meekness, and justice. And thus the throne of God is described by like allegory, Psalm 89, v. 14. the foundation of earth and throne are righteousness and equity: the maine bearers to go before the throne, are mercy and truth.

It may be demanded, when doth the Scripture speak properly, and when by figure? Answer, If the proper signification of the words be against common reason, or against the analogy of faith, or against good manners: they are not then to be taken properly, but by figure. The words of Christ, Job 15, 1. I am the true vine, and my Father is an Husbandman; if they be taken properly, they are absurd in common reason: therefore the words are figurative: and the sense is this: I am as the true Vine, and my Father as an Husbandman. The words of Christ, Take, eat, this is my body, 1 Cor 11, 24. taken properly, are against the strictness of faith, He ascended into heaven, and sat at the right hand of God. And they are against the first Commandment, Thou shalt not kill. And therefore they must be expounded by figure, thus, This bread is a figure of my body. The like is to be said of other places: they must be taken properly, if it be possibly: if not, by figure.

Here then they are to be blamed that make the use of Rhetoricke in the Bible, to be a mere sophistry. For to this purpose there is a booke in English heretofore published. As also they of the Family of Love are justly to be

be condemned, who in another extremity, turne the Bible to an Allegory, yet even that which is said of *Adam*, and of Christ.

They are two Testaments] they are, that is, they significand to *Agar* is *Sina* a mountain in *Arabia*, that is, signifies *Sina*. Thus the *Rock* in the wilderness is Christ, 1 Cor. 10, 4. that is, figures Christ. Like to this is the sacramental phrase, This is my body, that is to say, this bread signifies my body. Great is the madness of men that hence gather transubstantiation, or the real conversion of bread into the body of Christ. They might as well gather hence the conversion of *Agar* into mount *Sina*.

The two Testaments are the Covenant of works, and the Covenant of grace, one promising life eternal to him that doth all things contained in the law: the other to him that turnes and believes in Christ. And it must be observed, that *Paul* saith, they are two, that is, two in substance, or kinde. And they are two, sundry ways. The law, or covenant of works, propounds the bare justice of God, without mercie: the covenant of grace, or the Gospel, reveals both the justice and mercy of God, or the justice of God giving place to his mercy. Secondly, the law was in nature inward and perfect righteousness, both for nature, and action: the Gospel propounds unto us an imputed justice resident in the person of the Mediatour. Thirdly, the law promitteth life upon condition of works: the Gospel promitteth remission of finnes and life everlasting, upon condition that we rest our selves on Christ by faith. Fourthly, the law was written in Tables of stone, the Gospel in the fleshy tables of our heart, Jerem. 31, 33. 2 Cor. 3, 3. Fifthly, the law was in nature by creation: the Gospel is above nature, and was revealed after the fall. Sixthly, the Law hath *Moses* for the Mediatour, Deut. 5, ver. 27. but Christ is the Mediatour of the new Testament, Heb. 8, 6. Lastly, the law was dedicated by the blood of beasts, Exo. 24, 5. and the new Testament by the blood of Christ, Heb. 9, 12.

Here then falls to the ground a maine pillar in Popish religion, which is, that the law of *Moses*, and the Gospel, are all one law for substance: and that the difference lies in this, that the law of *Moses* is datke and imperfect, and the Gospel, or the Law of Christ more perfect: because he hath (as they say) added counsels to precepts. Again, the Law (they say) without the spirit, is the law properly, and with the spirit, it is the Gospel. But all this is false which they teach. For the two Testaments, the Law and the Gospel, are two in nature, substance, or kinde: and the difference lies not in the presence or absence of the Spirit.

And whereas the Papists make two justifications, the first merely by grace, the second by works: besides the two Testaments, they must establish a third Testament compound

of both: and it must be partly legal, and partly Evangelicall; otherwise the twofold justification cannot stand. For the Law propounds only one way of justification, and the Gospel a second. The doctrine therefore that propounds both, is compounded of both.

God did not approve the polygamy of *Abraham*, yet doth hee use it to signify the greatest mystery of our Religion. Here we see a great point of the divine providence of God, who ordereth and useth well the things which hee doth not approve. This is the foundation of our patience, and a meanes of true comfort. *Ioseph* thus comforts himselfe and his brethren, that God ordered and disposed their bad enterprise, to his and their good, Gen. 45, 6, 7.

Here againe *Paul* sets downe two properties of the Testament of works, or of the law. The first is, that it came from mount *Sina*. And hereby lies the difference betweene the law and the Gospel: the Law is from *Sina*, the Gospel from *Sion* or *Jerusalem*. For therein it was first to be preached, and from thence conveyed to all nations, Mich. 4, 1. Ezech. 47, 1.

The second property of the Law is, that it gendereth to bondage: because it maketh them bondmen, that look to be saved and justified thereby. And this it doth, by revealing sinne and the punishment thereof, which is everlasting death; and by convincing all men of their sinnes, and of their deserved condemnation. In this respect, it is called the ministry of death, 1 Cor. 3, 6. and *Paul* saith, that after he knew his sinnes by the law, he dyed, and the law was the meanes of death unto him, Rom. 7, 10. Here is another difference betweene the law and the Gospel. The law genders to bondage: the Gospel genders to life. For it is an instrument of the Spirit for the beginning and confirming of our regeneration and salvation: and so is not the Law, which is no cause, but only an occasion of the grace of God in us.

Whereas *Jerusalem* that now is, is said to be in bondage, as *Sina* and *Agar*: it is to be observed, that there is no Church in the world, nor people, which is not (subject to apostasy). For God had made great and large promises to *Jerusalem*, Psalm 122, and 132. and yet for all this, *Jerusalem* by refusing Christ, and by establishing the justice of the law, is come into bondage, and deprives her selfe of the inheritance of eternal life. Therefore it is a falsehood which the Papists teach, that the infallible stillness of the Spirit is tyed to the Chair, and Constancy of the Pope, so as he, and consequently the Church of Rome cannot erre. Here againe, we see what may be the surety condition of England. For it may be said if hereafter, England that now is, is not that which it hath bin, namely, a maintainer of the Gospel of Christ. Therefore wee must not be high minded, but feare, and now take heed

need of the first beginning of apostasy. The Holy Ghost, *Hebr.* 3. 12, 13, sets down the degrees thereof: and they are five in number. The first is, *the deceit of sinne*: the second is, *the hardening of the heart* after men are deceived by sinne the third is, *an evil heart*, which grows upon hardness of heart: the fourth is, *selfe love*, whereby the word of God is called in question, and the truth thereof: and after unbelieve follows a *departure from God and Christ*. That this may not be, we must carefully avoid all the deceits of sinne, as namely, covetousness, ambition, lust, &c.

Again, as *Agar* signifies the law, so doth *Ismael* all such Avarities, that looke to be saved by the law. Here then we see the condition of the world the greatest part whereof are Ismaelites. For the Turke, and the Jew, looke at this day to be saved by their works. The Papist ascribes his conversion not wholly to grace, but partly to grace, & partly to nature, or the strength of man will helped by grace. And thus are they borne after themselves, as *Ismael* was. And our common people, though in shew they profess reformed Religion, yet in deed a great part of them are Ismaelites. For they looke to be saved by their good serving of God, and by their good deeds: and they little thinke on Christ and his merits. And thus they deprive themselves of all title to eternal life. Therefore it stands them in hand to condemn nature and the strength thereof, and to renounce their owne works, and to rest onely on the promise of mercy for eternal salvation: thus shall they be the Children of the promise, and Heires of God.

Lastly, in That Jerusalem is in bondage like *Agar* or mount *Sinai*, wee see how vaine are the pilgrimages to the holy Land, and how needlesse were the wars made for the recovery thereof.

26. But Jerusalem which is above, is free: which is the mother of us all.

Here *Paul* shewes what is signified by *Sara*, namely, the new Jerusalem, which is the Catholike Church, *Heb.* 12. 22, 23. *Revel.* 21. 2. And is here to be learned, because Jerusalem was a type thereof in like respects. First, God chose Jerusalem above all other places to dwell in, *Psal.* 132. 13. And the Catholike Church is the company of predestinate, chosen to be a peculiar people to God. Secondly, Jerusalem is a City compact in it selfe, by reason of the bond of love and order among the Citizens, *Psal.* 122. 3. In like sort the members of the Catholike Church are linked together by the bond of one spirit. Thirdly, in Jerusalem was the Sanctuary, a place of Gods presence, and of his worship, where also the promise of the seed of the woman was preserved till the coming of the Messiah: and now the Catholike Church is in the room of the sanctuary in it we must seeke the presence of God, and the word of life: therefore it is cal-

led the pillar and ground of truth, 1 Tim. 3. 15. Fourthly, in Jerusalem was the throne of David, *Psal.* 132. 5. and in the Catholike Church is the throne or seipper of Christ, signified by the kingdom of David, *Rev.* 3. 7. Fifthly, the commendation of a City (as Jerusalem) is the subjection and obedience of the Citizens: now in the Catholike Church all believers are Citizens, *Eph.* 2. 19. and yield voluntary obedience and subjection to Christ their King, *Psalme* 110. 2. *Eph.* 2. 5. Lastly, as in Jerusalem the names of the Citizens were enrolled in a Register, so the names of all the members of the Catholike Church, are enrolled in the booke of life, *Revel.* 20. 15. *Heb.* 12. 23.

Again, the Catholike Church dwelling here below, is said to be above in heaven for two causes. First, in respect of her beginning, which is from the election and grace of God, and from Christ the Mediator, of whose flesh and bone we are that believe, *Eph.* 5. 30. The justice whereby we are justified is in Christ; our holiness and life, flows from the holiness and life of Christ, as from a root. Secondly, the Church is said to be above, because it dwells by faith in heaven with Christ: for the property of faith is to make us present after a sort, when we are absent, *Heb.* 11. 12.

The use. This being so, we are admonished to live in this world as pilgrims & strangers, 1 Pet. 2. 11. and therefore we must not set our love upon any earthly things, but our mindes must be upon the country to which we are travelling. And whatsoever is an hinderance to us in our journey, we must cast it from us, that we may goe lightly: and if we have any wrong done us either in goods or good name we must rather bee content, because we are out of our country in a strange place: and hereupon we must take occasion to make hast to our journey, and that is, to our owne city and last abode. Thus did the Patriarchs, *Heb.* 11. 13, 19.

Secondly, we must carie our selves as Burgeses of heaven, *Phil.* 3. 20. And this we shall doe by minding, seeking, & setting of heavenly things, by speaking the language of Canaan, which is, to invoke and praeficame name of God. Lastly, by leading a spiritual life, that may become the Citizens of heaven. Many faile in this point, when they come to the Lords Table, they profess themselves to be Citizens of the city of God, but in their common dealings in the world, they play the Turke rebels against God and his word, and live according to the lusts of their blinde and unrepentant hearts.

Thirdly, when *Paul* saith, that Jerusalem which is above is free, &c. hee shewes that the Catholike Church is one in number, and no more. *Can.* 6. 8. *My dove is mine, and shee is the daughter of my mother.* *Iohn* 14. 16. *One Spirit, I there be many members, but one body,* 1 Cor. 12. 12.

Fourthly,

Fourthly, hence we gather, that the Catholike Church is invisible. For the company of them that dwell in heaven by their faith, cannot be discerned by the eye. Now saw the heavenly Jerusalem descending from heaven, yet not with the bodily eye, but in spirit, *Rev.* 21. 3. The things which make the catholike church to be the Church, namely, election, vocation, justification, glorification, are invisible, the Papist therefore saith, when he teacheth, that the Catholike church is a visible company under one Pastour, namely the Pope. And the places which they bring to prove the visibility of the universall church, concerne either particular churches, or the churches that were in the dayes of the Apostles; or againe, they speake of the inward glory, and the beauty of the Church.

Free that is, redeemed from the bondage of death and sinne: and so from the curse of the law. Of this freedom I will speake more afterward.

The mother of us all the is called a mother, because the word of God is committed to the keeping of the Church, which word is *seed*, 1 Pet. 1. 23. and *milk*, 1 Corin. 3. 2. and *strong meat*, *Heb.* 5. 14. And the Church is a mother, which by the ministry of the said word, brings forth children to God, and after they are borne and brought forth, shee feeds them with milke out of their owne breasts, which are the Scriptures of the old and new Testament.

Here a great question is to be propounded, namely, where we shall finde this our Mother? for it is the duty of all children to have recourse unto their mother, and to live under her wing. The advocates of the Popish church, Priests and Jesuites say, wee must bee reconciled to the church and See of Rome, if we would be of the catholike church. To this purpose they use many motives, I will here propound seven of them: because heretofore they have bene scattered abroad among us.

The first motive. The church of Rome hath meanes of true and certaine interpretations, tradition, councils, fathers: wee have nothing but the private interpretation of *Luther*, *Melancthon*, *Calvin*, &c. *Answer*. Scripture is both the glosse and the text. And the principall meanes of the interpretation of Scripture, is Scripture it selfe. And it is a meane, when places of Scripture are expounded by the Analogy of faith, by the words, scope, and circumstances of the place. And the interpretation which is suitable to all these, is sure, certaine, and publique: for it is the interpretation of God. Contrariwise the interpretation which is not agreeable to these, though it be from church fathers, and councils, is uncertaine, and it is private interpretation. Now this kinde of interpretation we allow: and therefore it is false, that wee have only private interpretations: and that all inter-

pretations of the church of Rome are publique. Secondly, I answer, that we are able to justify our interpretation of Scripture for the maine points of Religion, by the consent of fathers, and councils, as well as they of the church of Rome.

The second motive. We have no divine and infallible authority to rest on in matter of religion: but they of the church of Rome have. *Answer*. In the canonical Scriptures of the Prophets and Apostles, there is divine and infallible authority: for they are now in the new testament, in stead of the lively voyce of God. And this authority wein our church acknowledge. Secondly, I answer, that the church hath no divine and infallible authority distinct from the authority of Scriptures (as the Papist teach) but onely a Ministry, which is to speake in the name of God, according to the written word.

The third motive. Wee have no limitations of opinion, and affection, but they of the church of Rome have. *Answer*. Wee suffer our selves to be limited for opinion, by the analogy of faith, and by the written word, and to do so not the Papist, which adds tradition to the Scripture. And for affection wee suffer our selves to be limited by the doctrine of repentance and new obedience. Secondly, I answer, that the church of Rome useth false meates of limitation. For it teacheth, that for opinion, wee must captivate our senses to the determination of the church, by believing as the church believes, though it be not known what the church beleveeth. And it limits affection, by auricular confession, and by canonical satisfaction, there inventions of men.

The fourth motive. The Romane religion draws the multitude. *Answer*. It draws them indeed, because it is a naturall religion, but it doth not turne them from darkness to light, from death to life. Secondly, I answer, that Antichrist in his coming shall draw the multitude. 2 Thess. 2. 9.

The fifth motive. There were never but two alterations of religion. One in the dayes of *Eliaz*, the other in the dayes of *Iohn* the Baptist. *Answer*. I will shew a third. *Paul* saith, that before the end, there shall bee a departure, 2 Thess. 2. and this departure is generally in all Nations, *Revel.* 13. 16. and after a thousand yeares there shall be the first resurrection, *Revel.* 20. 5. and this resurrection is the reviving and the restoring of the Gospell after long ignorance and superstition.

The sixt motive. The church of Rome hath a Iudge to end controversies: we have none. *Answer*. Christ is our Iudge: and the Scripture is the voyce of this Iudge; determining all things pertaining to salvation, fully, and plainly to the contentation of any conscience.

The seventh motive. The Roman religion is suitable to antient Tradition. *Answer*. It

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is contrary. For it abolisheth the second commandment: touching images, and the tenth, touching lust. And it overturneth sundry Articles of faith. For it abolisheth one of the natures of Christ by the real presence, and his three offices, by joining partners, and associates with him.

To these seven I add three others. The eighth motive then is this: Our Ministers (they say) took unto themselves new callings: and consequently that we are but schismatics. *Ans.* The offices of the first restorers of the Gospel were ordinary: and their vocation to the said offices was ordinary; for they were all either Priests, or School-doctors. It may be said, that they departed only from the common abuse of their callings, which they restored to their right use.

The ninth Motive. The church of Rome hath true baptism, and therefore it is a true church. *Ans.* Baptism in the Papacy, pertains not to it but to another hidden church in the middle of the Papacy: as the light in the Lanthorne, pertains not to it, but to the puffer. Secondly, though the church of Rome hold the outward Baptism, yet doth it overturn the inward, which stands in the justification of a sinner by imputation of the obedience of Christ. Thirdly, baptism severed from the preaching of the Gospel, is no mark of a church. Circumcision was used in Samaria, and yet they were no people of God. *Hof.* 1. 9.

The tenth motive. The church of Rome hath antiquity and succession from the Apostles. *Ans.* They are no marks of the church, unless they be joynted with propheticall and Apostolical doctrine. The kingdom of darkness, hath also antiquitie, succession, universality, and unity.

Now then we are to hold the church of Rome as a 12. mother, nay, as a professed liar: there is no mother of ours. For the Lord saith, *Come out of her my people, Rev.* 18. Let us therefore come to the true answer.

The Catholike Church, our Mother, is to be sought for, and to be found in the true visible churches, the certain makes whereof are three. The preaching of the word of GOD, out of the writings of the Prophets and Apostles with obedience, *Iohn* 10. 28. *Eph.* 2. 20. True invocation of God the Father, in the only name of Christ by the assistance of the Spirit, *Act* 9. 14. *1 Cor.* 1. 2. The right use of the Sacraments, Baptism, and the Lords Supper, *Mat.* 28. 18. And by these shall we finde the true Church of God in England, Ireland, Scotland, Germany, France, &c.

Again, in that the church is called our Mother, the Papist saith, that her commandments must be obeyed, *Pro.* 1. 8. and therefore in their excommunications, beside the commandments of God, they propound the commandments of the church. But I answer, that the precepts of the father and

the mother, must be one: and then the mother must be obeyed.

The church is called the mother of us all, that is, of all true belevers. Hence it follows, that wicked men are not members of the catholike church (as Popish Doctors erroneously teach): for then the church shall be a mother, not onely to the children of God, but also to the children of the devil.

Latterly, in that the church is our mother, we are taught that we must despise our first birth, and seeke to be born againe unto God, and sucke the breast of our mother, feeding on the milke of the word, *Psal.* 45. 1. *1 Peter* 2. 2. Thus, to be borne a member of the new Jerusalem, is a great priviledge, *Psal.* 87. 5. *Rev.* 3. 10.

27. For it is written, *Rejoyce you barren that beareth no children, break forth and cry that travellst not; for the desolate, hath many more children then she which hath an husband.*

These words are the testimony of the Prophet *Ez.* 47, cap. 5. 4. 1. and they are brought to prove that which *Paul* said in the former verse, that the Catholike Church is the mother of us all, that is, not onely of the Iewes, but also of all beleiving Gentiles.

In the words I consider the preface, the Testimony, and the Testimony, is false. The preface, *It is written:* where two points are to be considered. The first is, who saith, *It is written?* *Ans.* The Apostle *Paul*, whose authority was divine and infallible, because he was led into all truth by the Spirit of God, so as hee could not erre in delivering doctrine to this church. And yet for all this hee follows the rule of the written word. And his maner was so to doe, *Act.* 16. 22. This shewes the same selfe impudency of the church of Rome, which takes to it selfe an absolute power of judgement in all matters without, and beside the Scripture, yea, a power to judge of the Scripture it selfe, and of the sense thereof, without the helpe of Scripture, upon a supposed infallible assistance of the Spirit.

The second point is, In what question saith *Paul*, *It is written?* *Ans.* In a controversy between him and the false Apostles, touching the justification of a sinner. This shewes that the Scripture it selfe is the means to determine, and decide controversies. There was for this purpose in the old Testament, the lively voyce of God uttered in the Oracle at the mercy seate: but in the new Testament, there is no such voyce of God; but the written word is in the stead thereof, to the end of the world. And therefore *Paul* saith, *It is written.*

In the testimony I consider three things, the condition of the two churches, the change of the condition, the joy that is upon the change.

The condition of the church of the new Testament, in these words, *Barren that beareth no children: that she travellst not; she is desolate.*

Barren

Barren] The Christian Church is so called, because by the verue and strength of nature it beares no children to God, no more than *Sara* did to *Abraham*, *Iohn* 2. 23. *1 Cor.* 3. 7. Secondly, it is so called in respect of the beginning thereof, when the Iewish church was yet standing, till the spirit of God was powred forth upon all flesh, after the ascension of Christ, and before this, the number of them which were converted to GOD, was very small: and therefore Christ himselfe complained, that he spent his strength in vaine, *Esa.* 49. 4. Thirdly, it is so called in respect of the latter times of the Church, in which Christ shall scarce find faith upon the earth, *Luke* 18. 8. Further that the Church is barren, it is declared by the signe, because these neither brings forth child, nor beares.

Desolate] that is, without husband in appearance, by reason of the crosse and affliction: and without children, because at the first the christian Church was constrained to hide her selfe in the wilderness, *Rev.* 12. 14. It may be demanded how the Catholike Church should be desolate? *Ans.* The estate of the Church is twofold, inward or outward. The inward estate stands in the true knowledge of God in Christ, in comfort touching remission of sinne, and life everlasting, in the hearing of our prayers, in protection and deliverance from all spirituall enemies, in the gifts of the spirit, faith, hope, love, &c. In respect of this estate, the Church is all glorious within, & never desolate, *Psal.* 45. 13. The outward estate of the Catholike Church, stands in visible assemblies, in the public Ministry of the Word and Sacraments, in a government according to the word of God. In respect of this second estate, the Church may be in desolation. This was the condition of the church in Paradise upon the fall of our first Parents, of the Israelites at Mount *Horeb*, when they worshipped the golden calfe; and in the dayes of *Elise*, *Rom.* 11. 1. and afterward, *2 Cron.* 15. 3. When Christ suffered, the shepherd was smitten, and the sheep were scattered. After Christs ascension all the earth worshipped the beast, *Rev.* 13. 12.

Hence it follows, that the Catholike Church is not a visible estate or company of men under one visible head: because in respect of her outward estate she may bee for a time in desolation. And as this is the estate of the Church, so is also the estate of the members thereof. *They shall be hated of all men, Luke.* 21. 17. *Men shall thinke they doe God good service, when they kill them, Iob.* 1. 6, 8. And Christ himselfe was a man without form or beauty, *Ioh.* 3. 2.

Having an husband] in these words the condition of the Iewish Church is set forth, that shee is married or espoused to GOD, who is her husband, *Ezek.* 16. 8, 9. The like may be said of any other church, and namely of the Church of England.

The Vic. This must teach us to dedicate

our bodies and soules to God, and Christ, and to give the maine affections of our hearts unto him, as our love, and joy, &c.

Secondly, we must adorne and trimme our selves with grace, that we may please our husband, *Psal.* 45. 12.

Thirdly, wee must bee the glory of Christ, as the wife is to her husband, *1 Cor.* 11. 7, and that is, by subjecting our selves to Christ and his lawes.

Again, if we betroth our selves to Christ indeed, we may assure our selves that Christ is our Christ, and that he hath given himselfe unto us, and consequently, that hee will sanctifie us, *Ezek.* 16. 9. protect us as an husband doth his wife, *Gen.* 2. 16. and indowe us with all things needfull for this life, and the life to come, *Ezek.* 16. 20, 21.

The second point is the change of the Church of the new Testament, because shee shall cease to be barren, and bring forth many children. This is the promise of God: and hereupon *Paul* concludes, that the Church is a mother of all belevers, both Iewes and Gentiles. Observe, that the promise of God is of infinite verue in this time and place. In the beginning God said, *let there be this or that, and it was so.* Of like verue is Gods promise, if we can waite his leisure. God promised that after 430. yeares, the Israelites should be delivered out of Egypt, presently when the time was expired, nothing could hinder the promise. *Rode Exodus* 12. 41. Therefore our duty is, to rest on Gods promises in all times, both in life and death.

The third point is the joy upon the change. *Rejoyce*] Here are two things to be considered, The first, who must rejoyce? *Ans.* The Church, Gods kingdom is the place of joy, *Rom.* 14. 17. Rejoycing belongs to the people of God, *Psal.* 68. 3. and *1 Cor.* 5. The musicke of the Temple was typical, and figured the joy of the Catholike Church, where is the assurance of remission of sinnes, and life eternal.

The second point is, in what must the Church rejoyce? *Answer.* In the redemption of Christ, and the fruit thereof, the conversion of sinners to God. For the Prophet had shewed at large the passion and sufferings of Christ, *Ia.* 5. 3. and hereupon he saith, *Rejoyce you barren.* The Israelites were commanded to feast, and to be merry before the Lord, *Leuiticus* 23. verse 40. *1 Chronicles* 29. 12. that is, before the Lords Ark, which was the pledge of his presence. Now this Ark was a figure of Christ: and the myrrh before the Ark, signified, that the foundation of all our joy, lies in our Reconciliation with God in Christ. The Angels in heaven greatly rejoyce at the conversion of a sinner: and at the returne of the prodigall sonne, the fat calfe is killed.

The Vic. It is false, that Religion breeds Melancholy, and cuts off all mirth. It doth not

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abolish mirth, but reſtitute it: nay, it brings me to true and perfect joy.

Our firſt and principall joy muſt be, that we are in Gods favour, reconciled to God by Chriſt, *Luk. 10. 20.* In *David*, the head of his joy, was the good eſtate of the Church, *Pſalm. 137. 6.* And all other petty joyes muſt flow from this, and be ſubſervient to it.

Breaketh forth juſt ſignifies, that the Church upon earth is (as it were) pent in with preſent griefe, Our joy in this life is mixed with ſorrow. The Paſchall Lambe was eaten with ſweet herbs, to ſignifie, that we feele no ſweetneſſe in the blood of Chriſt, till we feele the ſmart of our finnes. We here muſt rejoyce in trembling, *Pſal. 2. 11. Joy is ſonne for them that are ſluggiſh in heart, Pſal. 67. 12.*

Cry in our earthly joyes, we muſt bee moderate and ſparing: we muſt not eate too much hony left we ſurfeite. Yet in ſpiritual joyes the measure is to rejoyce without measure, if we be raviſhed with joy in Chriſt, that we cry againe, it is the beſt of all.

28 Therefore brethren, we are after the manner of Iſaac, children of the promiſe.

Here *Paul* ſhewes, that as *Sara* figured the Catholike Church, ſo *Iſaac* was a figure of all true believers the children of God.

Therefore for thus, And we brethren, We're not only the Jewes, but alſo believing Gentiles.

Promiſe] the promiſe made to *Abraham*, I will be thy God, and the God of thy ſeed: Or the promiſe made to the Church, that being barren the ſhall beare many children.

Children of promiſe] believers are ſo called, not becauſe they beleeve the promiſe (though that be a truth) but becauſe they are made children of God, by the vertue of Gods promiſe. For thus was *Iſaac* the child of promiſe, in that he was borne to *Abraham*, not by the ſtrength of nature, but by Gods promiſe. And *Paul* oppoſeth the children of the promiſe, to the children of the fleſh, which were borne by naturall ſtrength, *Rom. 9. 8.*

Hence it follows, that the mere grace of God, is the cauſe of our election and adoption, and not any thing in us. For the promiſe of God makes us Gods children: and the promiſe is of the mere grace of God: and therefore we are Gods children by the mere grace of God. For the cauſe of the cauſe, is the cauſe of the thing cauſed. Therefore *Paul* ſaith, that the *Epheſians* were predeſtinate to adoption, *Eph. 1. 5.* And he ſaith, the 7000, that never bowed knee to Baal, were reſerved by the election of grace, *Rom. 11. 5.* And it is a falſe poſition, to teach, that Election and Adoption are according to Gods foreknowledge of our faith and obedience. For thus ſhall we elect our ſelves, and be children, not of Gods promiſe, but of our owne free will, and faith. Moreover, God foreſees our future faith and obedience, becauſe hee firſt decreed to give the grace of faith unto us:

A becauſe the foreknowledge of things, which are to come to paſſe, depends upon a predecree will in God.

Marke further, the children of God are called the children of the Promiſe, and this promiſe is absolute and effectual. Here a queſtion may be reſolved: and that is, whether the child of God in his converſion have a liberie and power to reſiſt the inward calling of God? *Anſ.* No. The absolute will of God cannot bee reſiſted: now the promiſe whereby men are made the children of God, is the absolute will of God, Again, which promiſe is joyned the infinite power of God, which without all reſiſtance bringeth that to paſſe which GOD hath promiſed. For hee makes men to doe that which he commands, *Exech. 36. 26.* he gives the will and the deed, *Phil. 2. 13.* ſo as men effectually called, cannot but come, *Iohn. 6. 45.*

It may be ſaid, that this is to abolith all freedom of will. *Anſ.* It ſufficeth to the liberty of the will, that it be free from compulſion: for constraint takes away the liberty of the will, and not neceſſity. Secondly, the determination of mans will, by the will of God, is the liberty of the will, and not the bondage thereof: for this is perfect liberie, when mans will is conformable to the will of God.

29 But as he which was borne according to the fleſh, perſecuted him that was borne after the ſpirit, ſo it is now.

These words are an answer to an Objection, on this manner: we are hated of the Jewes; and therefore we are not the children of promise. The answer is twofold. One in this verse, thus; No marvel: this is the olde fashion: it was thus in *Abrahams* family. For *Iſmael* (borne after the fleſh) perſecuted *Iſaac* (borne after the ſpirit) and ſo it is at this day.

Obſerve that there is a perpetuall enmitie and oppoſition betwene true believers and hypocrites. God put enmitie betwene the ſeed of the Serpent, and the ſeed of the woman, *Gen. 3. 15.* The world hates them that are choſen out of the world, *Iohn. 15. 19.* Carnall men cannot abide that their opinions and doings, ſhould be judged and condemned of others, *Iohn. 3. 20.* And hence comes the oppoſition that is betwene believers, and hypocrites, who cannot abide ſuch as are not like themſelves.

This hatred and oppoſition, ſhewes it ſelfe in perſecution: of which, three things are to be conſidered.

The firſt, who perſecutes? *Anſ.* Carnall Iſmaelites, ſuch as are of the ſame Religion and family with *Iſaac*. Thus the Jewes perſecuted their owne Prophets, and the Theſſalonians were perſecuted of their owne Prophets, *1 Theſſ. 2. 14.* Thus Priests and Iſraelites that have bene heretofore borne, baptiſed and brought up among us, are the cauſes of many ſeditions, conſpiracies, and ſecke the ſubverſion of Church and Land.

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The ſecond is, who are perſecuted? *Anſ.* Spiritual men, the Children of the promiſe. They ſuffer wrong, but they doe none: In the ſight of the Lord there is no hurt done, *Eſay 51. 9.* they turne their ſcawes, and ſword into manſuetude, and ſiſtes, *Eſay 2. 4.* And they which doe no wrong, but are content to ſuffer wrong (and that for a good cauſe) are in this reſpect bleſſed, *Mat. 5. 10.*

The third point is, touching the kinde of perſecution: and that was ſcorning or mocking, *Gen. 2. 19.* It may be demanded, how mocking can be perſecution? *Anſ.* Mocking and deriſion, which riſeth of the hatred and contempt of our brother is a degree of murder: Hee that ſaith *Raca* to his brother, is guilty of a Councill, *Mat. 23. 22.* Here *Raca* ſignifieth allgiſſes & geſtures which expreſſe contempt, as *ſuſſing, ſuſhing, leaning, ſwearing, &c.* *Cain* is rebuked of God even for the calling downe of his countenance, *Gen. 4. 6.*

Again, the mocking wherewith *Iſmael* mocked *Iſaac*, proceeded from a contempt & hatred of the grace of God in *Iſaac*: which *Paul* notes when he ſaith, that he was perſecuted which was borne after the ſpirit. This hatred of Gods grace in men, is the beginning of all perſecution, and the deciding of the grace of GOD, is as much as the ſpoiling of our goods, and the ſeeking of our lives. Thus *Cain* hated his brother, by reaſon of the grace of God, becauſe his deeds were good, *1 Ioh. 3. 12.* A great part of the ſufferings of Chriſt, flowed in this, that he was mocked for his conſiſtence in God, *Pſalm. 22. 8.* *Matth. 27. 43.* The Children of Bethel mocked *Eliſe*: fiſt for his perſon, calling him *Balde pate*: ſecondly, for the favour of God ſhed upon *Eliſa* his maſter, in ſaying, *Ascend, bald pate*: thence, *ascend* not to Bethel, but *ascend* to heaven as *Eliſa* did, and this prophane ſcorning hee curſed in the name of God, *2 Kin. 2. 23.* The like ſcorning is uſed among us at this day. For the practice of that religion which ſtands by the Law of God, & the good lawes of this land, is nickname'd with termes of *Preſumptuouſſe*, & *Parity*. A thing much to be lamented: for this bewraies that there is ag. e. want of the grace of God among us. Therefore take heed of it.

30. But what ſaith the Scripture: put on the bond-woman, and her ſonne: for the ſonne of the bond-woman ſhall not be heire with the ſonne of the free-woman.

The ſecond answer to the former objection, is in these words, that they which have the children of promise, shall at length be cast out of the house of God.

Object 1. These words, *Cast out the bond-woman*, are the words of *Sara* to *Abraham*: therefore they are not the words of Scripture. *Anſ.* The words were uttered by *Sara*, but they were afterward approved by GOD, *Gen. 21. 12.* and thus they are the voice of Scripture.

A Object 1. *Sara* is commended for her subjection to *Abraham*, *1 Pet. 3. 6.* yet here she speaks imperiously, *Cast out the bond-woman*, *Anſ.* Shee speaks this not as a private woman, but as the voice and mouth of God: and that (no doubt) by instinct from God. And therefore the words she utters, are to be esteemed as the commandment of God. This her case is extraordinary, and not to be followed.

The Vt. I. All carnall hypocrites, mockers of the grace of God, shall be cast forth of Gods family, though for a time they beare a sway therein. This is the sentence of God. Let us therefore repent of our mocking, and hereafter become lovers of the grace of God as *Christ* was, *Mat. 10. 21.*

11. Consolation: the perſecution of the people of God shall not be perpetual. For the perſecuting bond-woman, and her ſonne muſt be caſt out. The rod of the wicked ſhall reſt upon the lot of the righteous, *Pſalm. 125. 3.* This is our comfort.

111. All juſticiary people, and perſons that louke to bee ſaved and juſtified before God by the Law, and the worke of the law, either in whole, or in part, are caſt out of the Church of God, and have no part in the kingdom of heaven. The caſting out of *Ager* and *Iſmael*, is a figure of the rejection of all ſuch. Behold here the voyce of God caſting downe from heaven the greateſt part of the earth, the Turk, the Jew, the obſtinate Papiſt, with the ſtepmother, the Romiſh church.

31. Then brethren, we are not children of the ſervant, but of the free-woman.

The conclusion of the whole Argument following directly from the 27. verse. If we be children of the promise, then are we children of the free-woman, and not of the bond-woman, and consequently we are justified and saved without works of the law, by the mere grace of God, causing us by faith to rest on the promise of God, whose substance and foundation is Christ.

CHAP. V.

1 Stand fast therefore in the liberty where-with Chriſt hath made us free, and be not entangled againe with the yoke of bondage.

These words are a repetition of the principal conclusion of the whole Epistle. Which was on this manner: I *Paul* am called to teach, and my doctrine is true: therefore ye did evil to depart from it, and your duty was to have stood unto it.

Further, they are collected and inferred upon the conclusion of the last argument used in the last Chapter, thus: Ye are children of the free-woman: and therefore ye are free: and therefore ye should hold fast your liberty.

In the words 2. maine points of doctrine are propounded. The first is, that by nature we are all intangled with the yoke of bondage. For the better conceiving of this, I will handle three points, the nature of this bondage, the signe of it, and the use.

Touching the nature of it. Our spiritual bondage stands in three things. The first, in bondage under sinne, which Paul teacheth when he saith, *I am carnall, sold under sinne, Rom. 7. 14.* Remember that by sinne is meant originall sinne, which hath two parts: Guiltinesse in the first offence of Adam, which is imputed to all mankind; and the disposition of all the powers of the soule to all manner of evill whatsoever. And this rebellious disposition is like a leprosie infecting the whole man: and it reignes like a tyrant over the soule of man, by tempting, inciting, and drawing him from one actual sinne to another, so as he can doe nothing but sin, *1. Iam. 1. 14.*

The second thing is obligation or subjection to all punishment both temporal and eternall. And it hath three parts. The first is, Bondage under Satan, who keeps unrepentant sinners in his snare according to his own will, *2 Tim. 2. 26.* he rules in their hearts like a God, *2 Cor. 4. 4.* and hath power to blinde them, and to harden their hearts: still hee have brought them to eternall death, *Heb. 2. 14.* The second is bondage under an evill conscience, which sits in the hearts of offenders as an accuser, and a terrible Judge, and lies like a wilde beast at a mans doore, ready ever & anon to pluck out his throat, *Gen. 4. 7.* The third is, bondage under the wrath of God, and the feare of eternall death, *Heb. 2. 15.*

The third part of this bondage, is the obligation to the ceremoniall law. It pertains not to all mankind, but only concerns the Jewes, to whom it was a yoke of bondage, *Abi. 15.*

The signe of this bondage, whereby it may be discerned, is to keepe a course or practice in sinning, *Iohn 8. 34.* Hee that committs sinne, is a servant of sinne: or againe, a life led according to the custome and fashion of this world in the lust of the flesh, or the lust of the eye (which is covetousnesse), or in the pride of life, *Ephes. 2. 2. 1 Iohn 2. 16.*

The Use. Wee must learne to see, feele, acknowledge and bewaile this bondage in our selves. Deliverance belongs only to such captives, as know themselves to be captives, *Luk. 4. 18.* and labour under this bondage, *Matth. 11. 28.* Thus did Paul when he saith, *I am sold under sinne:* and, *O miserable men! who shall deliver me from this body of death?* To feele this bondage, is a step out of it: and not to feele it, is to be plunged into it.

Secondly, wee must pray earnestly for deliverance. The dumbe creatures sigh and travell till they be delivered from their bondage, much more then must we doe it, *Rom. 8. 22.*

Thirdly, we must learne to detect whatsoever is of our selves: because it wholly tends to bondage.

Lastly, we must be content with any affliction that God layes on us, though it be lingering sicknesse, poverty, imprisonment, banishment. For God might worthily lay on us all shame and confusion: because we are by nature slaves of sinne and Satan.

The second maine doctrine is, that by grace there is a liberty pertaining to the people of God. Here I consider four things: first, what this liberty is: secondly, the author of it: thirdly, the person to whom it belongs: fourthly, our duty touching this liberty.

For the first, Christian liberty is called, *the good or commodity of Christiantie, Rom. 14. 16.*

It is a spiritual right or condition, left by Adam, and restored by Christ. It say, *Spiritual* because it pertains to the conscience. The use indeed of our liberty is in outward things, as meate, drink, apparell, &c. but the liberty it selfe is in the conscience. And thus it differs from civill liberty, which stands in the moving of the body, in the choyce of bodily actions, and in the free use of our goods.

Christian liberty hath two parts, *Deliverance from misery, and Freedom in good things.*

Deliverance hath four parts. The first is a Deliverance from the curse of the Law for the breach thereof, *Rom. 8. 1.* There is no condemnation to them that are in Christ. And this comes to passe, because there is a translation made of the curse from our persons to the person of Christ, *Gal. 3. 13.*

The second deliverance is from the obligation of the law, whereby it binds us to bring perfect righteousness in our owne persons for the attainment of everlasting life, according to the tenour thereof, *Doe this, and live.* And this deliverance is procured, because there is a translation made of the fulfilling of the Law, from our persons to the person of our Saviour Christ.

From these two deliverances ariseth the pacification of the conscience, partly for our justification, and partly for our consolation.

Touching Justifications. A Ginner in his humiliation and conversion hath by this doctrine a Liberty without respect to his owne works, or to his owne fulfilling of the Law, to rest on the mee-er mercy of God for the forgiveness of his finnes, and the salvation of his soule, and to appeale from the throne of Divine Justice, to the throne of Grace, and to appeale the merit of Christ against the wrath and judgement of God. And this hath beene alwaies the helpe of the godly in their distresse, reade *Charm. 33. 12. Eccl. 9. 9. Psal. 32. 11. 130. 143.* Consider the example of the Publicane, and the Prodigall Sonne, who condemne themselves, and make their appeale to the court of mercy and grace.

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Here some man may say, how shall I knowe that I am freed from the rigour of the Law, and from the curse thereof? *Ans.* Thou must first see thy selfe at the barre of Gods judgement, and there thou must asseigne, accuse, and condemne thy selfe: this done, thou must use thy liberty, and make thine appeale to Gods mercy and grace for pardon, by asking, seeking, knocking: and thus at length shalt thou bee resolved touching thy deliverance.

Moreover, touching conversation, our consciences are seled thus: in that they are freed from the rigour of the Law, God in mercy accepts the will and endeavour to believe, repent, and obey, for faith, repentance, obedience. He spares them that feare him, as a father spares his childe when he endeavours to doe that which he can, *Mat. 3. 17.* The law requires perfect obedience at our hands: yet God of his mercy looks more at the will to obey, than the perfection of obedience. This must be stay to our mindes, when wee see more corruption than grace in our selves, and our obedience tainted with many spots of disobedience.

The third deliverance, is from the observation of the Ceremoniall law of Moses, *Col. 2. 15.* And hence ariseth another deliverance from the bondage of humane Traditions, as Paul saith, *I have beene dead with Christ from the Elements of the world, why are ye burdened with traditions?* *Col. 2. 20.*

The fourth deliverance, is from under the tyranny and dominion of sinne. *Rom. 6. 17. 14.* Let not sinne have dominion over you. For ye are not under the law, but under grace. In the first conversion of a sinner, originall sin receives his deadly wound, and the dominion thereof is diminished according to the measure of grace received.

The second part of Christian liberty, is a Freedom in good things: and it is fourfold. The first, is a freedom in the voluntary service of God, *Luke 1. 74.* We are delivered from our enemies, that we may serve God without feare, and believe before him all the dayes of our lives without feare. Paul saith, *that the law is not given to the righteous man, 1 Tim. 1. 9.* because he is a law to himselfe, and freely does good duties, as if there were no law to binde him. The cause of this freedom, is the gift and donation of the free Spirit of God. Therefore David prayes, *Stablish me with thy free Spirit, Psal. 51.* And Paul saith, *Where the Spirit is, there is liberty, 2 Cor. 4. 17.* And, *The Spirit of life which is in Christ (is a law to us, and) frees us from the power of sin, and death.*

It may be objected, that this freedom in the voluntary service of God, is bondage. For Christ saith, *Matthew 23. 29.* Take away the stone from the altar, and ye shall be bound to the obedience of the law of God, as Adam was by creation, say more freely: by reason of our redemption by Christ. *Ans.* The more we

are bound to obedience the freer we are: because the service of God is not bondage, but perfect liberty.

The second freedom is in the free use of all the creature of God. *1 Tim. 1. 19.* To the pure, all things are pure. *Rom. 14. 14.* And the reason is, because the dominion over the creature, left by Adam, is restored by Christ, *2 Cor. 3. 17.* And hence it is, that Christians the forbidding of marriage, and of meats, with obligation of conscience, deliverance. *1 Tim. 4. 1.*

The third freedom, is a liberty to come unto God the Father in the name of Christ, and in prayer to be heard. *Rom. 8. 26.* *Ephes. 3. 12.* Whereas according to our natural condition, our finnes are a wall of partition between us and God, and cause us to fly from the presence of God: and though we cry unto God, and fill heaven and earth with our cries, so long as we are in our finnes, we are not heard of him.

The fourth freedom, is a liberty to enter into heaven in the day of our death: Christ by his blood having made a way. *Heb. 10. 19.*

Thus wee see what Christian liberty is. The use follows. The Anabaptists gather hence, that among Christians there must be no Magistrates, for if there must be magistrates, they must have power to make laws beside the Lawes of God: but this power they have not, because Christians have a free use of all creature of God by Christian liberty. *Ans.* We must distinguish between the liberty it selfe, and the use of it. And the Magistrates authority deales not with the liberty which is in the conscience, but with the use of it: and he doth neither diminish nor abolish the use of any of the creature, but restraines the abuse, and moderates the over common use for the common good. Thus Magistracy and Christian liberty may stand together: and therefore, because liberty is in conscience, and the Magistrates authority pertains to the body. Here is further comfort for all the godly: for even by Christian liberty, their consciences are exempted from the power of all creatures, men, and Angels. *1 Cor. 7. 23.* Ye are bought with a price, be not servants of men: that is, let not your hearts and consciences stand in subjection to the will of any man.

Here then falls to the ground the opinion of the Papists, namely, that the Lawes and traditions of the Church binde conscience as truly and certainly as the word of God. This doctrine is not of God, because it is against Christian liberty.

Objection. 1. Rom. 13. 5. Be subject to the higher powers for consciences. *Answer.* Conscience here is not in respect of the lawes of the Magistrate, but in respect of the Law of God, that bids us in conscience to obey the Law of the Magistrate.

Objection. 2. Heb. 13. 17. Obey them that have the oversight of you, and be subject. *Ans.* We must be

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be (subject to them: because as Ministers of God, they deliver the word of God in the name of God our Lord, and that word binds conscience. Again, the law which they make touching order and comeliness in the service of God, are to be obeyed for the avoiding of scandal and contempt.

Objct. 111. A thing indifferent, upon the commandment of the Magistrate, becomes necessary. *Ans.* It is true. But it must be observed, that necessity is twofold; External, internal. And the Law of the Magistrate makes a thing indifferent to be necessary, only in respect of external necessity, for the avoiding of the contempt of authority, and for the avoiding of scandal. Otherwise the thing in it self is not necessary, but remains still indifferent, and may be used, or not used, if contempt and scandal be avoided. The Apostles made a law, that the Gentiles should abstain from fringed and blood, and things offered to idols, *Act. 15. 28.* yet *Paul* saith, afterward to the *Corinthians*, *All things are Lawfull, 1 Cor. 10. 23.* and *whatsoever is sold in the shambles, eat and make no question for conscience sake, 1 Cor. 10. 25.* because their intent was not, that the law should simply binde, but only in the case of offence; and therefore where there was no offence to be feared, they leave all men to their liberty.

Again, here is another comfort to all that believe in Christ, that nothing can hurt them, and that no evil can befall them, *1 Pet. 5. 10.* nay all things shall in the end turne to their good, though in reason and sense, they seeme hurtful. To beleeve this one thing, is a ground of all true comfort.

The consideration of this benefit of Christian liberty, teacheth three things. The first is, from our hearts to embrace, love, and maintain Christian Religion, because it is the meane of this liberty. The second is, carefully to search the Scriptures: for they are as it were the Charter in which our liberties are contained. Thirdly, our Christian liberty puts us in mind to become unfained servants of God in the duties of faith, repentance, new obedience, *Rom. 6. 22.* For this service is our liberty.

The second point is, touching the Author of this liberty, in these words, *Wherewith Christ hath made us free* Christ then is the worker of this liberty, *John 8. 36.* he dissolves the workes of the devill, *1 John 3. 8.* he binds the strong man, and casts him out of his hold, *Matth. 12. 29.*

He procures this liberty by two meanes: by his merit, and by the efficacy of his Spirit. The merit of his death procures deliverance from death, and it purchaseth a right to life everlasting. The efficacy of his Spirit assures us of our adoption, and withall abates by little and little the strength and power of sinne.

The *Vñ.* Hence we learne the greatness

and grievousness of our spirituall bondage, because there was none that could deliver us from it, but Christ by his death and passion. Hence therefore we are to take occasion to acknowledge and bewaile this our most miserable condition in ourselves.

Secondly, the price that was paid for the procurement of our liberty, namely, the precious blood of the immaculate Lambe of God, shewes that the liberty it selfe is a thing most precious and excellent, and so to be esteemed.

Thirdly, for this liberty we are to give all praise and thanks to God. This did *Paul* at the remembrance of it, *Rom. 7. 25. 1 Cor. 15. 57.* And not to be thankfull is an heigh of wickednesse.

The third point is, concerning the persons to whom this liberty belongs; and they are noted in these words, *Stand ye fast, be hath made us free.* Whereby *Paul* signifies himselfe and the Galatians that believed in Christ. Believers then are the persons to whom this liberty belongs, *John 1. 12. 1 Tim. 4. 3.* And true believers are thus to be discerned. They use the ordinary meanes of grace and salvation, the word, and sacraments: in the use of the meanes, they exercise themselves in the spirituall exercises of invocation and repentance: & in these exercises they bewaile their unbelieve, and strive by all meanes to believe in Christ. As for them that conceive a perfwasion of Gods mercy without the meanes of salvation, and without the exercises of invocation and repentance, they are not true believers, but hypocrites.

When *Paul* saith, *Christ hath made us free*, that is, me *Paul*, and you the Galatians, he teacheth that every believer must by his faith apply unto himselfe the benefit of Christian liberty. But to doe this well, is a matter of great difficulty. The Papists in their writings report our doctrine to be this: that a man must conceive a perfwasion that he is in the favour of God, he adopted child of God; and that upon this perfwasion hee hath the pardon of his sinnes, and the benefit of Christian liberty. But they abuse us in this as in many other things. But we teach that the application of Christ and his benefits, is to be made by certaine degrees. The first is, to use the meanes of salvation, the word, prayer, sacraments: the second is, to confesse and to grow to some feeling of our spirituall bondage: the third is, to will and desire to believe in Christ, and to testifie this desire by asking, seeking, knocking: the fourth is, a certain perfwasion, or a certainty conceived in minde of the mercy of God by meanes of the former desire according to the promise of God, *Acts. 13. 48.* and it shall be given unto you. The fifth is an experience of the goodness of God after long use of the meanes of salvation: and then upon this experience follows the full perfwasion of mercy and forgiveness.

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The fourth point, concerns the office of believers, and that is, to stand fast in their Christian liberty, and in the doctrine of the Gospel, which reveals this liberty. And by this, we in England are admonished to stand fast to the religion which is now by law established among us, and not to returne under the yoke of Popish bondage. For the Popish religion is flat against Christian liberty, two wayes. For our liberty which we have in Christ, frees us from the Law three wayes, in respect of condemnation, in respect of compulsion to obedience, and in respect of justification, (as *Paul* shewes at large in this Epistle:) and yet the Popish doctrine is, that we are to be justified by the workes of the Law. Again, Christian liberty frees our consciences from the Traditions of men, *Col. 2. 20.* and yet the Popish Religion binde us in conscience to the Traditions of men: nay, it is nothing else but an heape of Traditions.

Here two things are to be considered, the manner of standing, and the time. The manner is signified in the very words. *Stand ye fast*: is to hold and maintaine our liberty with courage and constancy, whatsoever comes of it, as the fouldier keeps his standing, though it cost him his life. We are ready to defend the liberty of our country even with the hazard of our lives: much more are we to defend Christian liberty with the losse of all that we enjoy: sinne must be resisted even unto blood, *Heb. 12. 4.* If men be careful, they must pray to God for the spirit of boldnesse and courage: and if God vouchsafe not this gift when opportunity is offered, they may withdraw themselves, and by flying preserve their liberty.

The time of standing, is the evil day, that is, the day of tryall, *Ephes. 6. 12.* And then to stand fast, is matter of great difficulty. And for this cause we are before-hand to prepare our selves by observing these rules following. First, we must labour that religion be not only in minde, and memory, but also be rooted in the affection of our hearts, so as we love it, rejoyce in it, and esteeme it above all things. Secondly, we must not onely be hearers of the word of God, but also doers of it in the exercises of faith, repentance, new obedience. Thirdly, we must joine with our religion, the soundnesse of good conscience: for if conscience faile, we cannot be found in our Religion. Lastly, we must pray to God with all manner of prayer and supplication for all things needfull, *Eph. 6. 18.*

2. Behold, *Paul* saith unto you, that if ye be circumcised, *Christ* shall profit you nothing.

These words; are a reason of the former conclusion; thus: If ye be circumcised, and goe backe from your Christian profession, *Christ* shall profit you nothing: therefore stand fast.

In the words, I consider a sentence, and the proofe of it. The sentence, *If ye be circumcised,*

the proof, *I Paul* saith unto you. For the better understanding of the sentence, Circumcision must here be considered according to the circumstance of time, three wayes. Before Christ it was a sacrament, and a scale of the righteousness of faith, *Rom. 4. 11.* after the death of Christ, till the destruction of the Temple, it was a dead ceremony, yet sometime used as a thing indifferent. After the destruction of the Temple, when the Church of the new Testament was planted among the Gentiles, it was a deadly ceremony, and ceased to be indifferent: and in this last respect *Paul* saith, *If ye be circumcised, &c.*

Again, circumcision must be considered according to the opinion which the false Apostles had of it: now they put their confidence in it, and made it a meritorious cause of their salvation, and joyned it with Christ. The words therefore carie this sense: If ye will be circumcised, with this opinion, that circumcision shall be unto you a meritorious cause of your salvation, *Christ* shall profit you nothing. The use. Hence it followes, that the doctrine of justification by workes, is an error overturning the foundation of Religion, which whosoever obstinately maintaineth, cannot be saved. It will be said, this is true of ceremoniall workes, but not of morall workes, *Ans.* Yea even of morall. For that which *Paul* saith here of circumcision, he speaks generally of the whole law: *v. 4. Ye are abolished from Christ* whatsoever are justified by the Law. And circumcision must be considered as an obligation to the obedience of the whole law. Again, it may be said, this is true of the workes of nature, but not of the workes of grace. *Ans.* Yea even of workes of grace: for the Galatians were regenerate, and therefore looked not to be justified, and saved, by the workes of nature, but by workes of grace.

Secondly, hence we gather, that to adde any thing to the passion, as a meritorious cause of our justification, and salvation, is to make Christ unprofitable. For hee must be a perfect Saviour, or no Saviour: hee admits neither partner, nor deputy in the worke of our redemption. And the grace of God admits no mixture or composition with any thing. Grace is no grace, unless it be freely given every way. Therefore the Popish Religion is a damnable religion: because with the merit and satisfaction of Christ, it joynes humane merits and satisfactions, in the case of our justification. It may be alledged, that the Popish Religion maintains all the Articles concerning Christ, as we doe. *Ans.* It doth so in word: but withall it addes to the foresaid articles the doctrine of humane merits and satisfactions, which make voyd the death of Christ. Again, Papists alledge that it is the glory of Christ, that hee merits for us; and withall makes us to merit for our selves; as it is the glory of an Emperour to make other kings under him. *Ans.* It is not the

the glory of the Emperour to make Kings as partners with him, in his kingdom. And works fet up as meritorious causes of salvation, dishonour Christ, for they make him unprofitable, as *Paul* here teacheth.

Popish Religion therefore is in no wise in any place to be tolerated, where it may be abolished; but it is to be wished that it were banished forth of towne and countrey: and students are to be warned with great circumspection to read Popish writers. For no good can be looked for of that religion that makes Christ unprofitable.

Lastly, we are here taught to content our selves with Christ alone, and with his works, merits, and satisfaction: For in him we are complete, *Col. 2. 10.*

The confirmation of the sentence followeth; *Paul* say it: therefore it is so. This kind of reasoning may not seeme strange: for the Apostles in writing and preaching, had the divine and infallible assistance of the Spirit, so as they could not erre. This must be held as a principle in Religion: and being denyed, there is no certainty of the Bible.

3. For I testifie againe to every man that is circumcised, that hee is bound to keepe the whole Law.

4. Ye are abolished from Christ, whosoever are justified by the law, ye are fallen from grace.

The meaning, *Paul* saith, I testifie againe: because he hath spoken thus much in effect before, *Gal. 3. 10.*

That is circumcised who is of opinion of the false Apostles, that will be circumcised, and looke for justification thereby.

Bound to the whole law, that is, to the whole ceremoniall law, to the judiciall law, and to the whole morall law. And further, bound in respect of justification, and life, to doe all things in the law. For he that will be justified by one act of the Law, is bound to performe the rest for his justification.

Abolished from Christ, that is, Christ is become an idle and empty Christ unto you.

Whosoever are justified by the law, that is, are of opinion that they are to be justified by the works of the Law. For indeed a sinner cannot be justified by the Law, but onely in his owne false opinion.

Grace, that is, the love, and favour of God. The resolution. The 3. verse is a confirmation of the reason in the 2. verse, and it may be framed thus: He which is bound to keepe the whole Law, hath no part in Christ: hee which is circumcised, is bound to keepe the whole law; therefore he which is circumcised hath no part in Christ. The 4. verse is a repetition of the 2. verse, with a declaration thereof: for he shewes what he means by circumcision, namely, justification by circumcision, & consequently by the whole law. And therefore when he said, *If ye be circumcised, hee changeth his speech, saying, Whosoever is justified by the law. Again, lest men might thinke*

it a small matter to be abolished from Christ, he shewes that it is indeed to fall from grace.

The use. These verses are as it were a thunderbolt against all Popery. And first of all, I urge the argument of *Paul* against the Popish Church, and against the Popish Religion: If ye be justified by the law, ye are abolished from Christ, and fallen from Christ. Answer is made, that the words are to be understood of such workes of the law, as are from nature, and goe before faith; and not of such workes as are from grace, and follow faith: for such workes (they say) are from Christ, and stand with him. I answer, the words of *Paul* are to be understood of all workes of the law, whether they be from nature or from grace. For This Epistle of *Paul* was written about six years after the conversion of the Galatians: therefore they were and had been long regenerate persons: now men regenerate look not to be justified by workes of nature, but by good workes, which are workes of grace. And *Paul* saith, *Eph. 2. 10. We are not saved by works which God hath ordained, that we should walke in: and therefore are the best workes that are or can bee. Again, Tit. 3. 5. Of his mercy he saved us, and not of works of righteousness.*

By this text we further see, that we and the Papists differ not about circumstances: unlesse Grace and Christ be circumstances. Again, we see that the Church of Rome is indeed no Church: because by maintaining justification by workes, it is abolished from Christ, and fallen from grace.

Again, I urge *Pauls* argument against them, on this manner: He which is debtor to the whole law, hath no part in Christ: hee which is justified by workes, is debtor to the whole law: therefore he which is justified by workes, hath no part in Christ. Let them answer, if they can.

I turne the same argument another way, thus: He which is justified by workes, is bound to keepe the whole law: but no man can keepe the whole law: therefore no man can be justified by workes.

They answer to the minor, by making a double fulfilling of the law, one for this life, the other for the life to come: and both in their kinde perfected. The fulfilling of the law for the time of this life (they say) it is to love God above all creatures in truth: and that he which doth thus much, fulfils the law, and is no offender. Hereupon they infer, that workes may be answerable to the law, and bee opposed to the judgement of God. And for this doctrine they alledge *S. Augustine*. I answer againe, that *Paul* in this place takes it for a confessed truth, that no man can fulfill the law: and he suggests it as a great inconvenience, that any man should be bound to keepe the whole law. And before he had said, *Hee which is of the workes of the law, is cursed, Gal. 3. 10.* which could not be, if there were a fulfilling of the law for the time of this life. For

for *Augustine*, it is true he makes two fulfillings of the law, and one of them for the time of this life: but this he saith in imperfect, and this imperfect he makes to be his, whereby as the Papists of our time teach, thus men may fulfill the law for the time of this life with some sinne.

Where *Paul* saith, *If ye be circumcised, I marke how the false Apostles abuse circumcision*. It is by divine institution a seale of the righteousness of faith, and they make it a meritorious cause of salvation. It is indeed rather Gods worke than our worke: and they make it their owne worke, and that meritorious before God. Like doe the Papists at this day. Baptisme is a seale and seale of Gods mercy, by divine institution: and they turne it into a physicall cause which contains and confers grace. In like sort they turne the workes of the Spirit, almes, prayer, fasting, contrition, yea their owne traditions, consultation, satisfaction, and such like, into meritorious causes of justification, and life. And this is the fashion of deceivers, to retaine the names of holy things, but not to retaine the right use of them.

As here we see Circumcision was an obligation to the keeping of the whole law in the old Testament: so is Baptisme in the new, an obligation or bond, whereby we have bound our selves to live according to all the lawes of God, *Matth. 23. 19. 20.* This discovers the Atheisme and unbelief of persons baptized in these our dayes: for few there be that thinke upon, and performe this obligation.

We are further to observe the condition of the Law: it is wholly copulative. All the parts of it are linked one to another. Hee that is bound to one commandment, is bound to all: he that keepe one indeed, keepe all: he that breakes one, in respect of the disposition of his heart, is a breaker of all, *Lev. 2. 10.* hee that makes no conscience to keepe some one commandment, if occasion be offered, will break any. Hence it follows, that true regeneration is that which is a reformation and change according to the whole law of God, and contains in it the seeds of all good duties. Christ saith, *He that is washed is all cleane, Iohn 13. verse 10. Iesus turned to God according to the whole law. Zachary and Elizabeth walked in all the commandments of God without reproche, Luke 1. David saith, He had not been commanded, when he hath respect to all the commandments of God, Psal. 119. 6.* On the contrary, he which hath many excellent things in him, if he live in the manifest breach of some one commandment, is found in none, nay indeed hee is guilty of all. Herod did many good things; and yet all was nothing: because hee lived in incest, *Mark 6. 20.* The Devil is able to bring a man to perfection as well by one sinne, as by many.

Whereas *Paul* saith, *If ye be justified by the law, ye are abolished from Christ*: First, I gather

that the Law and the Gospel are not one in substance of doctrine, as the Papists teach: for they say the Gospel is nothing but the law made more strictly, and plaine: which if it were true, it might be justified both by Christ and the law, which *Paul* saith cannot be. Secondly, I gather, hence, that it is a mere device of many writers, that Christ by his death had passion wrought, that we should thereby purchase our justification and salvation. For if this were true, that the merit of our workes, were the fruit of Christs passion, *Paul* would not have said, that justification by the law should abolish Christ unto us. For the cause and the effect, both stand together: whereas Christs merit, and the merit of our workes, agree even as fire and water: And no marvel, for the reason why Christ interdicts, is the personal union of the godhead with the manhood: which union, because it is not to be found in any mere man, neither is there any true and proper merit to be found.

Whereas *Paul* saith, *Ye are fallen from grace*, some gather, that the children of God may fall quite from the favour of God. And Men are said to be under grace two wayes: First, in the judgement of infallibility; and thus onely the Elect are under the grace of God. Secondly, in the judgement of Christian charity: and thus all that profess Christ (though indeed hypocrites) are under the grace of God. And in this sense *Paul* saith, that the whole Church of Galatia is under the grace of God. And they are said to fall from grace, not because all were indeed under the favour of God, and at length eult out of it: but because God makes it manifest to men, that they were never in the favour of God. Thus Christs enemies are said to be blotted out of the booke of life, *Psal. 69. 28.* when God makes it manifest that their names were never written there. Secondly, I answer, that *Paul* speaks this not absolutely, but upon condition, *If ye will be justified by the law.* And therefore verse 10. he saith, *that he is persuaded better things of them.*

Lastly, here we see it is false that every man shall be saved by his Religion: for hee that is abolished from Christ, is quite out of the favour of God. And therefore no Religion, but that which is truly Christian, is such.

5. For we in the flesh by faith waite for the hope of righteousness.

6. For in Iesu Christ neither circumcision nor uncircumcision availeth any thing, but faith which worketh by love.

The meaning, *Paul* saith, the rest of the Apostles, and all other Christian Churches. In spirit that is, in the powers of the soule sanctified and renewed. In this sense *Paul* saith that the true circumcision is that which is in the heart, in spirit, *Rom. 2. 29.* and Christ saith, *that the true worship of God is in spirit, Iohn. 4. 24.* and that spirit is here taken in this sense,

it is manifest, because it is opposed to circumcision which is in the flesh.

By faith we wait. Faith apprehends the promise, and thereby brings forth hope, and faith by means of hope makes them that believe to wait. *Hope of righteousness* that is, salvation or life eternal, which is the fruit of righteousness. *Tit. 2. 13.* For again, righteousness hoped for. Righteousness indeed is imputed to them that believe, and that in this life, yet the fruition and the full revelation thereof is reserved to the life to come, when Christ our righteousness shall appear, and when the effect of righteousness, namely, sanctification, shall be accomplished in us, *Rom. 8. 13. 1 John 3. 2.*

The time then is this: All the Apostles and Christian Churches with one consent in spirit by means of their faith, wait for the full revelation of their imputed righteousness, and for everlasting life: whereas the false Apostles place their righteousness in circumcision of the flesh, and look to have the fruition of it in this life.

V. 6. In Christ that is, in the Church, kingdom, or Religion of Christ, *1 Cor. 5. 17. If any be a Christian, be in a new creature.*

Uncircumcision that is, the condition and works of men uncircumcised.

Availeth any thing is of no use, respect, or acceptance with God. *Faith working* faith effectual in duties of love.

The resolution. These words contain a second reason, where *Paul* confirms the former conclusion, and it may be framed thus: That thing which makes us wait for the hope of righteousness, that justifies: not circumcision, but faith makes us wait for the hope of righteousness: therefore not circumcision but faith justifies. The proposition is omitted the minor is in the 5. v. And it is confirmed by two arguments. The first, is the consent of all Churches, *We wait.* The second is taken from the property of faith, in the six verses, thus: It is faith, and not circumcision that avails before God: therefore faith and not circumcision makes us wait.

Again, in these two verses, *Paul* meets with an Objection, which may be framed thus: If ye abolish circumcision and the ceremonial law, ye abolish the exercises of religion. The answer is, in stead of them we have other exercises in our spirit, namely, the inward exercises of faith, hope, and love. The use. In the 5. verse, four things are to be considered. The first is, who waits? *Paul* faith, we wait. Before he hath justified his doctrine by the Scriptures, now he adds the consent of the churches. Here then we see what is the office of all faithful dispensers of the Word, namely, to declare such doctrines as are founded in Scriptures, and approved by the consent of the true Church of God. *Paul* an Apostle that could not erre, respected consent,

which more are all ordinary Ministers to do it.

Again, it is the office of all Christian people to maintain and defend all such doctrines and opinions as are founded in the Scriptures, and ratified by the consent of the true churches of God, and no other. This to do, is to walk in the way of unity and peace: and to do otherwise is to walk in the way of schisme and heresie.

The second point is, what is waited for? *Paul* faith, the revelation of righteousness, and eternal salvation. Here *Lobbes* says, that there is no justification by the observation of the law, and I prove it thus: The righteousness whereby a sinner is justified, is apprehended by faith, and expected by hope: but if righteousness were by the law, men should have the fruition of their righteousness in this life, and consequently, the hope thereof should cease.

Secondly, here is comfort for the godly. They complain of the want of sanctification: but they are to know, that in this life they shall never feel righteousness, as they feel sin: here they must hunger and thirst after righteousness, living in some want of it. If we have the first fruits of the Spirit, the hatred of our sinne, the purpose of not sinning, the fear of God, and such like, we must content our selves, and wait for the fruition of further grace till the life to come.

Thirdly, we must become waiters for the mercy of God, and for life everlasting, *Gen. 49. 18. Jude v. 18.* For this cause we must do as they do which wait and arend for some great benefit: we must daily stand with our supplications knocking at the mercy gate to the death: and we must daily prepare our selves against the day of death, and it must be welcome unto us: for then is the end of all our waiting and attending.

The third point is, by what we are to wait? *Paul* faith, we wait by faith. Hence it follows, that faith brings with it a special certainty of the mercy of God, and of life everlasting. For men use not to wait for the things whereof they are uncertain. Waiting presupposeth certainty. The Papists therefore that make special hope, should also make special faith.

The last point is, where is this waiting? *Paul* faith, in spirit. Here observe, that all the exercises of Christian Religion, are to be in the spirit. *God must be worshipped in spirit, 1 John 4. 24. Rom. 1. 9.* The heart must be bent, and not the garment, *Isa. 2.* The inward motions of the spirit, are of themselves the worship of God, whereas our words and deeds are not simply, but so farre forth as they are founded in the renewed motions of the heart. Men in our dayes think they do God high service, if they come to Church, heare Gods word, and say some few prayers. Indeed these things are not to be condemned: yet are they not sufficient

efficient, unless we will we bring unto God a renewed heart, adorned with faith, hope, and love.

In the 12. verse. *Paul* propounds three conclusions. The first is this: that external & bodily privileges, viz of an use and income in the kingdom of Christ. *Paul* faith, *1 Tim. 4. 8. Bodily exercise profiteth little, and that which is profitable for all things, it was a great privilege to be familiarly acquainted with Christ, & to have eaten and drunk with him: yet is it of no use in the kingdom of Christ.* For of such Christ faith, *Luke 13. 26. Depart from me ye workers of iniquity.* It was a great privilege to be allied to Christ in respect of blood, yet in the kingdom of Christ, it is of no use: and therefore Christ faith, *See that ye do the will of my Father, is my brother, sister, & mother, Mark 3. 33.* To conceive and beare Christ, was a great honour to the Virgin *Mary*: yet was this not by this means a member of the kingdom of Christ, but by her faith in him. And if shee had not borne him in her heart, as well as shee bare him in her womb, shee had not bene saved. To prophesy or preach, and that in the name of Christ, is a great dignity: and yet many having this prerogative shall be condemned, *Matth. 7. 22.* It may be alleged, that some outward exercises, as Baptisme, and the Lords Supper, are of great use in the Church of Christ. I answer, the outward Baptisme is nothing without the inward. *Not the washing of the flesh, but the stipulation of a good conscience, 1 Pet. 3. 18. Circumcision is profitable, if thou keepe the law, Rom. 2. 25.*

By this we are taught, not to esteeme of mens religion by their riches, and external dignities. For the fashion of the world is, if a man have riches and honour, to commend him for a wise, vertuous, and Godly man. This is foolishly to have faith in respect of persons, *1 Tim. 2. 1.*

Secondly, by this we are taught to moderate our affections in respect of all outward things, neither sorrowing too much for them, nor joying too much in them, *1 Corin. 7. verse 30.*

The second conclusion. Faith is of great use and acceptance in the kingdom of Christ. By it, first our persons, and then our actions please God: and without it, nothing pleaseth God. It is the first and the greatest honour we can doe to God, to give credence to his word: and from this flowes all other obedience, to all other commandments, Hence we learne.

First, that we must labour to conceive faith aright in our hearts, by the use of the right means, the word, prayer, sacraments: as also, in and by the exercises of spirituall invocation, and repentance. This being done, we must rest upon the bare word and testimony of God, without, and against sense and feeling, and quiet our hearts therein,

both in life and death. Secondly, faith in Christ must be so true, that it beare sway in our hearts, and have the command over reason, will, affection, lust. And by it when we ever we doe suffer, specially the miseries of our lives, are to be ordered and disposed.

Lastly, it is a thing to be bewailed, that the dominion of our dayes is but a carnal, carnal faith, conceived without the ordinary means, and severed from the exercises of invocation and repentance.

The third conclusion is, that true faith workes by love. Hence the Papists gather, that love is the forme and life of faith: not because it makes faith to be true faith, but because it makes it to be a true faith, a good faith, a lively faith. But this their doctrine is false and erroneous. For faith is the cause of love, and love is the fruit of faith, *1 Tim. 1. 5. Love out of a pure heart, good conscience, and faith undefiled.* Now every cause, as it is a cause hath his force and efficacy in it selfe, and receives no force or efficacy from its effect. Secondly, true faith is lively and effectual in it selfe, and hath a peculiar forme of its owne, and that is a certaine power to apprehend Christ in the promise. For in faith, there are two things, *knowledge*, and *apprehension*, which some call application, or special assurance: which assurance, because the Papists cut off, they are constrained to make a supply by love. Thirdly, the operation of faith (according to the doctrine of the Papist) is to prepare and dispose a sinner to his future justification. Now, if this operation bee from love, then love is before justification, and that cannot bee: because (as they teach) justification stands in love. Love therefore is not the forme of faith. They alledge for themselves this very text in hand, where it is said, *faith workes by love*: or (as they translate it) *faith is alled and moved by love.* Answer. The meaning of the text is, that faith is effectual in it selfe: and that it shewes and puts forth his efficacy by love, as by the fruit thereof. And it cannot hence be gathered, that faith is alled and moved by love, as by a formal cause.

Again, they alledge, *1 Tim. 2. 26. As the body is dead without the spirit, so is faith without works.* Answer. 1. The soule of man is not the forme of his body, but the whole man. 2. Spirit may as well signifie breath, or breathing, as the soule. And so it carries a fit sense, for as the body without breath is dead, & it shewes it selfe to be alive by breathing: so faith that is without works, is dead, and it shewes it selfe to be alive by works. 3. There is a false composition of the words to be considered: *Faith that is without works is dead*, is true: but to say, *Faith is dead without works* (as though works gave life to faith) is false, and not the meaning of Saint *James*, but the former only.

Again, the Papists hence gather, that faith and love are joynt causes in the justification of a sinner; and that faith worketh by love in justifying men before God. But this Interpretation is against the whole scope of this Epistle, in which *Paul* proves that there is no justification by the law, *chap. 3. ver. 12.* and therefore no justification by love. Again, *Paul* saith, *Romans, 8. 13.* that righteousness is rewarded without the law: and therefore without our love. And again, that we are made the righteousness of *Christ*, as *Christ* is made our sinne, namely, by imputation, and therefore not by infusion of love, *1 Cor. 5. 12.* Thirdly, faith justifies by apprehending *Christ* in the promise, and therefore not by love. The consequent I prove thus: Faith and love are two hands of the soule. Faith is an hand that layes hold of *Christ*, and it doth (as it were) pull him & his benefits into our soules. But love is an hand of another kinde, for it serves not to receive in, but to give out the good it hath, and to communicate it selfe unto others. Therefore faith cannot justify by love. Lastly, love in order of nature follows justification, and therefore it doth not justify. For first of all, faith layes hold on *Christ*: then follows justification: upon justification follows sanctification, and love is a part of sanctification.

They urge for themselves the words of *Paul*, that faith worketh by love. *Answ.* *Paul* doth not shew in this verse, what justifieth, but what are the exercises of godlinelle in which Christians must be occupied; And he doth not shew how faith justifieth, but how it may be discerned to be true faith, namely, by love.

Secondly, they object, that faith and love are alwaies joynted, and therefore joyntly work in justification. *Answ.* They are joynted in one person or subject: and they are joynted in the exercise of Christian life: but they are not joynted in the act of justification.

Thirdly, they urge the 2. of Saint *James*, where it is said, that a man is justified not only by faith, but also by works, *verse 14. Answ.* Faith in Saint *James*, is put for an historical knowledge of religion; or for the bare confession and profession of faith. Again, justification, is twofold: one of the person, the other of the faith of the person. Justification of the person is, when a sinner is absolved of his sinnes, and accepted to life everlasting, for the merit of *Christ*. Justification of the faith of the person is, when faith is approved and found to be true faith: and a believer justifies himselfe to be a true believer. Of this second justification speaks Saint *James*; and it is not onely by faith, but also by works.

Lastly, it may be objected, that love is of no use, if it doe not justify. *Answ.* Justification, and sanctification, are two distinct benefits, *1 Cor. 1. 30.* and *6. 11.* Justification ministers unto us deliverance from hell, and a right to

life everlasting. Sanctification is a fruit of the former, and serves to make us thankful to God for our justification: and love serves for the same use, because it is a special part of Sanctification.

Thus much of the deprivation of the text by the Papists. Hence further I gather, that many falsely in these last dayes boast of faith: because it is not joynted with profiting in knowledge, with true conversion unto God, with fruits of love to God and man: whereas all true faith is fruitful in good works.

2. *Ye did runne well: who did let you, that ye should not obey the truth?*

The meaning, *Ye did runne well* In these words *Paul* alludes to the game of running used among the heathens. And he compares the word and precepts of God, to a way or race; believers to runners, life eternall to the price, God to the Vmpire or Judge, the lookers on are men and Angels, good and bad; and the Exercise of religion, is the running of this race. Reade of this, *1 Corinth. 9. 24. Phil. 3. 13, 14.*

Who the interrogation hath in it the force of a reproach or complaint. And the sense is this: they did evill, which turned you forth of the way, and you have done evill that you obeyed not the truth. The like is, *1 Peter, 1. Why do ye hearken unto rage*; that is, it is great wickedness for them to rage.

Lez follow, intercept your course, turne you out of the way.

That you should not obey that you should not give credence to the doctrine of *Paul*, and not obey it.

The scope. These words are a repetition of the principall conclusion of the whole Epistle. And this repetition is not in vaine. For it serves to bring the Galatians to a consideration of their offence, and to amendment of life. Hence I observe, that the often and serious consideration of our sins and lives past, is a meanes to worke in us a detestation of our sinnes, and a reformation of life. Thus *David* saith, that upon consideration of his wayes, he turned his feet to Gods commandments, *Psalm. 119. 59.* And the cause why there is so little amendment among us, is, because wee never so much as thinke what we have done.

In these words, *Paul* sets downe three duties of Christian people. The first is, that they must be runners in the race of God. Indeed the Sabbath of the Jewes figured a rest which is contrary to running: but this rest is from sinne, and not from good duties. This duty of running teacheth us four things. The first is, that we must make haste without delay to keepe the commandments of God, specially the commandments of faith, repentance, new obedience, *Psalm. 119. 32. 60.* Contrariwise, it is a great fault for youth and others, to deferre amendment till old age, or till the last and deadly sicknesse. For that is the time to end our running, and not to begin.

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The second is, that wee are to increase and profit in all good duties, specially in knowledge, faith, repentance. But wee in this age doe otherwise. For either we stand at a stay, or goe backe, and very few of us proceed forward in good duties. And there are two causes of this. One is blindness of minde, which makes us that wee see not how little our faith and repentance is, and how great in the masse of our corruption: the second is our unbelief in the Article of life everlasting.

The third duty is, that wee must neither looke to the right or left hand, or looke to things behind us, 16. let our affection on them, but wee must presse on forward to the price of eternall life. *Phil. 3. 13. Luke 9. 62.* Here comes a common fault to be considered: we in respect of profession goe forward: yet wee looke backe in our course, and minde earthly things.

Lastly, we must not bee moved with the speeches of men, which are given of us either to or fro: they are lookers on, and must have their speeches, and our care must bee not to heed them, but to looke to our course.

The second duty of Christian people is; that they must not onely be runners, but they must runne well: and this is done by believing; and by obeying their true religion, or as *Paul* saith, by having faith and good conscience, *1 Timothy 1. 5.* There are as it were the two feet by which wee runne to life everlasting. Under faith we cate to comprehend the true acknowledgement of God, assistance in him, and invocation &c. Under good conscience, is comprised the purpose of not sinning; and the care to obey God in all his Commandments. To apply this to our selves: runners we are; but alas, few of us are good runners. We have one good foot, & that is our faith or religion which is sound and good: but wee halt on the other foot; our care to keepe conscience is not futable to our religion. And three things causes this lame-ness or feebleness in this foot, the loss of the eye, that is, covetousnesse; the lust of the flesh, and pride of life.

The third duty is, that we must runne the race from the beginning to the end; and finish our course, so as we may apprehend life everlasting, *1 Timothy 6. 11. 2 Timothy 4. 7. 1 Corinth. 9. 24.* And for this cause we must cherish our hearts a love and fervent desire of eternall life, and by this means we shall bee drawn on through all difficulties, and overcome them to the end. Secondly, we must hold and maintain a constant and daily purpose of new sinning; and where wee are the weaker, we must most carefully keep the strong-est. And thus shall wee be confident of the death of sin, and victory over the flesh, and the world.

8. *Let us therefore by the grace of God, runne the race* The meaning. This opinion of justification by the works of the law, is an old opinion

God who hath called you from bondage to liberty.

The scope. *Paul* here meets with a conceit of the Galatians, which was this: Why dost thou so often and so sharply reprove us? for we hold nothing against conscience, but are persuaded of the thing which we say. To this *Paul* answers here, *this persuasion is not of God*; because it is against the calling of God, for he calls you to liberty; and this your opinion draws you into bondage.

Here wee see the cause of mens declining from God and his word, and that is this; Men deny credence to Gods word, and listen to plausible persuasions, and to fall away. Thus *Eve* fell in the estate of innocency by listening to the false persuasions of the devill. The Papists muzzle themselves in their superstitions, by the presumption that the Church cannot erre, and that God will not leave his Church destitute of the assistance of his Spirit. Our common people bolster themselves in their blinde wayes by a presumption that God is all of mercy; and that if they doe their true intent, serve God, say their prayers, deale justly, and doe as they would be done unto, they shall certainly bee saved. Trademmen often use many practices of fraud and injustice, and that upon a persuasion, that they have a charge and family, which must bee maintained. If men now sayes will not blaspheme, drinke, and riot; as others doe, they shall be charged with preciseness; and that comes upon a persuasion, that if we doeth to avoid the outward and notorious crimes which are mentioned and condemned in the law. Thus the whole world is misled by blinde persuasions.

Secondly, hence wee learne to close up our eyes (as it were) and absolutely to follow the calling of God, and to subiect all the powers of our soules unto it. Thus did *Abraham* when he was called to goe he knew not whither, and *Paul* without using consultation, went and preached in Arabia at the calling of *Christ*.

Thirdly, *Paul* here sets downe a notable difference of false doctrines and opinions in religion. If they be futable to the calling of God, they are good: if they bee against the calling of God, they are naughty. This is *Pauls* rule. God calls us to liberty: therefore the doctrine of justification by the workes of the law is naughty: for it draws us into bondage. In like sort, God calls us to free justification, and therefore the doctrine of mans free justification, and of the merits of works is naughty. Again, God calls us to an utter deniall of our selves; and therefore the Romish doctrine of preparation; and of freedom of will; is the downefall of a sinner, is naughty. And thus shall wee be able to know in this time of presence, for him that calls us to free justification, we shall know him to be God; for he that calls us to bondage, we shall know him to be the devill.

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scandall of the crosse abolished.

12. Would to God they were cut off that trouble you.

The sense, *Ye preach*, now while I am an Apostle. Here *Paul* takes it for granted, that when he was a Pharisee he taught and maintained Circumcision; but he denies that he ever taught it after his conversion in his Apostleship. *The crosse* the Gospel which is a doctrine teaching deliverance from hell, & life everlasting, to be obtained by the death and passion of Christ crucified, 1 Cor. 1. 18. 23.

More plainly, the words are thus much in effect: It is reported, that I *Paul* an Apostle, preach circumcision: but the truth is, there is no such matter: For if I taught circumcision, the Jewes, maintainers of circumcision, would not persecute me as they doe: neither would they take offence at the preaching of Christ crucified, if I joynted circumcision with Christ.

The drift, *Paul* here answers a new objection, which is on this manner: There is no excuse, *Paul*, why thou shouldst thus reprove us, for thou thy selfe art a teacher of circumcision. To this *Paul* makes a double answer. First, he denies the report, and proves his deniall by a double reason; once, because the Jewes still persecuted him; the other is, because they took offence still at his preaching of Christ crucified. Secondly, *Paul* answers by pronouncing a curse upon the false Apostles.

The Vice. In the words I consider two things, the report given forth of *Paul*, and his Apologie. The report was that *Paul* preached circumcision. In this wee see what is the condition of the Ministers of the Word, namely, to be subject to slander and defamation, not onely in respect of their lives, but also in respect of their Ministry and doctrine, as if they were hereticks. Thus the Papists at this day reproach the Ministry of the Church of England, charging it with sundry foule heresies, and many among us spare not to charge it with the heresie of *Puritanisme*. And I doubt not to avouch it, that some are condemned for hereticks in the history of the Church, who (if all were known) should bee found to bee good servants of God.

1. This verifies the saying of Ecclesiastes, c. 3. v. 14. *There are righteous men to whom it befalls according to the worke of the wicked.*

2. Ministers must hence bee put in minde to use circumcision both of the matter and the manner of their preaching.

3. Being defamed, and that wrongfully, they must hence take occasion to bee more careful to please God, as *David* did in the like case, *Psalm* 119. 69.

But how came this report of *Paul*? *Answer*. Sometime hee tolerated circumcision, as a thing indifferent for a time: and hereupon circumcised *Timothy*, And upon this occa-

sion a report is raised that *Paul* preached circumcision. In this we see the fashion of the world, which is to raise fables, reports, and slander of all persons, specially upon Magistrates and Ministers, and that upon every light and unjust occasion. But good men will take no such occasions of raising reports, *Psalm* 15. 3.

But how did *Paul* take this report? *Answer*. He did not require evil for evil (as the manner of men is,) but he returns love and goodness for evil: and for this cause (as the doubt of purpose) he begins his speech on this manner, *Brethren, if I yet preach circumcision.*

The apology and defence followeth. And first hee denies the report. And his proofe is this: because for his preaching he is persecuted of the Jewes. Here observe, that they which are called to teach, must preach the Gospel, what trouble or danger lesser follow, as *Paul* did. It may be demanded, whether a Minister may not in teaching conceal any part of the truth at any time without sin? *Answer*. In the case of Confeſſion when a man is called to give an account of his faith, no truth, nor the least truth may be concealed. Again, when the foules of men are to bee relieved, and saved, all concealments are damnable. Yet in the planting or in the restoring of the Church, doctrines most necessary may be concealed. *Paul* was about two years at *Ephesus*, and spake nothing against *Diana*, but in generall termes. If he had, he had planted no Church at *Ephesus*. Again, when people be incapable of doctrine, it may bee concealed till they be prepared for it. Christ told his Disciples, that *hee had many things to tell them, which they could not then learn*. Some believers must have no strong meate, but milke onely. Thirdly, when the teaching of a lesser truth hinders the teaching of a fundamentall truth, the lesser truth may be concealed, that the fundamentall truth may bee taught, and take place.

Here wee see the fidelity of *Paul*: if he had sought himselfe, his honour, profit, and pleasure, he would not have taught any doctrine that should have caused persecution. The like minde must be in all teachers, nay, in all believers, who are to receive the Gospel for it selfe, without respect to honour, profit, or pleasure.

Paul adds further in way of defence, that the scandall of the crosse was not abolished. Hence it followeth, that the Gospel must be preached though all men bee offended. God must not be displeased, though all men bee displeased, *Alf*. 5. 29. Indeed Christ pronounceth a woe against him by whom offences come: but that is meant of offences given, and not of offences taken: of which Christ hath another rule, *Matthew* 15. 14. *Let them alone, they are the blind leaders of the blind.*

Again, by the offence of the Jewes, wee see the minde of men, who cannot be content with

with the death and passion of Christ, unless they may add worke, something else to their owne, that they justify themselves and subvert it. Thus these Papists at this day: and the like sort many of the ignorant people among us, that will be trayed by their good dealings, and their good serving of God.

Touching the imprecation in the 13. verse three questions are to bee propounded. The first is, whether *Paul* did well thus to curse his enemies? I answer, yea for first we must put a difference betweene the private cause of man, and the cause of God. Now *Paul* acquiesced the false Apostles, not in respect of his owne cause, but in respect of the cause of God: and not as his owne enemies, but as the enemies of God. Secondly, wee must distinguish the persons of evil men. Some are curable, and some againe are incurable, of whose salvation there is no hope. Now *Paul* directs his imprecation against persons incurable. And hee knew them to bee incurable by some extraordinary inspiration or instinct, (as the Prophets and therefore the Apostles did in sundry cases) and hereupon hee curseth sometime even particular persons, as *Alexander the cup bearer*, 2 Tim. 4. 14. Thirdly, wee must distinguish the affections of men. Some are carnall, as rash anger, hatred, desire of revenge &c. Some againe are more spiritual and divine, as a zeale of Gods glory, and of the safety of Gods Church. Now *Paul* in pronouncing the curse, is not carried with a carnall affection, but with a pure zeale of Gods glory; and with the same spirit by which he penned this Epistle.

The second question is, whether we may not curse our enemies as *Paul* did? *Answer*. No: for we have not the like spirit to discern the persons of men what they are: and our zeale of Gods glory is mixed with many corrupt affections, and therefore to be suspected. We in our ordinary dealings have another rule to follow, *Mat. 5. Blesse, and curse not*. If wee dare goe beyond the limits of this rule, wee must heare the speech of Christ, *Ye know not what spirit ye are*, *Luke* 9. 55.

The third question is, how we should use the imprecations that are in the *Psalmes* of *David*: as *Psalm* 109. and in other places of Scripture? *Answer*. They are to be directed generally against the kingdom of the devill: and they are further to bee used as Prophecies of the holy Ghost comforting his church, and procuring a final sentence upon the enemies of God.

The word which is translated *disquiet*, is to be considered, for it signifies to put men out of their estate, and to drive them out of house and home, as enemies doe when they sacke and spoile a towne.

By this we see that the doctrine of justification by works or by the law, is a doctrine full of danger and perill, because it puts men out of their estate, in Christ, and bereaves them

of their salvation in heaven. Therefore baptize men. *Ep*. 1. 13. the Religion of the Papists as if they should say thus: do thou of the Spirit: or if thou dost not, thou art not saved. *Ep*. 1. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 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997. 998. 999. 1000.

13. For brethren, ye have been called to liberty: *margin* ye are not your liberty as an occasion to the flesh, but by love for one another.

The first part of the Epistle touching the faith of the Galatians is ended: and here begins the second part touching good life, and contents from this verse to the 22. verse of the first chapter. In it *Paul* doth 2. things: first he propounds the summe of his doctrine, and then he makes a particular declaration of it. The summe of all is propounded in this 13. verse, in which *Paul* first sets downe the ground of all good duties, and then two maine rules of good life. The ground is in these words, *Brethren, ye have been called to liberty*: And it must bee noted, that as these words are the foundation of that which follows, so are they also the reason of that which goes before, and therefore *Paul* saith, *for brethren, ye are*. The two rules are in the words following: One in this, *Ye are not your liberty as an occasion to the flesh*; the other in this, *Ye are to love one another by love*.

In the ground of all good duties, namely, the calling to liberty, 4. things are to be considered, 1. who calls. 2. who are called. 3. what is the calling of God. 4. why it is here mentioned by *Paul*.

To the first, who calls: I answer, God the Father in Christ by the Spirit, for he is absolute Lord of all his creatures: and therefore he may call out of the kingdom of darkness into his owne kingdom, whom he will. And it is God alone that calls the things that are not, as though they were, *Rom.* 4. 17.

To the second, who are called? *Answer*. All they that any way answer the calling of God, for *Paul* saith indifferently of all the Galatians, that they were called. Now men answer the calling of God, some in profession, some in heart, and some in both. And all these are

middle some, 1 Cor. 9. 19. To Christ we are to
do service: and he hath put our neighbour
in his stead, so as that which is done to our
neighbour, shall be done to him: our neigh-
bour therefore must be served of us. And
this is not against our liberty. For we are free
inwardly in conscience, yet in the outward
use of our liberty, we must bee servants to
men.

men. The *V*s. If we examine our lives by this rule, we shall finde that there is very little power of religion among men. There are foure sorts of men that live in the breach of this rule. The first are usurers, who lend for advantage, when they should lend freely to them that are in need; these serve themselves and make a prey of all. The second sort are in grossiers, who gather in commodities to enrich themselves. The third sort are idle persons of what degree soever, that spend their time in eating, drinking, sleeping, gaming, such are not unproffitable burdens of the earth. To this sort I referre beggars and vagabonds. The fourth sort are riotous persons that use to goe from alehouse to alehouse, from tavern to tavern, and mispend their money whereby they should maintain their families and be serviceable to their country. The fifth sort are Tradesmen, who in their dealing uoyling, duelling, fraud, injustice. They seeke nothing but their private advantage. And this kinde of men abounds in the world. The sixth sort are dishonest and carnall Protestants, who onely seeke the things of this world, and never so much as give good example to their sons or children, or any good counsel. Beside all this, it is the common fault of the world, for men to serve themselves, according to the common saying, *Every man for himselfe, and God for us all.* And the betterment is, that they examine themselves; shall finde that they faile many wayes, and come short in the duties of love to men whom they live.

This being so, we are to acknowledge before God this main offence of ours: and to intreat for the pardon of it for Christ's sake. And ever hereafter to change our lives, and to reforme them according to this rule. And that is done on this manner. Every man hath either to have a calling, a general, and particular. The general is, whereby we are called to be Christians. In this calling we are to doe good to all men, by teaching, admo- nishing; exhorting; and by example of good life. A particular calling is, whereby men are called to some chace of life in the family, Church, or common-wealth. And according to the several conditions of particular callings, must every man in his place, discharge his duty. The Magistrate must use his office, first for the maintenance of the Gospel, and then for the execution of justice. The Minister must preach sound Religion; and love of the soules of men. The Master of

A family must cause his household to embrace the Gospel, and frequent the exercises of religion. Lastly, every man that is in a trade or office, must apply himself to the uttermost of his power to do all he can for the good of his country: and he must fo delectate he may be helpfull to all with whom he deales, and hurtfull to none. We are, or should be, trees of righteousness: our fruit must bee meat for others, and our leaves for medicines. Wee must bee as candles that spend themselves to give light to others.

14. For all the law is fulfilled in one word, which is this, Thou shalt love thy neighbour as thy self.

Falsified [compised, Rom. 13. 9. *One word*]
One precept : for the holy Ghost calls precepts, *words*. It may be demanded, how the whole law should be fulfilled in the love of our neighbour? *Ans.* The love of God, and the love of our neighbour are joyed together, as the cause and the effect : and the love of God is practised in the love of our neighbour. For God that is invisible, will be loved in the person of our neighbour, whom we love, and with whom we converse. And the first commandment of the law, must be included in all the Commandments following, and thus the love of God is presupposed in every Commandment of the second Table : he that therefore that loves his neighbour, loves God also.

Thou shalt love] understand both the affections, and the duties of love. *Thy neighbour*] one that is neare unto us in respect of man nature. *Mat 5. 8. 7.* though he be our enemy yet if by any occasion he be offered unto us or God, he is our neighbour.

Ashley These words signifie not the measure of our love: as though we should love our selves in the first place, and then our neighbour in the second place, for there are some cases in which we are to love our neighbour more than our selves. As for example, we are more to love the soule of our brother than our temporall life: and a good subject is more to love the life of his Prince, than his owne life: here then the holy Ghost signifies what must be the manner of our love; the word *(as)* signifies not *quantity*, but *quality* and that wee are as truly and earnestly wit love to embrace our neighbour, as our selves.

The scope. The words containe a reason of the second rule, which may be framed thus: we serve our neighbour in duties of love: in the keeping of the whole law: therefore this service must be carefully performed:

The use. Here wee see that the end of mans life is to serve God in serving of man. For this is the summe of the whole law. Six years are commanded in serving their masters, to serve God, and to doe what he requires of them; as unto God, Col. 3. 23. And to serve men in his place, in dealing with men right to deale, as if he were to deale with God him self.

selfe. Therefore most men prophane their
lives, when they make the Copie, and drift
thereof, to be the getting of riches and hon-
ours. And though they have great charges,
that is no excuse for the principall end of our
living here is to performe service to men
and in this service to doe homage to God,
for which homage God will give the hon-
our and riches which he sees to be conveni-
ent for us.

2. Secondly, here we may observe what is true religion and godliness, namely, to love, and serve God in serving of man. *But what loveth he love God, and hates his brethren, he is hater, 1 John 4. 20.* And hence it followeth, that to live out of all faculties of men, though to be in prayer and fasting, (after Monksish fashion) is no state of perfection, but mere superstition; for that is true and perfect love of Gods that is shewed in duties of love, and in abnegation of our neighbour. Against the hypocrisie of sundry Protestants is here discovered. If they come to the Church, and hear Sermons, and frequent the Lords Table, they think they may doe afterward what they will; and many such are frequenters of taverns and alehouses, and are given to riot and licentiousness. But it is not enough for thee to be holy in the Church; thou must be a Saint in the Church, & a devil at home. True religion is that which shewes it selfe in thy private house, private dealings, and in the course of thine owne life: such as thou art in thy particular calling, such art thou in deed and truth, what shewes greater than makest before men.

15. If ye bite and deuoure one another, take heed that ye be not consumed one of another.

The sense, *Hyperbolic*] Here *Psalms* alludes to the fashion of wild beasts, as lions, wolves, &c. And by *biting* we are to understand all injuries in words, as railing, cursing, slander, lying, backbiting, &c. *Devoured*] Here *Psalms* understands all injuries in deed, or violence even to the shedding of blood. *Take heed lest*] Here *Psalms* signifies, that contentions and dissensions breed the destruction and desolation of the Church.

The scope. These words are a second reason of a second rule drawne from the dangerous effect of the contrary, thus: Contentions breed the desolation of the Church: therefore doe service one to another by love.

The contents. In these words *Paul* delivers 3 things. The first is, that there were grievous contentions in the Church of Galatia. They like also were in the Church of Corinth 1 Cor. 3. The cause of the former contentions were differences in points of religion. Some of the Galatians (no doubt) withstanding circumcision, and the most of them standing for it. For hereupon great were the dissensions in the Churches in Judea, *Acts* 15. 2. Observe then, that unity is not an infallible and an inseparable mark of the Church of God, *V.*

it may be out of the Church, and dissent
on the Church, as here water. It may be
objects, that there is a peace in the King-
dom of God, and that there the wolf and
the lamb dwell together. *Jo. 11. An.* This
is but an *par* verben in the kingdom of
grace on earth; and it is fully accomplished
in the kingdom of glory in heaven. A gaine,
it may be alledged, that the Church is the
company of saints, and truly content in one
and the same *par* verben. That is, *par*ly
means of the Catholike Church; but the *par*ly
is otherwise in particular Churches, where
true believers are mixed with hypocrites,
whereupon such much dissention. And of
true believers, some are more carnall than
spiritual, and that is another cause of dissention.
1 Cor. 2. 2.

The 24. point concerns the quality of these
differences, *When Paul saith, Iste bueus et
dumox, &c.* he signifies that they were fierce
and violent. And such commonly are dilu-
tions for religion, as appears by the persecu-
tion in *Quebec*, *Marye* payes, the heat where-
of nothing could take, but mans blood. A-
gainc, he signifies in this, very words, that
they were brutish and beastlike, more be-
coming wolues, Lyons, dogs, than men. This
must teach us to desert railing, curling, evil
speaking, fighting, unless it be in the case of
necessary defence, for by these actions we de-
generate to the condition of beasts, and re-
pell from us the worke of grace: for Christ
of Lyons, wolues, beares, hath made us his
sheepe and lambs, *Ia. 11.*

The third point is touching the effect of contention, and that is the ruine & decay of the Church. The division of the members among themselves, is the dissolution of the whole body. Differences in points of religion breed doubting; doubting hinders faith and invocation, & the free course of the Gospel: and where these be hindered, the Church goes to decay. And by reason of the divisions that be in these last dayes, many live as Atheists, and will be of no religion.

By this we are to be admonished to fly, and to use all means to maintain Christian peace and concord, *Eph. 4. 3.* To this end we must remember one general rule, *Rom. 12. 18. Have peace with all men.* And whithall we must observe the cautions which *Paul* adds: one is, *if it may be with good conscience,* for there are some, with whom there is no peace unless we foorth them in their vices, or deny our religion, either in whole, or in part. The second is, *if it lye in you;* for sometime men are accused, and must of necessity defend themselves. These two cautions observed, *peace must be had with all men.*

It may then bee demanded, why doe not
the Protestants make a pacification with the
Papists? *Ans.* Wee are content so to doe
in respect of civill society, but not in respect
of Religion. Wee have a commandement

the contrary, Rev. 18. *Come out of Babylon my people, and touch not her house.* Where a pacification is made, both the parties multiply gold somewhat; but we may not yield to any point of our religion, to the Papists. In an instrument of mullock, the strings out of vine are set up, or set down, to the rest; and all the strings that are in there are not lifted; even to the Papists are to come to us, we are not to turn to them: our Religion being the doctrine of the Prophets and Apostles.

Peace is the chief Church peace, *Civil peace*, *Household peace*. All these are to be maintained. Touching *Church peace*, I give three rules. The first is, that for the ending of differences in religion, there must be conferences in *Christians Councils*. The *spirits of the Prophets* are subject to the Prophets, 1 Cor. 14. 32. When there is a role difference in the Churches of Judea, *The Apostles and Elders came together to inquire of the matter*, Act. 15. 6. & this is a thing much to be desired in these days, especially in these Western parts of the world. It may be demanded, Why did not the Protestants joyn with the Papists at the Council of Trent? *Ans.* From the first Session it was more than six years before any safe conduct was given to the Protestants; and at their appearing in the Council, exception was taken against their letters, and they dismissed. And when they appeared the second year upon the new safe conduct, the Council was the next day adjourned for 2. years. And when safe conduct was given the 3. time the Protestant Princes refused to send their Divines, because they had bene twice mocked. Moreover, the Council was not a free Council, because the Pope himselfe was both party and judge.

The second rule, *There must be a Christian toleration one of another*, Eph. 4. 2. Here that we must know, I propound two questions. One is, in what must there be a toleration? *Ans.* A toleration presupposeth an error or defect in our brother. An error is either in judgement, or manners. An error in judgement, is either in the foundation of religion, or beside the foundation, in lighter matters: if the error be in the foundation, there is no toleration of it. If it be in some lesser matter, a toleration is to be used according to the rule of the Apostle, *If ye be otherwise minded, God will reveal it*, Phil. 3. 15. When others see not that which we see, we must not presently condemn them, but tolerate their ignorance, till God reveal his truth unto them. Again, errors in manners be of two sorts; some without offence, as hastiness, forwardness, vain-gloryousness, &c. these we must tolerate, *Prov.* 19. 11. And others with open offence, and such admit no toleration, 1 Cor. 5. 11.

The second question is, to what end must we tolerate the infirmities and ignorances of our brethren? *Ans.* Toleration must tend to

the good and edification of men, *Rev.* 19. 12. *We must not so tolerate that we approve of the least vice*, but rather that we may see God's truth, *1 Cor.* 13. 1. *Knowest thou that I am a Jew?* It may here be demanded, Whether there may not be a toleration for Popery? *Ans.* No. The toleration of Popery is in one kingdom, is the overthrow of peace. Popery is a religion both heretical and schismaticall. It may be said, that faith and conscience is free; *Ans.* I say, though faith in the heart and conscience in the life be free in respect of mans authority; yet is not the publishing of faith, and the profession of conscience free in like sort, but it stands subject to the power of the Magistrate.

The third rule, *Every man in his place, specially Teachers, must set themselves to build the Church*, Jude v. 20. Eph. 4. 12. Indeed the truth is to be defended, but make how! The truth must be confessed; when time and occasion serves, without opposition: this do all contentions lay aside, we must for our selves build the Church. And the rather Ministers of Gods word in England must remember this because while we are striving among ourselves in fundy points of difference, the Papist our common enemy gets ground.

Touching *Civil peace*, it must be remembered, that the peace and good estate of Jerusalem stood in this, that it was made the seat of Gods sanctuary, and the throne of Justice, *Psal.* 132. When the Ark was in the house of Obed-Edom, all things prospered with him: Now in the new Testament the preaching of the Gospel, invocation of Gods name, with the use of the Sacraments, come in the roome of the Sanctuary. *Civil peace* then is maintained, when men yield subjection to the Gospel of Christ, which brings peace to all that receive it.

Touching *Household peace*, I give two rules. One is, that *governours of families must urge and compell all under them to admit (at the least outwardly) the practice of religion in the exercise of faith, repentance, new obedience*. Thus did Abraham, *Gen.* 17 and *Ios.* cap. 24. They that do not first of all consent in Christ, cannot consent among themselves. Secondly, it must be observed, that a family is the schoole of God, in which he will exercise our faith, invocation, love, patience, long suffering, &c. And there is more vertue to be leene in the well ordering of a family, than in the pretended holiness of Monks cloisters.

Thus we see how we are to maintain the unity of the spirit in the bond of peace. For the better enforcing of this duty, *Paul* (Eph. 4. 4.) gives 7. reasons: One body, one spirit, one hope of eternal life, one Lord, one faith, one baptism, one Father of all. It may be said, we are at peace, what needs all this? *Ans.* The peace of many is peace in drunkenness, (called good fellowship) peace in prophaneity and wickedness. This is the devils

devils peace, where he beares the sway. The peace of which *Thow* speake 24. in the *Lord's* in the true worship of God, of which *reade* *Isa.* where men are said hand in hand to go up to the mountaine of the Lord. That they may heare his will, and joyntly obey it.

16. *Then I say, walke in the spirit, and ye shall not fulfill the lusts of the flesh.*

The scope: Here *Paul* returns to the first rule, verse 13. and shewes the way how it is to be observed, thus: *If ye walke in the spirit ye shall not fulfill the lusts of the flesh: & when the lusts of the flesh are not fulfilled, there shall not occasion be given to the flesh, by the use of christian liberty.*

The words containe two parts: A Rule, *walke in the spirit*; and the benefit that comes by the rule, *ye shall not fulfill the lusts of the flesh.*

In the rule I consider two things, what is the spirit, and what is walking. *The spirit* is the gift of regeneration, *lost by Adam, restored by Christ*. It say is a gift: and this gift is termed by the name of the spirit: because the spirit worketh it immediately in us, from the Father and the Sonne. Again I say, it is a gift of regeneration, to make a distinction betwene it, and civil vertue. For there is a gift of regeneration which mortifies corruption, and a gift of restraint which serves only to keepe in corruption. Of this second kinde, are all civil vertues, in natural and heathen men, & not of the spirit. *Ioseph* is chaste, and so was *Xenocrates*: *Ioseph's* chastity is a part of regeneration, and proceeds from the spirit here mentioned, but the chastity of *Xenocrates* is not so, proceeding only from the generall providence in God, and not from the spirit of sanctification. The like I say of all other civil vertues.

More plainly. The spirit is a Divine nature, quality, or condition, whereby we are made conformable to Christ in righteousness, and holiness.

The spirit hath five properties. The first, that it is a rich and liberal grace of God. For it contains in it the seeds of all vertues, and all necessary graces of God: because it comes in the roome of original sin, which contains in it, the seeds of all vices or finnes.

The second is the largeness of it, for this spirit is in all the powers of them that are regenerate, that is, in the minde, conscience, will, affections, and in the sensuall appetite, 1 *Thess.* 5. 23. And he that is sanctified in one part, is sanctified in all. Hence it follows, that they which have plenty of illumination, without change of affection, and life, are indeed carnall, and not spirituall.

The third property is sincerity, for the grace of God is without falsehood or guile. *Psalm.* 32. 1. hence ariseth the difference betwene the godly man, and an hypocrite: betwene the works of nature, and the works of grace. There are men that in distresse desire the assistance and favour of God: and they

doe it without the Spirit of God: for they doe it deceitfully, desiring Gods favour not for it selfe, but in respect of some avill, from which they would be delivered; as the Mariners in *Jona*, and *Pharise* did. Again, there are men that ascribe for their finnes without the Spirit of God: for there is much falsehood in their mourning: because they mourne for sinne in respect of the punishment thereof, and not in respect of the offence of God. Lastly, there are that pretend a love to God, and yet want the Spirit: for they love God in respect of this benefit, *that* they love God for a Kingdom, such love is mercenary, and a worke of nature, whereas the love which is from the Spirit, maketh us love God for himselfe.

The fourth property is excellency, for the spirit of grace in Christians is more excellent than the grace of creation in two respects. First, in respect of the beginning thereof. For the spirit is from Christ the second Adam, both God and man: The grace of creation should have bene conveyed unto us from the first Adam, but more man, if he stood. Secondly, in respect of constancy, for God gave to *Abraham* the will to persevere if hee would: hee giveth further to believers, both the will to persevere, and the deed.

The fifth property is liveliness, whereby the spirit is selfe: Quall in operation, *Ethiopian* chaste the spirit compelled him, and was in him as a smell of new wine, which must have a vent, *Iob.* 32. 19. Of the operation of the spirit I deliver three things. The first, that the spirit worketh in, and by the word of God: which therefore is called the *Ministry of the spirit*, 2 *Corinth.* 3. 6. The second, that the spirit worketh by certain degrees. The first degree, & the very first baguening of this divine operation, is, to make us feeble in what great neede we stand of Christ, and to desire to be reconciled and turned unto God. This is the first motion of the spirit in us, and they which want this, have nothing as yet of the grace of God in them. The third, that the whole work of the spirit may be reduced to three actions: The first is, to call down every thing in us, that exalts it selfe against God, 2 *Cor.* 10. 10. as namely, to bestir downe our unreason, and rebellious affection, and to bring a man out of heart with his chiefe deligths; and with his owne selfe. The second action is to kindle in our hearts care and desire of reconciliation with God in Christ: hence the spirit is called the *spirit of grace and supplication*, *Zach.* 12. The third action is, to write the Law in our hearts, and that is done by putting a new light of knowledge into the minde, and new inclinations into the will, and affections.

Thus much of the spirit. *Walking in the spirit*, to order our lives according to the directions and motion of the spirit. For, as the spirit renews our nature within, so it makes us to change and renew our actions, in three respects.

repects. First, it makes us put a further beginning to our actions, than nature can afford, causing us to do them in faith, whereby we beleve, that our persons please God in Christ, that our works to be done please God, that the defect of the works is pardoned. Secondly, the Spirit makes us do our actions in a new manner, namely, in obedience to the written word. Thirdly, it makes us put a new end to our actions, that is, to intend & desire to honour God in the things that we do. For example, *As* man is wronged by his neighbour: and nature tells him that *hee must requite evil with evil*: yet he resolves to do otherwise: for (saith he) God in Christ hath forgiven me many sinnes: therefore must I forgive my neighbour. And he remembereth that *vengeance is Gods*: and that he is taught *to aske pardon, as he forgives others*. And hereupon hee fits himselfe to requite evil with goodnesse. This is to live in the spirit.

The Vic. By this rule wee see that most of us faile in our duties. For many of us professing Christ, live not according to the lawes of nature, in our common dealings. Wee minde earthly things, and therefore wee are carnall. It is a principle with many, that if wee keepe the Church, observe the Kings lawes (which are indeed to be observed) and avoid open and grosse sinnes, we doe all that God requires at our hands. Hereupon to walke in the spirit, is thought to bee a worke of precisenesse, more than needs. And they which deeme it to be a worke of precisenesse, walke not in the spirit: and indeed they which have received the greatest measure of the spirit, must walke with *Paul* that they are carnall, *said under June, Rom. 7. 14.*

Secondly, this rule teacheth us, that we must become spirituall men, such as make conscience of every sinne, and doe things lawfull in spirituall manner, in faith and obedience, and not as carnall men doe them carnally. It may be said, that Ministers of the word must bee spirituall men. I answer, if thou, whatsoever thou art, be not spirituall, thou hast no part in Christ, *Rom. 8.* And the rather, thou must be spirituall, because a naturall man may doe the outward duties of religion in a carnal sort.

Thirdly, we must not iudge any mans estate, before God, by any one, or some few actions, either good or bad: but by the walking, or by the course of his life, which, if it be carnall, it shewes the partie to be carnall: if it be spirituall, it shewes him to be spirituall.

The benefit that ariseth by the keeping of the rule followes, in these words, *For shall not fulfill the lusts of the flesh.*

Flesh the corruption of nature, the roote of all sinnes.

Lusts inordinate motions of the minde, will, and affections. Thus largely is lust taken in the tenth Commandement, which condemneth the first motions to evil.

Fulfill fulfilling is not a simple doing of

evil, but the accomplishing of lust with love, pleasure, and full content of will: as also perseverance in evil, by adding sinne to sinne.

A question. How farre doth the childe of God proceed in the lust of the flesh? *Answer.* He is assailed by the lusts of the flesh: but he doth not accomplish them. More plainly: there are five degrees of lust, *Suggestion, Affliction, consent, the act, perseverance in the act. Suggestion, and delight*, whereby the minde is drawne away, are incident to the childe of God. *Consent* is not ordinarily: and if at any sinfull childe of God consent to the lusts of the flesh, it is but in part, against his purpose, because he is overcarried. Likewise the *act* or execution of lust, is not ordinarily and usually in the childe of God: if at any time he fall, he may say with *Paul*, *I doe that which I hate*. Lastly, perseverance in evil doth not befall the childe of God: because upon his fall he recovers himselfe by new repentance. In this sense *Saint Iohn* saith, *He that is borne of God sinneth not*, 1 *Iohn 3. 9.*

The Vic. Hence it followeth, that the lust of the flesh is in the childe of God to the death: and consequently they doe not fulfill the law, neither can they be justified thereby, as *Popish* doctrine is.

Secondly, our duty is, not to accomplish the lusts of the flesh, but to resist them to the uttermost, *Rom. 13. 14.*

Thirdly, here is comfort for the servants of God. Some man may say, I am vexed and troubled with wicked thoughts and desires, so as I feare I am not Gods childe. I answer, I gaine, for all this despair not. For, if thou hate and detest the lusts, that are in thee: if thou resist them, and wage battell against them: if being overtaken at any time, thou recover thy selfe by new repentance, they shall never be laid to thy charge to condemnation, *Rom. 8. 1.* It is here made a prerogative of Gods child, when the lusts of the flesh are in him, not to accomplish them, or to live in subjection to them.

17. For the flesh lusteth against the spirit, and the spirit against the flesh, and they are contrary one to another, so that ye cannot do the things which ye would.

These words are a reason of the former verse, thus: If ye walke in the spirit, ye shall not fulfill the lusts of the flesh; for the flesh and spirit being contrary, mutually resist & withstand one another, so as ye can neither doe the good, nor the evil which ye would.

Paul here sets forth a spirituall combat, of which fixe things are to be considered. The first is concerning the parties by whom the combat is made; namely, *the flesh, & the spirit.* The flesh signifies the corruption of the whole nature of man: and the spirit is the gift of regeneration, (as hath beene shewed.) It may be demanded, how these twaine being but qualities can be said to fight together? *Ans.* The flesh and the spirit are mixed together in the whole

whole man regenerate, and in all the powers of the soule of man. Fire and water are said to be mixed in compound bodies: light and darknes are mixed in the ayre at the dawning of the day. In a vessel of lukewarme water, heat and cold are mixed together: we cannot say, that the water is in one part hot, and in another cold, but the whole quantity of water is hot in part, and cold in part. Even so the man regenerate, is not in one part flesh, and in another part spirit, but the whole minde is partly flesh, and partly spirit, and so are the will and affections throughout, partly spiritual, and partly carnall. Now upon this mixture it comes to passe, that the powers of the soule are carried and disposed divers wayes: and hereupon followes the combat.

The second point concernes the means whereby this combat is made: and that is a twofold Conscience, expressed in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The lust of the flesh shewes it selfe in two actions. The first is, to defile and repress the good motions of the spirit. In this respect *Paul* saith, *when I would doe good, evil is present*: and the law of the flesh rebels against the law of the minde, *Rom. 7. 21. 23* Hereupon the flesh is fitly resembled by the diseate called *Ephialtes* or *the more*, in which men in their slumber, think they feele a thing as heavy as a mountaine lying on their breasts, which they can no way remove. The second action of the flesh, is, to bring forth, and to fill the mind with wicked cogitations, and rebellious inclinations. In this respect conscience is said to tempt, intice, and draw away the minde of man, *James 1. 14.* Again, the lust of the spirit hath two other actions. The first is, to curb and restrain the flesh. Thus *S. Iohn* saith, *that the seed of grace keeps the regenerate that they cannot sinne*, 1 *Ioh. 3. 9.* The second action of the Spirit is, to ingender good motions, cogitations, and inclinations, agreeable to the will of God. Thus *David* saith, *he reines did teach him in the night seasons*, [ad. 16. And the Prophet *Isay* saith, *Thine ears shall heare a voyce, saying, here is the way, walke in it, when thou turnest to the right hand or to the left*, *cap. 30. v. 21.* And this voyce, (no doubt) is not only the voyce of such as be teachers, but also the inward voyce of the Spirit of God in us. And thus by the concurrence of these contrary actions in one and the same man, is the combat made.

The third point, is concerning the cause of this combat: in these words [*and these are contrary one to another.*] The contrariety of the flesh and spirit, makes the combat. And the contrariety is very great, for the spirit is the gift of righteousness: and the flesh stands in a double opposition to it; for the first of all, the want of righteousness; and secondly, a pronenesse to all unrighteousnesse: that is to say, not a single, but a double privation or want of the grace or gift of God. Hence I ga-

ther that man hath no freedome of will in good duties, before his conversion, because he is then wholly flesh, and wants the Spirit of God: and the flesh is flat contrary to the Spirit: and one contrary hath no power at all to bring forth the effect of his contrary. And hence it followeth, that there are no such works, whereby a man may prepare himselfe to his own justification: for though the mind be enlightened with a general faith, yet man before he be justified, is nothing but flesh: and flesh being in nature opposite to the spirit, can make no preparation for the spirit, no more than darknesse can make preparation for the entrance of light.

The fourth point is, concerning the persons in whom this combat is to be found. And they are beleivers, (not unbelievers or wicked men:) such as the Galatians were, to whom this combat is said to belong. It may be alleged, that naturall men have a combat with them. For they can say, *I see and approve that which is good, but I doe that which is naught.* *Answer.* This combat is betweene the naturall conscience, and rebellious affliction, and it is incident to all men that have in them any conscience, or light of reason. But the combat of the flesh and the spirit, is of another kind, for in it the minde is carried against it selfe, the will against it selfe, and the affections against themselves: by reason they are partly spiritual, and partly carnall. Secondly, not all beleivers have this combat in them, but only such as be of yeares: for infants, though they have the seed of grace in them, yet doe they want the act or exercise thereof, and therefore they feele not this combat, because it stands in action. Thirdly, this combat is in the godly for the time of this life only, because in death the flesh is abolished, and consequently the combat is selfe.

The fifth point is, in what things doth this combat shew it selfe? *Ans.* In all the actions of men regenerate, which *Paul* signifies, when he saith *ye cannot doe the things which ye would.* For example, in prayer, sometime we feele fervent desires, and sometime againe deadnesse of spirit; sometimes faith, sometimes doubting. This combat is in all the actions of the godly, specially in good actions. Thus much *Paul* teacheth, when he saith, *I finde by the law of God, that when I would doe good, evil is present*, *Rom. 7. 21.* And, *I doe not the good which I would, but the evil which I would not, that doe I*, v. 19. And that we mislike not, it must be remembered, that *Paul* speaks all this of himselfe, as being regenerate; that he speaks it not of this or that action, but of the course of his life, in which he willed and endeavourd to doe that which was good, and acceptable to God. And that appears by the very words, which hee saith, *so will is present with me*. And, *I would doe good, but I doe it not*. Marke further, while *Paul* wils & endeavors to do that which is good, if he faile & do amisse, he may well say, *It is not I*

that doe it, but the flesh that dwells in me. And ungodly men for the covering of their wickedness, as they say (as they doe) that it is their flesh that faileth and not they, they abuse the holy doctrine, and example of Paul.

The last point, concerns the effect of the combare, which is to hinder the godly, that they cannot doe that which they would, and that three wayes. First, it makes them that they cannot sinne, that is, live in practise of any one sin, 1 John 3.9. Secondly, if at any time they fall, it stayes and keeps them, that they sinne not with full consent of will. For they say when they sin, *The evil which I hate, that doe I*. Thirdly, though in the ordinary course of their lives they doe that which is good, yet by reason of this combare, they faile in the doing of it, Rom. 7. 18. *To will is present with me, but I finde none to fulfill or accomplish that which is good.* Even as a sick man that is in recovery, for his affliction, thinks he is able to walke a mile or twaine, and yet by reason of his weakness and weaknesse he is scarce able to walke once or twice about his chamber: So the regenerate man, for affliction, inclines to the best things, and yet by reason of the flesh, failes in the doing of them.

• Thus much of the combare, the use follows. Hence I gather, that conscience or lust after baptism, in the regenerate, is a sinne. For the lust of the spirit, is the thing that God requireth and approveth: now the lust of the flesh is directly contrary to it, as a defect or privation thereof: and therefore the lust of the flesh is properly a sin, where their consent of will goe with it, or no.

Again, hence it followeth, that workes of the regenerate, are mixed workes, that is, good workes indeed, yet not perfectly good, but partly evil, for such as the cause is, such is the effect: now the mind and will of man, are the cause of his workes, and the minde is, partly carnall, and partly spiritual: so also is the will: and therefore the workes that proceed from them, are partly spiritual, and in part carnall. Upon this ground it followeth, that all the workes of regenerate men, are sinfull, and in the rigour of justice deserve damnation. Objection. Sinne is the transgression of the law: good workes are no transgression of the law: therefore good workes are no sinnes. I answer to the minor. The transgression of the law is twofold: One, which is directly against the law, both for matter, and manner: the second is, when that is done which the law requires, but not in that manner it should be done. And thus good workes become sinfull. The duty which the law requires, is done, but it is not done perfectly as it ought to be done, by reason of the flesh. Secondly, it is alledged, that good workes are from the Spirit of God: and that nothing proceeding from the Spirit of God is sinne. Answer. Things proceeding from the Spirit of God alone, or from the Spirit immediately

are no sinnes: now good workes proceed not only from the spirit, but also from the minde and will of man, as instruments of the spirit. And when an effect proceeds from sundry causes that are subordinate, it takes unto it the nature of the second cause; therefore workes are partly spiritual, and partly carnall, as the minde and will of the doer is. Thirdly, it is alledged, that good workes please God: & that things pleasing God, are no sinnes. Answer. They please God, because the doer is in Christ, and so please God. Again, they please not God before, or without pardon: for they are accepted, because God approves his owne worke in us, and pardons the defect thereof. Lastly, some object on this manner: No sinnes are to be done: good workes are sinnes: therefore not to be done. Answer. They are not simply sinnes, but onely by accident. For as God commands them they are good: and as godly men doe them, they are good in part. Now the reason holds onely thus, that which is sin, so farre forth as it is a sin, or if it be simply a sinne, is not to be done. Now then upon this doctrine it followeth, that there is no justification by workes, nor no fulfilling of the law, for the time of this life.

Thirdly, hence it followeth, that the grace of God for the time of this life, is mixed with his contrary, the corruption of the flesh. This mixture the godly feele in themselves, to the great griefe of their hearts. When they would believe, their mindes are oppressed with unbelief. They see more ignorance in themselves, then light of knowledge. There are a number amongst us, that say, they know as much as all the world can reach them, that they doe perfectly believe in Christ, and ever did, that they love God with all their hearts, and did never so much as doubt of the mercy of God. But these men are void of the grace of God: they are like empty barrels that make a great sound: they never know what is meant by the combare of the flesh and spirit.

Fourthly, we are hereto be admonished, in all duties of religion to use industry, & paines, by willing, striving, and endeavouring to the uttermost, so doe that which we ought to doe. We must use *giving, seeking, knocking*, Mat. 7. 7. We must use *Pauls wrestling in our prayers to God*, Rom. 15. 30. They that would have knowledge in the booke of God, must doe more then heare a Sermon: they must strive against their ignorance, and blindness, and laboriously exercise their senses in the discerning of good and evil. They that would believe, must strive against their natural unbelief, and endeavour to believe. *Blessed* (saith Solomon, Prov. 28.) *is the man that fears himselfe, or himselfe to save.* Paul fight of himselfe, that hee laboured and took paines to keepe a good conscience, *1st. 2. 16.*

Lastly, by reason of this combare, wee are put in minde to use sobriety, and watchfulness over our owne corruptions, with much

and instant prayer, lest we fall into temptation, *Mat. 26. 41.* We should practise these more then wee doe: for beside the enemies without, we have an enemy within that seeks our perdition.

18. *And if ye be led by the spirit, ye are not under the law.*

In the 13. verse Paul preponnds a maine rule of good life, *Give occasion to the flesh*, and for the better keeping of this, hee gives a second rule, *vers. 16. Walk in the spirit.* Of this second rule he gives two reasons. The first is taken from the contrariety of the flesh and the spirit v. 17. The second is in these words: *I say that walke according to the spirit, are freed from the curse of the law.*

In these words, Paul sets down three things. The first is the office of the spirit, which is first of all, to regenerate & renew all the powers of the soule; and secondly, to guide and conduct them that are regenerate, *Psal. 145. 10.* In this guidance or conduction, there are four reactions of the spirit. The first is, *Preservation*, whereby the holy Ghost maintains the gifts of regeneration in them that are regenerate. The second is, *Cooperation*, whereby the will of God, as the first cause, workes together with the regenerate will of man, as the second cause. And without this cooperation mans will brings forth no good action; no more then the tree which is apt to bring forth fruit, yet it is fruit indeed, till it have the presence and cooperation of the Sunne, & that in the season of the year. The third, is *Direction*, whereby Gods spirit directeth and establisheth the minde, will, and affections in good duties; *1st. 3. 5.* The last is *Excitation*, whereby the spirit stirs and still moves the will and minde, after they are regenerate: because for the time of this life, the grace of God is hindered and oppressed by the flesh. Hereupon after regeneration, there must still be new inclining, *Psal. 119. 36.* new drawing *Gen. 1. 3.* new working of the will and the deed, *Phil. 2. 13.*

Hence it followeth, that beside the innocent, and sinless grace, there is necessary a subsequent, or second grace. For we doe not that good which we can doe, unless God by a second grace make vs doe it, as he made us able to doe it by the first grace.

The second thing, is, the office of all true beleeyers: and that is, to resigne themselves in subjection to the worke of Gods Spirit. Now Gods Spirit workes in and by the word of God. And hereupon this subjection hath two parts. The first is, to make triall, inquiry, & examination, what is the good will of God, in every thing *Rom. 12. 2.* Thus did David, *Psal. 119. 49.* *I am thine, save me, for I seek thy commandments.* The second part is, to resigne ourselves, and to conforme our mindes, consciences, wills, affections, in all things, to the fore said will of God, *Rom. 12. verse 2.* Let all such as desire to be spiritual, remember and

make conscience to practise this.

The third is the privilege of beleeyers, in the last words, *I say that walke in the spirit, are not under the law.* Understand this, in respect of the curse and condemnation of the law for otherwise we are all under the law, as is the rule of good life. The privilege then is, that God doth not impute the defects of obedience to such as truly believe and repent, but he accepts their imperfect obedience, as perfect and absolute. This serves to comfort them that grieve, because they feele the want of sanctification in themselves. For if they can, and doe will that which is good, & endeavour themselves in the course of their lives according to their will, let them not feare over much, when their obedience is defective: because they are not under the rigour of the law: & therefore God accepts the will and endeavour to obey, for obedience. And the consideration of Gods mercifull acceptation, must stirre us up to an earnest care and conscience of all good duties.

19. *Moreover, the workes of the flesh are manifest, which are adultery, fornication, uncleanness, enmities.*

20. *Idolatry, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, berisings.*

21. *Envy, murders, drunkenness, gluttony, and such like: whereof I tell you before (as I also have told you before) that they which doe such things shall not inherit the kingdom of God.*

Paul before delivered this rule in general termes, *Give no occasion to the flesh, and fulfill not the lust of the flesh.* Now he proceeds further in way of declaration, to make a Catalogue or rehearsal of the particular workes of the flesh, which were in use, and knowne to the Galatians. And this hee doth for weighty cause. For we are full of blindness, and see not our corruption: and we are full of hypocrisy: and therefore ready to esteeme our selves spiritual, when wee are carnall. And therefore this Catalogue serves fully as a table or glasse to discover the corruption of mans heart, by the fruits thereof.

After Paul example every man that doe well to make a Catalogue of the sinnes of his whole life. For this manner shall wee better know our selves, and take a manifest view of our sinfull condition.

In this Catalogue I consider three things: the condition of the workes of the flesh: the kinds of them: and the punishment thereof. The condition is, that the workes of the flesh are said to be manifest, not onely to God, but even to men that have the light of reason, and natural conscience. Hence it follows, that there is a matter sufficient for the condemnation of them that never knew the Gospel. For though the flesh is kept secret and hidden, yet the workes of the flesh are manifest to the natural man. And this must further admonish us, never to hide or excuse our sinnes, but freely to confesse them before God, and before men, where need requires.

Whether we confesse them or no, they are manifest, and the ingenious confelling of unconvincing of them, is the way to cover cheery, *Psal.* 38. 1. 4.

Touching the kinds of fornication of the flesh, they are in number severall: and I may reduce them to three heads. The first sort are against chastity, the second against religion, the third against charity, the last against temperance.

The works of the flesh against chastity, are four: and they are placed in the first rank for just cause: for by them, men are brought to reprobate minds, *Rom.* 1. 28. and to bee without sense or feeling, *Eph.* 4. 19. and the body which should be the temple of the holy Ghost, is made a stable and a stie for the devil.

Adultery is the incontinency of persons married, or of persons whereof one at the least is married, or betrothed. I say betrothed: because one and the same punishment is designed to married and betrothed persons: and therefore the sinne is like in both.

If adultery, which is the breach of wedlocke, be a worke of the flesh, then damnable is the decree of Pope *Syrictus*, that marriage is selfe was the pollution of the flesh. It may be objected, that young widowers by marrying have damnation, and break the faith of baptism, *1 Tim.* 5. 12. *Answer*. They are not laid to break the faith of baptism, because they may: but because they waxe wanton against Christ, and in many: that is, cast off the reines of obedience, by committing fornication, and then for to cover their offence, they may. This I take to be the right sense of that place.

Adultery is named in the first place, and that for speciall cause. For as it is a common, so it is also a great sinne. For it is the breach of the covenant of marriage, made in the presence of God, and unto God: and therefore it is called the *covenant of God*, *Prov.* 2. 17. It is the punishment of Idolatry, *Rom.* 1. 24. It is a sinne greater then thefts, *Prov.* 6. 30. 32. The committers of this sinne cut off themselves from humane societie, and become men of death, and women of death, according to Gods law. And it will never be well with humane societie, till adulterers bee made felons, their lives taken from them, and their goods confiscated. Lastly, this sinne bringeth the ruine of the families of adulterous persons: and it sets a fire in them, that burnes to destruction.

Fornication is the incontinency of single persons. Marke how it is made a manifest worke of the flesh. Hence it follows, that fornication is no light matter, or a thing indifferent, as some have taught. It may be objected, that it is numbered among things indifferent, *1 Ad.* 15. 29. for which strangled & blood, is joyntly esteemed as a thing indifferent: and here

upon it may be, it is joynted with things indifferent. But the judgement of the Church was otherwise: and this opinion of the Gentiles is confuted by *Paul*, 1 *Cor.* 6. Again, it may be objected, that the Lord commanded the Prophet *Ose* to take unto him an harlot, *Ose* 1. 2. *Answer*. It was done in type or figure: and then the words of the Lord carry this sense, *Take unto thee a wife of fornication*, that is, propheticke and publick, that thou art like one that takes a wife of fornication. Again, if the thing were done indeed, yet did not the Prophet take an harlot to live in fornication with her, but at Gods commandment, to live with her according to Gods ordinances, namely, in marriage.

Again, hence I gather, that there is no warrant for the toleration of fornication. For it is foule and manifest worke of the flesh. Magistrates may not do evil, that good may come thereof, *Prov.* 3. 8. Whosoever doth evil, must feare: because the Magistrate beares the sword to punish, *Rom.* 13. 4. And the commandment of God was, that there must be no where in Israel, *Deut.* 23. Therefore the permission of the Steves in Rome is without warrant; and the rather, because there the prohibition of marriage (in sundry orders of men) beares sway.

Uncleanesse is the incontinency against nature, as incest, the sinne of Sodome, and such like. Marke, where these sinnes were knowne, there they are named particularly by *Paul*, as among the Romanes, *Rom.* 1. 27, 28. and to the Corinthians, 1 *Cor.* 6. 9, 10. but where they are not knowne, as in Galatia, these they are only mentioned generally, left by naming of them, he should after a sort teach them.

Wantonnesse is that is, the open profession and ostentation of incontinency: by unchaste words, wanton gestures, and wanton apparel. Hence it appeares, that wee are to detect all signes of incontinency: and that we are to be chaste, not only in deed, but also in our words, gestures, and behaviours.

The punishment of these sinnes is in verse 21. in these words, *They which do these things shall not inherit the kingdom of God*. And it must be remembered, that this threat or curse must be applied to every one of these sinnes particularly.

The Vice. There are a number of men, that live secretly in these sinnes, adultery, fornication, &c. And because they profess Christian religion, and sometime come to the Church, and to the Lords table, they thinke all is well, and they suppose there is no danger. Thus make they a covenant with hell and death, *1 Ad.* 2. 8. But they deceive themselves: for God is unchangeable, and all his thrags shall bee accomplished. And no adulterers, no fornicators, no unchaste persons shall enter into the kingdom of God, whatsoever men suppose or dream.

Secondly,

Secondly, by the consideration of this threat, we are admonished to flye adultery, fornication, wantonnesse, &c. They flye these are but tricks of youth. Beside then it is but a trick to lose the kingdom of heaven. *Salomon* saith, *Blessed is the man that fears the Lord, and keepeth himselfe to feare*, *Prov.* 28. 14. Now what shall be done, when wee terrifie our selves from these offences, by taking Gods judgements before us.

Lastly, some men may say, what shall they doe that are overtaken with these sinnes, if the doers thereof cannot enter into the kingdom of God? *Answer*. Their case is dangerous: and there is but one way to helpe them in the world, and that is to cease from adultery, fornication, uncleannesse, wantonnesse, and to doe the contrary, *Psal.* 34. 14. And this will doe the deed: for the promise of God is, *Hee that confesseth his finnes, and forsaketh them, shall have mercy*, *Prov.* 28. 14. And this promise of God is not contrary to his threat. For so long as men are doers of these sinnes, or any one of them, they are out of Gods kingdom, and when they cease to be doers of them, and contrariwise exercise themselves in the works of chastity, possiding their vessels, that is, their bodies, in sanctification and honour, the case is altered, and they must no more be reputed doers of these sinnes. For God accepts men, not as they have beene, but as they are.

In that these foure sinnes, *Adultery, fornication, &c.* are manifest works of the flesh, we are taught three things. The first is, that we must stocke up the root of these sins, that is, mortifie the passion of concupiscence, *Col.* 3. 5. 1 *Thess.* 4. 5. which is nothing else but an ordinate inclination to these vices. And it is mortified in us, if we learne to feare God in his word, and in the commandment that forbids adultery. For the feare of God cleaseth both heart and life. *Joseph* tempted by his Mistress to folly, by this meanes eschewed the offence, saying, *Shall I doe this, and sinne against God?* Further, it must bee remembred, that without holinesse no man can see God, or have fellowship with him, *Heb.* 12. 14. And while the lust of concupiscence beares the sway, there is no holinesse: and therefore no fellowship with God.

The second rule is, that all occasions of these sinnes must bee cut off, two specially, *Idolatrie*, and the *pampering of the body*. For *Idolatrie*, consider *David*, who when he was out of civil wars, and free from banishment, at peace in his owne house, his wandering affection carried him to commit adultery. And the libertines when they were stored and pampered with all the blessings of God, gave themselves to the committing of these offences, *1 Cor.* 10. 7. and the people of Sodome and Gomorrah, *Ezek.* 16. 49.

The third rule is, that all signes of these vices must be avoided and detested, that is, any speech or action, that may signifie or give

suggestion of an incontinent disposition, as high raised wanton behaviour, curiouse and excessive trimming of the body, suspected company, or company that stay in likelihood bee suspected. For it is Gods will, that not one of the vices it selfe, but also the appearance of every vice should be avoided, 1 *Thess.* 5. 22.

Idolatrie. The second sort of sinnes follow, which are against godliness: and they are three, *Idolatrie, Witchcrafts, & Sorcery*. *Idolatrie* is the worship of idoll gods. An idoll is taken two wayes. First idoll, a fiction, or a thing merely devised, is an idoll: againe, when we conceive a thing that is, otherwise than it is, it is an idoll. So likewise idolatry is twofold. One is, when something that is not God, is set up in the room of God: and this is done three wayes. One is, when the godhead is ascribed to a creature, as when it was said to *Ahrim*, *The voice of a god, and not of man*. The second is, when any property of the godhead is ascribed to the creature. The third is, when the affections of our hearts are given to the creature. Thus covetousnesse is called idolatry, *Col.* 3. 5. because it makes men put their assistance in riches.

The second kind of idolatry, is to worship the true God with devised worship, as namely with, in, and to images, set up to the honour of God. This idolatry is forbidden in the second Commandment, as *Moses* hath expounded the Law, *Deut.* 4. 16. *Thou shalt not image in the day I appeared in Mount Sinai: therefore thou shalt make no image, namely of the* It is alleged, that the commandment onely forbiddes the making of the images of false gods. I answer, and of the true God also. *Aaron* calfe was an image of the true God, *Exo.* 32. 5. And it must be observed, that *Nebu* destroyed the Idols of *Bab.*, 2 *Kings* 18. 26, and which remained still in the sin of *Jeroboam*, v. 31, which was to worship the calves in *Dan* and *Bethel*, which were images of *Belocah*. And for this he is discommended.

The rule. By this wee see that the Romish religion is a carnall religion, for it teacheth Idolatry foure wayes. First, it injoynteth men to give to the *Consecrated Host* the name and honour of God. And thus they set up unto themselves a breaden god made with mans hand, An Idoll as abominable as ever was among the Gentiles. Secondly, it teacheth men to invoke Angels, and Saints departed: and thereby it gives unto them the franchising of the heart, the hearing and helping of all men, at all times, and places, according to their severall necessities: and these things are the properties of the godhead: and therefore whether they call this invocation, *Latria*, or *Doxia*, it matters not: it is *Idolatrie*, because the honour of God is given to the creature. Thirdly, it teacheth that wee may put confidence in works, so it bee done in sobriety. Lastly, it adoths God, in, and before images: and so it binds the piety,

—E— grace

grace, and operation of God to them, without his word. Papists alledge for themselves, that they intend to worship none in images, but the true God. I answer, it is nothing that they say. Not made intention, but Gods will makes Gods worship. Let them then Gods-will, if they can. If they cannot, then they must know that it is but an Idol god, which they worship. For there is no such God in nature that will be worshipped in images, but an Idol of their own brains. They alledge againe, that God may as well be worshipped in Images, as a Prince in the chaire of Estate. I answer, the reason is not like. The worship of Images is religious, the reverence to the chaire of Estate, is merely civill, and in civill respect, and according to the Princes will, and so is not the bowing to Images according to Gods will. Let them prove it if they can. That God was worshipped before the Ark, we approve of it. For it was his word and will. Let us hear the like word for Images of God and Christ, and then we are ready to revoke the charge of idolatry.

Againe, by this wee see that many of us are very carnall. For though wee desist outward idolatry, yet the inward idolatry of the heart abounds among us. For looke where the heart is, there is the God. Now the hearts of men are upon the world, and upon the riches, and pleasures thereof. For them we take the most care, and in them we place our chiefest delight, whereas God in Christ should have all the affections of our hearts.

Witchcraft is the word *magia*, properly signifies *poisoning*, but here it is fitly translated *witchcraft*: because all poisoning is comprehended under murder which followeth. And the Magicians of Egypt, Exodus 7. are called *separatores* in the translation of the Seventy, as also the wise men, Daniel 2. Now if they had bin but poisoners, they had not bin fit for *Ribnashy* and *Nabuchadnezars* turns, neither would they have desired their presence and helpe.

Witchcraft signifies all curious arts, wrought by the operation of the devill. For the better conceiving of it, I will consider two things: The ground thereof, and the kinds of witchcraft.

The ground is a league or compact with the Devill. It is twofold: an expresse or open league, and a secret league. The open league is, when men invoke the Devill in expresse words, or otherwise make any manifest covenant with him. The secret league is, when men use means, which they know have no force, but by the operation of the Devill. And the very using of such means in earnest, is an implicit covenanting with the Devill. If by true faith wee make a covenant with God; then a false faith, in the use of Satanicall ceremonies, makes a covenant with the devill. And without this, there is no practice of witchcraft.

There are three kinds of witchcraft. The first is, *Superstition*, which serves to tell men their fortunes, or to reveale secrets by the flying of soyles, by the intralles of beasts, by the observation of furies; by consulting with familiar spirits, and such like, *Deuter. 18. 11*. The second is, *juggling*, which is to wicke wonders, or feares, beyond the order of nature, as did the Magicians of Egypt. The third, is *charming* or *enchanting*, which is by this pronouncing of words, to procure speedy hurt, or speedy helpe.

The use. By this wee see that we are a carnall people. For in the time of distress upon extremity, figure-casting, and charming, are overmuch used. And yet both of them are full of superstition; and folly. For the revealing of things to come is Gods; and the stars are universall causes, working upon all things alike; and therefore it is not possible by them to foretell events that are contingent, or casual. And words have no force in them, but to signify. And therefore when they are applied to cure diseases, they are abused to a wrong end, and their operation is from the devill. And for this cause they are to be avoided of Christian people. It may be said, how may we discern of charmes, that we may the better avoyd them? *Answer*. Keepe this Rule in memory alwayes. Such observations, of whole force and efficacy there is no reason or cause either in the thing done, or in the institution of God, have their operation and efficacy, from some compact and society with the devill. As for example: scratching of the suspected Witch, is said to be a means to cure witchcraft: but indeed it is a charme, and a practice of witchcraft. For it hath no such force from the institution of God, because it is against the sixt Commandement: and no naturall reason can be rendered, why drawing of blood should cure witchcraft. The action therefore is a sacrifice to the Devill: and in way of recompence, the cure is done by him.

It may be said, What should we doe in distress, if such helpe may not be used? *Answer*. We are to use approved & ordinary means: and for the rest, namely, the event, to leave it unto God, living by faith, and casting our care on God, and quieting our hearts in his will, whatsoever comes to passe. It is a want of faith thus to make hast for delivery before the appointed time. And whereas it is thought that some persons have the gift of God, by words presently to cure any disease, whereupon they are called *wise* or *conjuring men* and *women*, it is false: it is no gift of God, but rather a curse, that leaves them to be deluded by the devill, who is the worker of these cures, when Satanicall and superstitious means, and that in a false faith, are used.

For the better conceiving of the same, it may be demanded what is a witch? *Answer*. One that willingly, and willingly, useth the assistance of

of the devill himselfe for the revealing of secrets, for the working of some mischief, or for the effecting of some strange cure. I say willingly, to put a difference between witches, and some superstitious persons, who use charming, and by it do many cures: persuading themselves, that the words which they use, have force in them, or that God hath given them a gift, to do strange things. Such people in a naturall honesty, desist all knowne society with the devill: in that respect they are not the witches which the Scripture adudgeth to death, yet are they at the next doore to them: and therefore they are to be admonished by Magistrates and Ministers to relinquish their superstitious practices, and that upon a double ground. 1. Nothing hath efficacy but by the ordinance of God. And this efficacy was either put into the thing in the creation, or since by some new institution in the word. And the efficacy of things that comes by any other means, is by Satanicall operation. 2. Charms, enchantments, and spells whatsoever, have no force, unless we believe that they can do us good. Now this faith is a false faith, and the service of the devill. For wee must believe nothing, doe nothing, without, or against the word of God. If these words be observed, not only charming, but all witchcraft shall be banished out of the world.

Againe, it may be demanded, what are the signes that serve to discover a witch? *Answer*. This discovery is very hard. For witches doe their fears in close manner, not only by soule and open cursing, but also by faire speaking, and by praising of things. And hereupon we have a fision in England, when we praise any thing, withall to blesse it, (as to say, *It is a goodly child, God save it.*) that our speech may not be suspected of witchcraft. Nevertheless there are five speciall things that serve to discover a witch. One is, the true confession of the accused or suspected witch. The second is, the confession of the afflicters of the witch. The third is, Invocation of the Devill. For that is to renounce baptism, and to make a league with the Devill. The fourth is, Evidence, that the party hath entertained a familiar spirit, in the forme or likeness of some visible creature. The fifth is, Evidence of any action or actions, that necessarily presuppose a league made with the devill. As for example: if the party shew a mans face in a glasse: though he profess angelicall holiness, he is in league with the Devill, by whose means the feat is wrought.

There are besides these, other signes, but they are either false, or uncertaine. A man is sick, he suspects that he is bewitched: hee takes it on his death that such a party hath bewitched him. All this is nothing but the suspicion of one man, and therefore no proofe. Likewise the testimony of some wizard, is but the testimony of one, and it is the devills testimony, and therefore not to be received.

Againe, neighbours fall out, threatnings are used in anger: forward, the party threatened, is either sick, or he dyes; hereupon the party that used threatning words, is accused of witchcraft. And this is the common course. But great circumspection must be used, for sickness and death may arise of many other causes. Lastly, marks in the bodies of men and women, are uncertaine signes of witches. All this I note the rather: because if a judgement befall a man in his family, presently (according to the common fashion) he saith he is hurt by evil tongues, & challengeth some one or other, of witchcraft: whereas his owne ignorance, unbelief, contempt of Gods word, and Sacraments, &c. are the only witches that hurt him, and pull downe Gods judgements upon him.

Heretic The word heretic generally signifies any opinion, either good or bad. More specially, it signifies any error in Religion. Thus Ecclesiasticall writers take it. For they condemne for Hereticks such as erred in small points holding the foundation, as *Vigilantius, Nestorius, &c.* And the very opinion that there are *Antipodes*, was condemned for heretic, though it be a matter of small moment. Yet most properly, Heretic may bee thus defined: *It is an error in the foundation of Christian Religion, taught and defended with obstinacy.* Thus Paul saith, *Ti. 3. 11.* that an *heretike is perverted*, that is, put before the foundation: and condemned of himselfe in his sinne, that is to say, he resists obstinately even against his owne conscience.

I say that heretic is an error in religion, to put a difference between an error in Divinity, and an error in Philoophy, which is not treated heretic: and againe, to put difference between schisme, and heretic: for heretic is in doctrine, schisme, in manners, or order, regiment. Againe, I say heretic is an error, in the foundation of Religion, to distinguish it from errors that are in smaller points of Divinity. Some teach that Abraham was borne the 70. of Terah, some the 130. of Terah: Both cannot be true: yet neither of them are heretic. Some teach that Daniels weekes beginne straight after the resurgence of captivity: others teach that they must beginne 83. yeares after: both cannot be true: yet neither opinion is heretic. So there are sundry opinions touching *Opin. Terah* (to which *Israhel* fled) and *Decapolis* in the Gospell: and all cannot be true: yet they are not heretics, because they concerne onely times, and places, and other circumstances of the Bible. Lastly, I say that heretic is maintained with obstinacy, to distinguish heretic, and a single error. For there are three things in heretic, an error in the maine doctrine, conviction of the party touching his error, and obstinacy after conviction.

The use. In that heretic, an error in the minde or understanding, is made a work of the flesh: hence it follows, that the word *flesh* signifies

signifies more than *sensuality*: namely, the corruption of the higher powers, even of the minde and conscience: though Papists reach otherwise.

Again, if heresie bee a worke of the flesh, our duty is, to detect and elchew heresies: and that we may for ever preserve our selves from them, three rules must be observed.

I. We must propound unto our selves the right Principles of Religion. For as evry Ar hath his confelld principles, so hath Divinity: The head and chiefe Principle whereof, is this: *All Scripture of the Prophets and Apostles, is given by inspiration of God.* This is the foundation of all true faith: here is the highest lay and stoppe. This principle is the demonstration of all doctrines, and conclusions: and it hath no principle above it selfe, whereby it is to be confirmed. As for humane reason, it is no principle of Religion. For it is imperfect and erroneous, and serves only to make men without excuse. Indeed in the minde of man, there are certaine natural conclusions that there is a God, and that he is to be worshipped, &c. but the certainty of these, is in the written word. Wee can by reason dispute of the creation of the world, but a full certainty we have not by reason, but by faith in the word, *Heb. 11.3.* Again, the Papist makes the authority of the Church a principle. For that is the first ground which they lay downe, that we must civate our senses to the authority of the Church. But this is no principle in religion. For we cannot imagine a Church without faith: and faith cannot be without the word of God. It may be said, that Scripture is the sense of the written word: and this sense must bee from the Church. *Answer.* Scripture it selfe is both the *glosse*, and the *text*. Scripture is the best interpreter of it selfe. And the sense which is agreeable to the words of the text, to the scope of the place, to other circumstances, and to the analogy of faith, in the plainer places of Scripture, is the proper and infallible sense of Scripture. Thus fetching the senses of Scripture from it selfe, we shall keepe our selves within the limits of Scripture, and in the matter of our salvation have certainty of faith, which we shall never have, if we listen to reason, tradition, and the authority of men.

II. Reade the Scriptures: and bee a doer of them in the exercises of invocation, faith, repentance, then shalt thou never be a heretike. It is Gods promise, *Iohn 7.17. If ye will obey, ye shall know whether my doctrine be of God or no.* *Psal. 1.5. 14. The secret of the Lord is revealed to them that feare him.* Mark them that make apostasie, and become Papists: they are such as never had a minde to love and obey the religion, in which they have bene baptized and brought up.

III. *Col. 2.8. Let no man spoile you through Philosophy.* Paul doth not condemne the Philosophy of the Gentiles, but he puts a caveat,

that it be used with circumspection, as Merchants use the sea, to win, in suchewen socks, and sands; and pyrates. So Students may use the Philosophy of the Gentiles, but they must take heed, lest their minds be corrupted with the errors thereof, which are to be considered. Natural Philosophy gives too much to nature, or to second causes; and too little to God. It puts downe principles flat against the word; as the eternity of the world, and the mortality of the soule. Moral Philosophy placeth happinesse in civill vertue out of Christ: it teacheth, that vertue is a meane or mediocrity of affection, whereas in true vertue there is not only restraint or moderation of affections, but also the renovation of them by regeneration. It teacheth that urbanity in jesting and frumping, is a vertue: *Paul saith no, Eph. 5.4.* It teacheth that Magnanimity, whereby a man thinks himselfe worthy of great honour, is a vertue: but it is contrary to Christian humility, *Psal. 13. 12.* Lastly, it teacheth that man hath a freedom of will in good actions: which doctrine applyed by the Schoolmen to matters of religion, is false and erronour.

The third head of sinnes are such as are against *Charity*, and they are in number eight.

The first is *Enmity*: of it I consider three things. The first is, whether it be a sinne, or no? for somewhat may be objected to the contrary.

Objct. 1. Psal. 139. 21. Doe not I hate them that hate thee? Answer. David here speaks of the hatred, whereby he hated Gods enemies, not in respect of their persons, but in respect of their sinnes, whereby they were enemies of God. And this hatred is commendable, and not here to be understood.

Objct. 11. Luke 14. 26. He that will be a disciple of Christ, must hate father, and mother, and his owne soule. Answer. This hatred is not simply commanded, but only in a certaine respect, namely, as father, and mother, and a mans owne soule, are in comparison opposed to God, and Christ, in regard of whom they are utterly to be despised.

Objct. III. Rom. 13. God choseth Jacob, and hated Esau: and we must bee like unto God. Answer. We are to be like unto God in holmesse and the duties thereof, and not in the Sovereignty and Lordship over the creatures, whereby he either loves or hates them.

Objct. IV. It is the universall nature of all creatures to flee their contrary: therefore men may hate their enemies. *Answer.* Man and man are not contrary in nature, or naturall properties, but are all one flesh; the contrary that is, is by reason of the corruption of nature.

The second point is, what is this *Enmity*? *Answer.* It is a perverse disposition of minde, whereby men remember injuries, discourtesies, and unkindnesse, and carry about them a purpose, and desire to doe like for like, when

which time and place shall serve. Thus did *Esaiah* hate *Jacob*, *Gen. 27. 41.* and *Abraham* his brother *Abimelech*, *Gen. 21. 9.*

The third point, where is this *Enmity*? *Answer.* Every where against us: For we daily see persons divided against person, family against family, and composition against composition. This sheweth that we are carnall: and that Gods kingdom takes no place among us as it should. For in it the lambe and the wolfe dwell quietly together, *1. Cor. 13. 11.* The remedy of this enmity is, that all be of one mind, desirous, and affection, in the receiving and furthering of the Gospel of Christ, *1. Cor. 1. 10.* If in the maine point there bee a concord, in lesser matters the agreement will be easie.

Debate. It is a contention in words, whereby men strive, who shall shew most courage, who shall get the victory, and who shall carie away the last word, no respect had of equity, or truth. In this respect, *crying, or lifting up the voice, in reasoning, is condemned, Eph. 4. 31.*

Emulation. There is a good emulation, and that is when men strive to bee like to them that excell in vertue, or goe beyond them. And it is commanded by the Holy Ghost, *1. Cor. 14. 12.* and it were to be wished that it were more common than it is. Beside this, there is a carnall emulation, whereby men that excell in any thing, grieve that any should be equal to them, or goe beyond them.

The use. If to grieve at anothers mans excellency, be a worke of the flesh, then it is our duty to rejoyce in the excellency of others. Thus did *Moses* when *Eldad* and *Midad* prophesied, *Num. 11. 29.* And *Iohn* the Baptist, when *Christ* increased, and he decreased, *Iohn 3. 29, 30.* And *Paul* gave thanks as well for the graces bestowed on the Churches, as for gifts bestowed on himselfe.

Anger. Of it I consider three points. The first is, whether there bee any lawfull anger? *Answer.* Yea: Christ (in whom was no sin) was angry, *Mark 3. 5.* When there is a just cause of anger, then is anger just. When there is a manifest offence of God, there is a just cause of anger: therefore anger is then just.

The second is, when is anger a sinne? *Answer.* When men are hasty to bee angry, *Eccles. 7. 11.* and are offended at every thing that goes against their mindes. Or againe, having a just cause to be angry, yet they keepe no measure in their anger.

The third point is, the Remedy. And that is heretofore downe. Haste is a worke of the flesh, or of corrupt nature, and it barres men from the kingdom of heaven: and therefore it is to be avoided.

Contention. There are sundry kindes of lawfull contention, as contention with the enemy in just warre: contention at the barre with an adversary in a just cause: contention in dispute with an heretike: contention in Schoole dispute for exercise and trials sake.

Contention is carnall, and lawfull, in respect of manner, and manner. In matter, when men contend for things, for which they should not contend, as the Disciples for primacy, *Luke 22. 28.* or when contention is without forgiving, for bearing, or suffering in and out of trifling matters, *1. Cor. 6. 7.* Contentions likewise, is faulty, in respect of manner, when men wilfully defend their owne private causes, no regard had, whether they be right or wrong, true or false: and by this means they often oppugne truth, or justice, or both. Of this kinde see the warres of the Rebels in Ireland: the warres of the Spaniards in the Low countries: and the suits of many quarrellous and contentious persons among us.

The use. *Do not vainglorious, Phil. 2. 2.* And therefore we must forgive, put up, as much as may be, and yeeld of our right.

Sedition. The original word signifies such dissensions in which men separate one from another: and that is done two ways, either by schisme in the Church, or by faction in the Common-wealth.

Quest. Why are not wee schismatikes in England, Scotland, Germany, considering we have dissenting and separated our selves from the Church of Rome? *Answer.* We indeed have separated our selves, but they of the Church of Rome are schismatikes: because the cause of our separation is in them: namely, their idolatry, and their manifold heresies. The case is the like: A man threatens death to his wife: herupon she separates. Yet not he, but he makes the separation: because the cause of separation, and the fault, is in him.

For the avoyding of schisme and sedition, remember two rules. I. So long as a Church, or people, doe not separate from Christ, wee may not separate from them. *11. Prov. 24. 21. Feare the King, and meddle not with them that warre*, that is, make alterations against the laws of God, and the King. Indeed subjects may signifie what is good for the State, and what is amissful: to make any alteration in the State, either civil, or ecclesiasticall, belongs to the supreme Magistrate.

Envy. It is a compound of carnall griefe and hatred. For it makes men grieve and repine at the good things of others, and to hate the good things themselves. Thus the High Priests of envy hated Christ, and all his most excellent sayings and doings, *Math. 27. 18.* At this day, they which have any good things in them, are commonly condemned for hypocrites, and their Religion for hypocriticall. All this is but the curse of envy.

The use. That wee may depart from Envy, we must love them that feare God: and love the gifts and graces of God wheresoever they be: even in our enemies.

Marthens Objection. 1. A plant lives, a beast lives, and man lives: the cropping of a plant,

plant; and the killing of a beast; some would say: why is it then a sin to kill a man? *Ans.* God hath given liberty for the two first, and hath restrained us in the latter. *Obj.* The life of a plant is but the vigour of the juice, and the life of a beast is but the vigour of the blood, *Gen. 9.* 4. *Ans.* The life of man is spirit and spiritual substance. Thirdly, man is of the same flesh with man, and is neither plant, nor beast.

Obj. 11. The Magistrate kills without sinne. *Ans.* The killing which is in the name of God by publicke vengeance, is not murder. And Paul only condemnes that killing, when men take the sword, and upon their own will slay and kill by private offence.

Obj. 11. *Sampson* is said to kill himselfe, *Judges 16.* 30. and hee sinned not in so doing. *Answer.* *Sampson* was a Judge in Israel, and tooke publike revenge of his enemies: and in this revenge hee hazarded his life, and lost his life. Though he died in the execution, yet his intent was not to kill himselfe, but only to take revenge. Secondly, his example is speciall. For he was in his death a figure of Christ. The words, *Matth. 2.* He shall be called a Nazarene, are first spoken of *Sampson*, and then applied to Christ, in whom was verified that which *Sampson* figured. For as *Sampson* conquered his enemies more in his death, than in his life: even so did Christ.

Obj. 14. For the avoyding of some great danger, or some great sinne, as the denyall of Christ in persecution, men may make away themselves: so said the Donatists. *Ans.* Death is no remedy in this case, but faith in the promise of God: which is, that he will give an issue in every temptation, *1 Cor. 10.* 13.

The vice. Seeing *nourish* is a worke of the flesh, our duty is by all means to preieve both our owne and our neighbours lives. Life is a treasure. For by it we have time and liberty to glorifie God, to doe good to our neighbours, and to save our owne soules.

The finnes of the fourth sort, are against temperance: and they are two; *drunkenness*, *gluttony*. For the better conceiving of the nature of these finnes, we are fit of all to consider the right manner and measure of eating and drinking, of which I deliver two rules. I. We may use meat and drinke, not only for necessity, but also for delight, *Psal. 104.* 15. II. That measure of meat and drinke, which in our experience makes us fit both in body and mind for the service of God, and for the duties of our callings, that measure (I say) is fit, convenient, and lawfull. This is a confessed principle in the light of nature.

Drunkenness then is, when men drinke either in wine or strong drinke, beyond this measure: so as there follows an intoxication of the powers of the soule. And in the sinne there are two things: excessive drinking, and the disempowering of the powers of the soule.

Gluttony is, when men in eating, goe be-

yond the measure before prescribed: This gluttony is that, which now adays is called revelling, rioting, swagging. And is fully signified with drunkenness. For there are men that use to drinke exceedingly; and will not be drunke: and for all this, they are not free from blame because they drinke out of measure. To be given to drinking, and to love to sit by the cup, when there is no drunkenness, is a sinne, *1 Tim. 3.* 3.

These finnes are said to beise among us. The manner of many is, to meet together, and to fill themselves with wine or strong drinke, while their kinnes will hold. Afterwards they give themselves to strolling, carding, dancing, singing of ribaud songs: and thus they passe the day, the night, the weeke, the year.

But we must be put in mind, to detest and to fly these vices. Inducements to this duty are many.

I. Gods Commandement, *keeps not company with drunkards and gluttonous persons*, *Pro. 23.* 20. *Be not drunke with wine, in which is excess*, *Eph. 5.* 18.

II. The punishment of drunkenness, is plague, pestilence, famine, captivity, *Isa. 5.* 13, 14, 15.

III. The example of the brute beast, that in eating and drinking, keeps measure, and takes no more than will suffice nature. The horse and the asse may bee Schoollmasters to many of us.

IV. If we cannot forsake a cup of wine, or beere, which is not needfull for us, we shall never be able to forsake wife and children, house and land, for Christs sake. If we have not the command of our selves in a trifle, we may never hope for it in weighty matters.

V. There are dangerous effects of drunkenness. First, it destroyes the body. For it inflames the blood with an unnaturall heat: and this unnaturall heat engenders unnaturall thirst, which engenders immoderate drinking, whence comes dropsies, consumptions, all cold diseases, and death. Secondly, it hurts the minde: for the spirits of the heart and braine (being the immediate instruments of the soule) are by drinking disordered and inflamed: and hereupon arise wicked imaginations, and disordered affections. And thus the devill in the roome of Gods image, sets up his owne image, and makes the minde a shop of all wickedness. Thirdly, the vile imaginations and affections that are in men when they are drunke, remaine still in them when they are sober: so as being sober they are drunke in affection.

In favour of drunkenness, it is alledged, that *Nobis* drunkenness is remembered in Scripture, but do where condemned. *Answer.* While *Moses* sets downe the soule effects that followed *Nobis* drunkenness, he doth indeed condemne it. Secondly, his example is noted in Scripture: as a warning to all ages following

following. Thirdly, this sinne may be lessened, though not excused, because hee had no experience of wine.

Obj. 11. *Joseph* and his brethren, did drinke and were drunke together, *Gen. 43.* Verse last. *Ans.* The meaning of the text is, that they drinke liberally, or that they drinke of the best together. For the word (*drunke*) signifies not only to be drunke in drinking, but also to drinke liberally, or to drinke of the best drinke, *Hag. 1.* 6.

Obj. 11. Learned Physicians, as *Rask*, *Avicenna*, and others teach, that it is greatly for health, to bee drunke once or twice in a month. *Ans.* As learned as they, teach the contrary. And we may not doe anyevill, or sinne against God for any good to our selves.

Obj. 14. It is said to bee neighbourhood and good fellowship. *Ans.* It is drunken fellowship. The right fellowship is in the doctrine of the Apostles, Prayer, Sacraments, and the workes of mercy.

Thus much of the workes of the flesh. Now follows the punishment of them, of which I consider three things. First, a Premonition in these words, *whereof I tell you before, as I also have told you before*. Secondly, the deligment of the punishment: in these words, *shall not inherit the kingdom of God*. Thirdly, the deligment of the persons, in these words, *They which doe such things*.

In the premonition is set downe the office of all ministers: and that is, often to forewarne the people of the future judgements of God for their finnes, *Mich. 3.* 8. *Isa. 58.* 1. And this may easily be done. For they may know the finnes of men by experience, and the judgements of God due to every sinne, they may finde in the word of God.

Again, all people are warned by this, often to meditate of the future judgements of God. Thus did *David*, *Psalme 119.* 120. and *Paul*, who knowing the terror of the Lord, was moved to doe this dutie, *2 Cor. 5.* 11. The old world never so much as dreamed of Gods judgements, before they came upon them, and so they perished, *Matth. 24.* 39.

The punishment of these finnes is, *not to inherit Gods kingdom*. Gods kingdom sometime signifies the regiment of God, whereby he rules all things, in heaven and earth. More specially, it signifies a state or condition in heaven, whereby God and Christ is all things to all the Elect, *1 Cor. 15.* 28. And thus it is taken in this place. And an entrance or beginning to this happy estate, is in this life, when men in their consciences and lives are ruled by Gods Word, and Spirit. It must here further be observed, that not to enjoy the kingdom of God, is to be in torment, in hell: because there are no more but two estates after this life: and therefore to bee out of heaven, is to be in hell.

The Vice. I. This must teach us above all things to seeke Gods kingdom, and to esta-

lish it in our hearts: and that we shall doe, if we know the will of God, and yield subjection to it, in the duties of repentance, faith, new obedience.

II. The kingdom of God comes by inheritance: therefore there is no merit of good workes.

The persons which are punished, are such as are doers, and practisers of the workes of the flesh. Mark the words, not such as have beene doers, but such as are doers. The word signifies a present and a continued act of doing amillie.

The Vice. Here is the difference betweene the godly man, and the ungodly. The godly man falls into the workes of the flesh, and being admonished thereof, he repents and recovers himselfe, he doth not stand in the way of sinners, though sometime he enter into it, *Psal. 1.* 1. The ungodly man, when he falls, lies still in his sinne, and heapes sinne unto sinne, and makes a practice of evill.

I. *Warning.* They which are privie to themselves of any of the former workes of the flesh, must bewaile their offences, and utterly forsake them. For if we be found doers of any one worke of the flesh, there is no hope of salvation.

II. *Warning.* They which have turned unto God from the workes of the flesh, must be constant and take heed of going backe, lest they lose the kingdom of God.

22. *But the fruit of the Spirit is love, joy, peace,*

long suffering, gentleness, goodness, faith,

23. Meeknesse, temperance: against such there is no law.

For the better observing, and the more easie understanding of the rule in the 16. verse, *Walke in the Spirit*. Paul here lets downe a Catalogue of the workes of the Spirit. In the Catalogue I consider three things, the properties of the workes of the Spirit, in these words, *The fruit of the Spirit*: the kindes of workes, and they are nine: the benefit that comes by them, in these words, *Against such there is no law*.

The fruit of the Spirit It is the properties of the workes of Gods Spirit in us, to bee called *the fruit of the Spirit*. And by this, much is signified: namely, that the Church is the garden of God, *Cant. 4.* 16. that teachers are planters and sowers, *1 Cor. 3.* 9. that believers are trees of righteousness, *Isa. 61.* 3. that the Spirit of God is the sappe and life of them: and good workes and vertues, are the fruits which they beare.

In that the workes of the Spirit, are called *fruits* thereof, hence it followes, that there are no true vertues, & good affections, without the grace of regeneration. The vertues of the heathen, how excellent so ever they seemed to be, were but shadows of vertue, and served only to restrain the outward man, and no other.

Again, here wee see the efficacy of the

Spirit, which makes man fruitfull or bearing trees of righteousness, *Psalm* 1. 3. *yea, trees that beare fruit in their old age, Psalm* 92. 14. Here we have caute to cast downe our selves. For the moſt of us are barren trees, that beare no fruit, but the bad fruits of the flesh; and therefore we may justly feare the curse that God laid upon the fig tree, *Luke* 13. 7. and looke every day to be flocked up, *Matth* 3. 16.

Again, good works are made acceptable to God even by his grace, and therefore they are called *the fruits of the spirit*; and hence it is, that they are acceptable to God, *Rom* 15. 16. What care by nature wild branches, must be taken out of old *Adam*, and set into Christ; and after our infection draw a new sap and life from Christ, namely his Spirit, and then our actions shall be fruits of the Spirit, and consequently acceptable to God.

Lastly, hence it followes, that free-will of it selfe is like a dead or rotten piece of wood, and that it beares no fruit, but as it is quickened by the Spirit, *Iohn* 15. 5.

Thus much of the property: now follow the kinds of the workes of the Spirit.

Love It may be demanded, how it is a fruit of the Spirit? *Answer*. First, the Spirit God workes faith, then regeneration, then love, *1 Tim* 1. 5. Love followes faith, because wee must know first that wee are loved of God, before we can love God, *1 John* 4. 19. And love followes regeneration: because till the will and affection bee changed, there is no place for love. The Papists then erre, who teach, that the first act of love, that is, the inclination to love God and man aright, is in nature: and that the second act, namely, the exercise of love is from the Spirit. Again, they erre in that they teach, that charity or love is the formall righteousness of a Christian. For it is a fruit that followes regeneration.

The love here mentioned, is either of God or of man. The love of God is an holy affection whereby wee love God in Christ for himselfe. There are three speciall signes, whereby it is discerned. I. A desire of fellowship with God, and Christ, and the holy Spirit; and therefore to be much and frequent in the use of the word and prayer, because in the word God speaks to us, and in prayer wee speake him. II. To love the word of God above all earthly treasure: and to tread our owne wills under foot, and to desire that Gods will may be preferred in all things, *1 John* 2. 9. There are many hautes among us, where the cards and tables are walking, but the Bible is seldom or never seene. And this argues the want of love. III. The love of them that love God and Christ.

The love of our neighbour, is to love him simply, in, and for the Lord, and for no other by-respect. The signe of this love is, to love not in word, but in deed. And this is to love in deed, to shew love, and to doe good (when we are wronged and abused) to them

that wrong us and abuse us.

Joy Joy is twofold, joy of glory after this life, and the joy of grace in this life: and it stands in three things. The first is, to rejoyce in the true acknowledgement of God, that he is our God, and reconciled to us in Christ. The second is, to rejoyce in the worke of our regeneration. The third is, to rejoyce in the hope of eternall glory.

This joy of grace hath a double fruit. First, it moderates all our sorrowes, and makes us rejoyce in the midst of our afflictions, *1 Thess* 5. 16. Secondly, it causeth men to rejoyce at the good of their neighbours, *Romans* 12. 15. And this joy is here meant specially, for joy is here opposed to envy and emulation.

This fruit shewes, that we are moſt of us bad trees. For the joyes of the world be for the most part in iniquity, and in the workes of the flesh. And it is our common sinne not to rejoyce, but to pine away with griefe, as *Saim* did, when wee see Gods blessing upon our brother.

Peace It is a care and desire to maintaine concord, as much as may be, if it lye in us, *Rom* 12. 18. It is an excellent vertue. For the kingdom of God stands partly in peace, *Rom* 14. 17. For the maintenance of peace, observe two rules. I. Neither take offence, nor give offence. *Abraham* chose rather to lose his right, than to offend *Lot*, *Genesis* 14. and so did Christ, *Matth* 17. 27. II. Seeke to edifie one another, either doe good, or take good, *Rom* 14. 19.

Long suffering is to moderate our anger, and desire of revenge, when manie and great wrongs are done by us. It is an excellent vertue, but it takes very hardly in these parts. For our manner is, a word and a blow: a word and a stroke: a word and a writte.

Set and sowe this plant in the furrowes of your hearts, and that the weed of revenge overgrow it not, use these remedies: I. Gods commandment forbids rash anger, *James* 1. 19. for it is a degree of murder. II. The example of God, who is slow to anger: and of Christ, who is mecke and lowly, *Matth* 11. III. All wrongs done to us by men, come by Gods providence, to which wee are to submit our selves. IV. The goodness of God, who forgives more to us, than wee can forgive. V. There is danger of Gods anger. For unless we forgive, wee are not forgiven. And wee crave forgiveness, as we forgive. VI. It is the duty of love to suffer and beare, *1 Cor* 13. VII. It is a point of injustice, to revenge our selves, for then wee take to our selves the honour of God; and against all equity, we are both the parties, and judge, and witness, and all. VIII. We are often ignorant of the mindes of men, in their actions, and of the true circumstances thereof: and so may easily be deceived.

Objection. Anger is a sudden affection; therefore it cannot be ruled. *Answer*. Meanes are to be used

used before hand, when wee are quiet: then shall we better refrain it.

Object. II. It is hard for flesh and blood to do this. *Answer*. Wee are more than flesh and blood, For we have the Spirit of God, else we are but hypocrites.

Gratulations Gentleness is to give good speech, and to shew good countenances, even to them that wrong us, and abuse us, without any minde, or desire to revenge, *Rom* 12. 14. *Eph* 4. 31.

The curstie of the world, in the cap and the knee, and all the complements of humanity, is commonly severed from good affection; and it is often the maske of enmity; and therefore it is but a worke of the flesh. Right curstie is with an honest heart, to bleſse when we are wronged.

Goodness It is a vertue, whereby wee communicate to others, the good things that are in us, for their good and benefit. It is prescribed by *Paul* in other termes, when he saith, Communicating to the necessities of the Saints, *Rom* 12. 13.

Question I. What are wee to communicate? *Answer*. The gifts of our minde, our temporal goods, yea, our lives too, if need be, *1 John* 3. 16.

Question II. Why are we so to doe? *Answer*. We are members all of one body; and wee are members one of another, *Eph* 4. 25. And it is Gods pleasure, that men shall be instruments of good mutually one to another.

Goodness respects either the bodie, or the minde. Goodness concerning the bodie, hath many actions: as to feede the hungry; to give drinke to the thirsty, to harbour the stranger, to cloath the naked, to visit the sicke, and them that are in prison, *Matth* 25. 35, 36. to bury the dead, *1 Sam* 28. Lastly, to lend freely and liberally to such as be detiaed and impoverished, *Deut* 15. verse 7.

Goodness concerning the soule, is to endeavour, partly by example, and partly by example, to gaine the soule of our neighbour to God: and if it stands in fourte actions: to admonish the unruly, to comfort the distressed, to beare with them that be weak, and to be patient towards all, *1 Thess* 5. 14.

Goodness is hard to bee found in these dayes among men. The common practice is according to the common proverb, Every man for himselfe, and God for us all. The duty of men is, how to gildre good neighbours, riches, for themselves, and for their children; and the common good is not minded. God orders hardly, rule placid: as namely, the order for the poorer; and the richer is, the want of goodness in us. If any profite any shew of goodness more than the rest, they are sure to be despised and reproached in the very hand: and this is the worst punishment of goodness among men.

Faith First, we are here to understand faith

towards God, which is to beleeve the remission of our finnes, and our reconciliation with God in Christ.

This faith is common to all among us: yet it is but a false, dead, and ceremoniall faith in many men. *Reason* I. Faith comes by the hearing of the word of God preached, *Rom* 10. 14. but this faith in many is conceived without preaching: for they say they beleeve their salvation by Christ, and withall they live in the perpetuall neglect or contempt of the publick ministry. II. True faith is joyed always with the exercises of invocation, and repentance: yet in many among us, this faith is without any conversion or change of heart and life: & therefore it but a dead faith.

III. True faith is mixed with contrary unbelief, so as they that beleeve, feele in themselves a want of faith, and much unbelief. But there are many among us that say, they perfectly beleeve, & that they never so much as doubted in all their lives. Now such a faith is a vaine persuasion. IV. Many that boast of their faith in Christ, want faith in the providence of God, touching food and raiment. And that is manifest, because they use any unlawfull meanes to help themselves: now if their faith faile them in a smaller point, it cannot be found in the greatest of all.

Secondly, by faith is meant faith towards men, and that stands in two things. One is, to speake the truth from the heart: the other is, to bee faithful and just in the keeping of our honest promise and word.

This faith is a rare vertue in these dayes. For the common fashion of them that live by bargaining, is, to use glesing, flasing, soothing, lying, dissembling, and all manner of shifts. And with many it is a confessed principle, that there is nothing in the world, unless we lie and dissemble. They that deale with chapmen, shall hardly know what is truth, they have so many words, and so many shifts. In this respect Christians come short of the *Tankes*, who are said to be equall, open, and plain-dealing men, without fraud or deceit.

Our care therefore must be to cherish, and maintaine among us, the vertue of faith and truth. *Reason*. I. Gods commandment, *Put away lying, and let every man speak the truth to his neighbor*, *Eph* 4. 25. II. By truth we are like to God, whose wayes are all truth; who hates a lying tongue, *Prov* 6. 17. whose Spirit is the Spirit of truth. III. Lyars beare the Image of the devill. He is the father of lyes, *Iohn* 8. 44. is often as thou light, thou makst thy tongue the instrument of the devill. IV. Eternall punishment is the lake that burnes with fire and brimstone, *Rev* 21. 8. Here mark, that lyars are concerned at the same table with murderers and thieves; and they never goe unpunished, *Proverb* 19. 5. V. To speake the truth from the heart, is a marke of Gods childre, *Psalm* 15. 2. And hee whose faith

failes toward men, shall much more faile toward God.

Meeknesse The same in effect with long suffering. The difference is, that meeknesse is more generall, & long-suffering is the highest degree of meeknesse.

Temperance It is the moderation of lust and appetite, in the use of the gifts, and creature of God. For the better practising of this vertue, remember these foure rules:

I. We must use moderation in meates and drinks. This moderation is to eate and drink with perpetual abstinence. And abstinence is to take lesse then that which nature desires, and not more. And that measure of meate and drinke, which serves to refresh nature, & to make us fit for the service of God and man, is allowed us of God, and no more.

II. We must use moderation in our apparel. And that is to apparell our selves according to our sex, according to the received fashion of our country, according to our ability. Here the common fault is, to be out of all order: for none almost know any measure. Every man here now adays will be a gentleman or gentlewoman.

III. We must use moderation in getting of goods: and that is, to rest content, if we have food and raiment for our selves, and them that belong unto us, 1 Tim. 6. 8. Here is our sinne, we may not desire to be rich, yet so. The King himselfe must not multiply his gold and silver, *Deut. 17. 17* and yet hath he more neede of gold and silver, than any private man.

IV. There must be a moderation in the spending of our good: contrary to the fallowing of many that spend their substance in feasting and company, and keepe their wives and children bare at home.

Against such there is no law Here Paul sets downe the benefit that comes by the former vertues. The words carry this sense: Against such vertues, and against persons indued with such vertues, there is no law. And that for two causes. One, there is no law to cōdemne such. Secondly, there is no law to compell them to obey: because they freely obey God, as if there were no law.

Muke then the condition of spiritual men. They are voluntary and free people, serving God freely, without constraint. So as if Christ would not give unto them life everlasting, yet would they love him, and desire the advancement of his kingdom. On the contrary, if there were no hell, and God would not punish adultery, drunkennes, blasphemy, &c. with eternall death, yet would a Christian man abstaine from these things: because he knowes that they displeaseth Christ, and hee is governed with another spirit, in which they are contrary.

Also these words are a reason of *verse 16*. There is no law against them, that are in the spirit, therefore walke in the spirit.

24. For they that are Christs, have crucified the flesh, with affections and lusts.

The scope in these words Paul proves that which he said immediately before, namely, that there is no law against spiritual men. And of this hee gives a double reason. One is, spiritual men are Christs: therefore there is no law against them. The second is this: That is crucified in spiritual men, which the law condemneth, namely, the flesh, with the affections and lusts: therefore there is no law to condemne the spiritual man.

In the words I consider three points. The first is: What is a Christian? *Ans.* A Christian is one that is Christs, (saith Paul.) And he is Christs five wayes. I. By the right of creation. And so are all men. II. By right of redemption, 1 Corin. 6. 19. III. By the free gift and donation of God: the Father, *Iohn 17. 11*. this donation is begun in the eternall election of God, and it is accomplished in our effectual vocation. IV. By propagation. For all true believers spring out of the blood of Christ: and are of his bone, and of his flesh, as *Eve* was of the bone and flesh of *Adam*. V. By our donation in baptism, in which we consecrate our selves to God and to Christ.

The Vte. This must teach us to resigne our selves to Christ, and to suffer him to raigne in our hearts, and to take the yoke of the Gospel upon us. But alas, it is far otherwise with many of us. For some live in the transgression of the very law of nature, so farre are they from observing the Gospel. Others think it sufficient to follow the teaching of nature. If they worship God in some general manner, if they live peaceably, and hurt no man, and manage well (as they say) then all is well: and the doing of further duties, is reputed curious preciseness. And such persons usually reduce religion to the practice of nature. They will be saved by faith: but their faith is nothing else, but fidelitie. They say they worship God, but this worship is nothing else, but their good meaning, and their good dealing. The sentence are content that Christ shall be theirs: but they will not be Christs, and suffer him to have a Lordship over them.

II. If thou be Christs, then commend thy soule, and life, and all that thou hast into the hands of Christ. This was the practice of *David*, *Psal. 22. 24* Christ upon the cross saith *Paul* 2 Tim. 1. 10. And this practice is the onely way to obtaine saluatiō and protection. For Christ no doubt will keepe his owne.

III. Comfort thyselfe thou be Christs, be will care for thee, and nothing shall be wanting unto thee that is for thy good, *Iohn 17. 14*. *Rom. 8. 32*. Therefore remember this lesson. New we grieue our much sinnes, but we care not much for our sinnes, but we care much for the things of this world, *Iohn 17. 14*. And thus we are disposing and finding, it were somewhat: but we care not for the things of this world, *Iohn 17. 14*.

The

The second point to be considered, is, what is the flesh? *Ans.* It is the corruption of the whole nature of man. For the right conceiving of this, wee must make a distinction of three things: Mans nature, the faculties of nature, and the corruption of both, which corruption hath two parts: the lesse of the Image of God, and a pronenesse to all wickednesse. Moreover, this distinction must be without separation of nature from faculties, or of corruption from either: so as wee may say truly, that the nature, and the powers of the soule of man are corrupted.

In the flesh are two things, *Affections*, and *Lusts*. By *affections*, understand inordinate affections, which shew themselves, and beare sway in carnal men, as anger in *Cain*, love of pleasures more than of God, in the men of the last times, 2 Tim. 3. 3. inordinate sorrow in *Ahab*, when he could not obtaine *Naboths Vineyard*, 1 King 21. 4.

Lusts are inordinate and insatiable desires after the things of this world, as riches, honours, pleasures, &c. of this sort are covetousnesse, gluttony, pride, the lust of the flesh, &c.

The Vte. By this we see what a carnal man is, namely, one that is carried away with some inordinate affection, or some inordinate lust. *Herod* did many good things at the advice and motion of *Iohn Baptist*, whom hee revered: yet was he a carnal man. For hee was possessed with an inordinate love of his brothers wife, *Iudas* a disciple of Christ, yet a carnal man, because hee was carried away with the inordinate lust of covetousnesse.

The third point is touching the office of a Christian man, and that is to crucifie the flesh, with the affections and lusts. For the better conceiving of this, Crucifying must be distinguished, it is either the action of Christ, or our action. Crucifying, which is the action of Christ, is this, *Expiation*. The first is, upon the Crosse, where Christ stood in our room, and bare the burden of our sinnes, and made an Expiation of them. In this respect we are said to be crucified with him, *Gal. 2. 19*. The second is, in us: when Christ conuerts the vertue of his death into the hearts of them that are joynted to him, for the causing and effecting of the death of sinne. The third is, in baptism, whereby Christ scales the two former to them that beleeve, *Rom. 6. 3*.

The crucifying, which is our action, is nothing else but the imitation of Christ crucified, on this manner. He was first attached: so must we bring our selves into the presence of God. He was arraigned: so must we set our selves at the barre of Gods judgment. He was accused: so must we indite & accuse our selves of our owne fins, at the barre of Gods judgment. He was condemned: and so must we judge our selves, that we be not judged of the Lord. After judgement, we must proceed to execution of the flesh: & that is to use means

A to crucifie: and they are three. The first, by which we apply to our selves. Christ was crucified: and that is to beleeve, not only that Christ was crucified for us, but that wee also are crucified with him. Where this faith is operative, shall no more have dominion. The second is to beate downe the flesh by the Word of the scripture: and that is done by a serious application of the commandements, and the threatenings of God to our several affections and lusts. The third is, to use the occasions of every sin, and to cut off the first beginnings of evil.

The Vte. This doctrine serves to condemne the dolefulle Processes of our time, who profess Christ without making any change in life and conversation. For they are sinners in the Church, but in their common dealings they are worldlings.

II. Secondly, they are here reproved, that have many good gifts of God in them, and yet never proceed to a thorough reformation. For they use to cherish in themselves naughty affections, and damnable lusts. There is some one sweet sinne or other, that they cannot abide to crucifie.

III. They also are to be blamed that cannot abide to heare their owne particular sins, to be noted, and reprov'd. They are unguessed and unmortified persons. And the Word of God is the sword of the spirit that serves to kill and destroy the flesh.

IV. In afflictions he content, and quiet. For we ought to crucifie the affections, and lusts of the flesh: and because we faile in this duty, therefore God humbly takes the worke in hand; and he will crucifie our corruption by his chastisements.

Further, of this duty of crucifying the flesh, there are three points to be considered. I. The time when this action must begin, namely, in our baptism or first conversion. Therefore Paul saith, they that are Christs, have crucified, &c. II. What must be crucified? *Ans.* The whole flesh, with every inordinate affection and lust. This makes against them that flie and desert some few sinnes, and run headlong into others. III. What is crucifying? *Ans.* In it are two things, the restraint of the exercise of sinne, (which is in part in civil men,) and the killing of original corruption, in all the parts and branches thereof. And that is done when wee doe not onely mourne for our corruptions, but also hate and desert them in our selves.

25. If we live in the Spirit, let us also walke in the Spirit.

In these words is contained the last reason of the rule of good life before mentioned, in the 16. vers. For the understanding whereof, two things are to be considered, what is to live in the Spirit? and what to walke in the Spirit? Touching the first. Life is two-fold: created, or uncreated. Uncreated life, is the life of God. Created is that which pertains to the Creature. And this is either naturall, or

spirituall. Naturall life, is lead by naturall causes and meanes, as by meate, drinke, cloathing, beatching and such like. Spirituall life, is by, and from the Spirit. Of this there be two degrees. The first is, when the Spirit of God takes up his habitation in man, and with all governeth all the powers of his soule, by putting into the minde a new light of knowledge, into the will and affections, of new motions, and inclinations, whereby they are made conformable to the will of God. The second degree of spirituall life is, when the spirit dwelleth in man, and governeth the powers of the soule, and further doth sustaine the body, immediately without naturall meanes, 1 Cor. 15. 44. *It riseth againe a spirituall body,* that is, a bodie living in the second degree of spirituall life, not being sustained by meanes, but immediately by the eternall sustentation of the spirit. The first of these degrees is in this life, the second after this life, in, and after the last judgement, when body and soule shall be reunited. And of the former, this place is to be understood.

To walke in the Spirit, is, first, to favour the things of the Spirit, *Romans 8. 5. 7.* And that is, to minde, will, like, desire, and affect them, in a word, to subject a mans selfe to the law of God, in all the powers and faculties of the soule. For the things revealed in the law, are the things of the spirit, which spirit must at no hand be severed from the word. Secondly, to walke in the path-way of righteousness, without offence either of God or man, *Gal. 3. 10.* Thirdly, to walke not stragglingly, but orderly by rule, by law, and by measure. For so much the word *walk* importeth in the original, as if *Paul* should have said, Let us, (while we live in this world) not only endeavour to doe some one, or some few good actions, but in the course of our lives and callings, order our selves according to the rule and line of the word of God.

The Vice. This text in the first place, cuts off the shift and excuses of sundry persons in these daies, who professe themselves to be the children of God, and yet for their lives are much to be blamed, because they leade them not according to the spirit, but according to the flesh. And these persons whatsoever they say, doe in deed and in truth, deceive themselves, and are quite destitute of Gods Spirit. For if they lived in the Spirit, they would also walke in the Spirit. It is not an idle spirit in any, but it will shew and manifest itselfe, in a holy and orderly conversation. You will say; If such persons have not the Spirit of God, what other Spirit have they? *Ans.* If their life be naught, they have an upcane spirit dwelling in them: and the god of this world hath blinded their eyes, and makes them that they cannot see the right way wherein they should walke, 1 Cor. 4. 4.

Again, we learne from hence, a true and a pregnant signe, whereby to discern, whe-

ther any man hath Gods Spirit in his heart or no? The life of a man will discover and proclaim to all the world, before God, men and Angels, what himselfe is. If a man in the course of his life and calling be godly and vertuous, leading his life according to the will & word of God in an honest and carefull endeavour, though hee faile in some particulars: what ever the world thinkes of him, he is the man that is endued with the Spirit of God.

Lastly, this teacheth, what is the office of all Christian people, namely, *to walke in the Spirit*, that is, to frame & order the whole course and remour of their lives, according to the line and square of Gods word and Spirit. A motive to which dutie, may bee that fearefull threat pronounced upon those that turne aside, and walke in their owne crooked wayes, *Psalm. 125. 3.*

26. Let us not bee desirous of vaine glorie, proving one another, envying one another.

The scope. From this 26. verse, to the 11. verse of the chapter following, *S. Paul* handles the second rule, which hee had propounded in the 12. verse of this chapter: *By love serve one another.* In the handling whereof, he first labours to take away the impediments of love: and then he sets downe the manner, how the rule is to be observed. This 26. verse is a rule, the end wh. reof, is to remove the impediments of love.

In this verse foure points are especially to be considered. First, what the desire of vaine-glory is? *Ans.* It is a blanch of pride, which makes men, to desire all they have, or can do for their owne private glory, and advancement. For better understanding wh. reof, consider a little the excuses that men have, for the defence or excuse of this sinne.

1. *Excuse.* Vain glory in itselfe is no more but the seeking of mens approbation, which may lawfully be done. *Ans.* To seeke the approbation of men, is no fault, for that it bee sought in a good manner. The right manner of seeking the praise of men, is this: A man must in this life passe through three judgements: the judgement of God, of his owne conscience, and of his neighbours: and the order of going through these, is in the first place, he must seeke for the judgement and approbation of God: in the next, his owne: and in the last, his neighbors. Now the vain-glorious man takes another course, first & principally aiming at the glory and good liking of man, having small or no regard of the two other.

2. *Excuse.* There is a good boasting, which *David* used, and that we may lawfully use, *Psalm. 7. 8.* *Ans.* Boasting is either lawfull, or unlawfull. Lawfull boasting is in the Lord, when being urged and compelled, we confesse the good things that are in us, to Gods glory. Of this read at large, 2 Cor. 11. Unlawfull is, when men ascribe the gifts that they have of God, unto themselves: or having gifts, do arrogate more unto themselves, than

than indeed they have: or in a word, doe foesteeme of their gifts, as if they had not received them from God. And this is a damnable boasting.

3. *Excuse.* Gods blessings we may seeke for, and what are glory and honour, but the blessings and gifts of God? *Ans.* There are two degrees of honour. The first is, the honour that every man hath in his place and calling. For every calling ordained by God, hath a glory annexed unto it: which being the gift of God, it may bee both sought for, and enjoyed. The other degree, is that which is above a mans place and calling, and thought not to be sought for. Every person must content himselfe with the honour which is sortd unto his calling. Nevertheless, if God give greater honour, he may accept it, but where God gives it not, there it must not be desired. It remaineth therefore, that vaine glory is a branch of pride, wherein men principally referre all their studies, counsels, endeavours, and gifts, to the honouring and advancing of themselves.

The next point to be considered, is, why he admonisheth the Galatians of vaine-glory? *Ans.* The Galatians were men of understanding and knowledge, and were adorned with many excellent gifts. Now, they that have received good gifts of God, many times are most vaine glorious, 2 Cor. 12. 7. *Mans. 6. 5.* And whereas all other vices feed upon that which is evil, this vice of vaine-glory, feeds upon good things. For a man sometimes will be proud, even because he is not proud.

A third point to be considered, is, where vaine glory is to be found? *Ans.* It is no rare matter: for it is a common vice, and spreads it selfe farre and wide. Some there are, which never lift up their hand unto God at home, and yet the same persons in the public assemblies, will make as though they prayed with great devotion. And what is the reason hereof but this, that they are enied with a spirit of pride and arrogance, seeking the commendation of men that behold them, rather than to approve their hearts and consciences unto God. Of another sort are those, that have beene old and ancient hearers of the word, who notwithstanding doe little, or not at all profit, either in knowledge, or in good life: and the cause is not in the Gospel, or in the dispensers of it, but in themselves: because they receive not the Gospel for it selfe, but for the praise and commendation of men, and for the credit and account they are in, by reason of Christian profession.

The last thing, is the remedie of pride and vaine-glory, which is the rather to be thought upon, because it is a great impediment of Christian love. This remedie consists partly in meditation, and partly in practice.

Remedies in meditation, are these, 1. God resisteth all proud persons, and gives grace to the humble, 1 Pet. 5. 5. the reason is, because the vaine-glorious man, seeking himselfe and not God, robs God of his honour. Thus the proud Pharisee exalting himselfe above the poore Publican, went away lesse justified, than he, not approved of God, as the Publican was. 2. It is the worke of the devil, to puffe up the pride with selfe-like, and conceit, that thereby he may worke mans perdition, Gen. 3. 5. But God worketh contrarily: for he therefore subiect men, that hee might in his good time the more exalt them. 3. There is no religion in that heart, that is wholly bent to seeke the praise of men, *Iohn 5. 44.* And the man that desires to be talked of, and admired by others, doth thereby in effect give notice unto all the world, that his heart is not found in the sight of God.

Remedies consisting in practice, are 3. first, an endeavour to acknowledge the great Majesty of God, and withall our owne baseness and wretchedness before him. 2. We ought to ascribe all good things we have, or can doe, to God alone, and nothing to our selves. For in all that befall us, God is the principall agent, our selves are but tooles and instruments in his hand: by right therefore the commendation belongs unto him, and not to us. 3. In all actions and duties of religion, first wee must endeavour to approve our selves to God, and the next place is to be given to man, not contrariwise. 4. When we are reviled we must rest content; when we are praised to our faces or otherwise, we must take heed. For then Satan stands at our right hand to puffe us up, and consequently to overthrow us. It is a true saying, that temptations on the right hand are farre more dangerous, than those on the left. In the first place, *Pauls* reason to disswade from this sinne, is taken from two evil fruits of it, *Contention*, and *Envie*, provoking one another, envying one another. Men that are ambitious, if they be crossed in their courses, grow contentious, if they prosper in the world, then are they envied by others. Ready for this purpose the history of *Samuel* and *Saul*, 1 Sam. 15. Seeing then vaine-glory hath so bad fruits issuing from it, it must teach us to abhorre and detest it with all our hearts, and on the contrary to seeke by all meanes possible, to preserve and maintaine love in the whole course of our lives.

The end of the fifth Chapter.

THE
SUPPLEMENT,
OR,
CONTINUATION
OF
THE COMMENTARIE
Vpon the SIXTH
CHAPTER.



LONDON.
Printed in the Year, 1631.



TO
THE RIGHT
WORSHIPFULL

SIR BASSINGBORNE
GAUDY, Knight.

Right Worshipfull, having beene licensed some yeare agoe (according to the ancient laudable custome of the Vniversity) to interpret S. Pauls Epistles: and then earnestly intreated by M. Perkins his Executor, and other his friends (which had some interest in me) to supply that which was defective in his Commentary upon the Galatians: overcame at the last by their importunity, I undertooke the business, making triall of my simple faculty in this short Chapter, which I have here according to my poore talent, finished: Yet not daring to publish it to the view of the world, without premising somewhat in way of excuse for my boldnesse. For if Hirtius, or (as other thinke) Oppianus, being importuned by his friend to continue the Commentaries which Cæsar left unfinished, durst not presume to make a supply, without making first an Apology for himselfe, for attempting to take in hand so great a task, seeming therein to compare with him who was incomparable: Iust cause have I to excuse my selfe for this my bold attempt, in undertaking to equall him, who in the judgement of all (save such as esteeme of Writers by tale, and not by touch) is so substantiall, concise, exact, methodicall, that (as it is said of Cæsar) he hath discouraged wise men from writing. But seeing I doe not in the vaine confidence of mine owne sufficiency, or exactnesse of the worke, proclaime a challenge to all mens censures: nor yet take upon me (as some have done in other Writers) so to carrie the Author along, that the Reader shall not perceive but that he is still reading him, nor know where he endeth, or where I begin, (for that being impossible to attaine, were folly to attempt:) but onely to finish that which otherwise should have beene imperfect, so to satisfie the request of my friends, and to helpe forward the Lords building, though not as a master builder with hewen stones, or polished Saphirs: yet as a server and underlabourer, as it were with a handfull of rubbish. I hope I shall obtaine (at least) this favourable construction, to be thought as farre from vanity herein, as my conscience doth witness with me I did it in simplicity, and without affectation of singularity. And if it were no presumption in Gillebertus to finish Bernards Sermons upon the Canticles, nor in Clithrovus to supply 4 foure Bookes which were wanting in Cyrills Commentaries upon Iohn, nor in Wolnius, Reuterus, and other modern writers, to continue the Commentaries of Martyrs, Lanchius, &c. but rather worke worthy of great commendation, and deserving well of the Church of God: I trust it will not be imputed to me as a vice, which in others is accounted as a vertue. Further, if I shall seeme to any with the unskilfull limmer, to have joyned humano capiti, cerodæcent equinam, so that I exceed as much the other part in prolixity, as I come short of it in dexterity, I hope I shall the more easily obtaine pardon, considering it was my first draught, not having taken pen in hand before: and seeing the worke I was to finish, was caput Veneris, the faire face of Venuy, I chose rather (because

Prof. J. S. de
bello Gall.

Senec domices
à scribendo de-
terruit. Cic. ad
Brutum. Suet.
in Cæsar. 56.
a Mæciæ de
Johannis. in
his Epistola.

b The 5, 6, 7, 8.

Ethic lib. 4.
c. 3.

(because I could not hit of the just proportion which I aimed at) to exceed measure a little, than to be defective: shunning thereby to sure them the better, seeing beauty or fairenesse (to speake more properly) consists onely in greatnesse, as the Philosopher saith. And some perhaps may thinke that it tasteth out well, in that I have given it more body, because it had lesse spirit. But what others thinke or say (for as in other things, so in this, lookers on will have their words) it skillets not, so I may have the approbation of the godly and well affected Reader: especially your worshipfull patronage, to whom I humbly commend it, as the first fruits of my labours, a simple flower growing in a Schollers garden: desiring it may bee suffered to grow either in the shadow or sunshine of your protection, that so of the godly it may be better accepted, and of the caterpillar the lesse touched; (those I meane which will correct the v're before they understand the Nowne, condemning that which they ought rather to commend, at least which they cannot amend.) Vouchsafe therefore Right Worshipfull, to receive this poore present, as a pledge of my unfained love, and humble duty: and a testimony of my thankfulness to God for his manifold graces, of prudence, justice, sobriety, meeknesse, humilitie, liberality, bestowed upon you, especially your love of his truth, and continuall meditation in his word: which was the thing that moved me (all by-respects set aside) to offer this Commentary to your view, and to have it graced with your countenance: that by this meanes I might the more stirre up and kindle (if it were possible) your love and liking of the word, by adding fewells to the fire, and oyle to the flame. It is recorded of Theodosius the second, that he writ the New Testament over with his owne hand: and of Alphonsus king of Spaine and Naples, that he read the Bible 14. times over with the ordinary glosse (the best helpe he had in those dayes.) And I doubt not but that you will peruse this exposition at your leisure, and still continue to reade the holy Scripture, as hitherto you have done, and so bee answerable to that which is voiced of you, and to that extraordinary commendation which your faithfull Pastor hath often given of your diligence and dexterity in that behalfe. Now let me adde this one thing, that though there be not the like efficacy in a dead letter, that is in a lively voice, yet the bare reading of the Scripture is of great and singular use, which may appere by this, that it is so often commanded by precept, and so highly commended by the practice of the Saints: and so straitly forbidden, as by cruell Antichur. so by the Roman Antichrist. Neither dare I deny but that God bath & doth use it, not onely as a meanes of edification, but also of working the conversion of many of his servants, as Augustine causeth of himselfe, that he was converted by readeing that place in Paol, Rom. 13. 14. converted (I say) not as a heretike onely which is reclaimed from his erroneous opinions, but as a lost sheepe which is reduced and brought home from the error of his way. Notwithstanding, in readeing the Scripture to goe alone is not so safe: a guide therefore is necessary, (as the Eunuch confesseth) which may be as the Mercurialis statua, to point a man to the right way. And this guide is either the outward, or the inward guide: the outward guide (I speak of readeing onely) is a Commentary, especially such a one as a sanctified spirit hath much breathed upon: seeing it is the best learning the Theoricke of him which is skilfull in the Practicke. The inward guide, is the spirit of Revelation, which dwelleth onely in an humble, docile, and obedient heart, which whosoever bringeth, hath a promise that he shall know the truth, Iohn 17. and understand the secrets of God, Plal. 25. 14. and without which the Scriptures are but as a Riddle or a claped Booke. For the full and perfect knowledge of the word consisteth (as Epiphanius saith) in understanding, and feeling; that is, not in bare speculation onely swimming in the braine, but in sensible saving knowledge sinking into the affections of the heart: and by this latter the comfortable meaning of the Scriptures is better understood, than by all the speculations of the most curious Skeptikes: as the sweetness of honey is better knowne in a morsel by him that tasteth it, than by the se that spend many hours in the contemplation and discourse of it.

But I forget myselfe very much in taking upon me to reade a lecture to such an exercised Schollar in the booke of God. Therefore without further insinuation, either for pardon for my boldnesse, or acceptance of my paines, I commend you to God, and to the word of his grace, which is able to build you further, and give you an inheritance among all them which are sanctified. From Emanuel Colledge, August 13. 1604.

A lover of your Worships vertues,
in all duty to command,
RODOLFE CVDVORTH.

1 Machab.
1. 6.
Confess. I. S.
cap. 23.

Ad 8. 31.

vbi dicitur
in auctoritat.

vbi dicitur



CHAP. VI.

1. Brethren, if a man be fallen by occasion into any fault, ye which are spiritual, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted.



HE Apostle having finished the first part of the Instruction, touching the faith of the Galatians in the 12. verse of the 5. Chapter: in the 13. verse hee comes to the

second part, touching good life, which continues to the 11. verse of the 6. Chapter, in which he first propounds the summe of his doctrine, v. 15. Secondly, he makes particular declaration thereof. In the summe of his doctrine, first, he lets downe the ground of all good duties, which is, their calling to Christian liberty. Secondly, two rules of good life. The first, that we must not use our liberty as an occasion to the flesh, which is illustrated & handled in particular, from the 16. v. to the 26. The second, that we must serve one another in love, which is amplified from the 26. to the 31. ver. of this Chapter. In handling wherof, he first removes the impediments of love, as vainglory, envy, &c. verse 26. Secondly, he prescribes the manner, how it is to be observed, and practised, by sundry speciall rules: the first wherof is contained in this 1. ver. where we may observe these two general points: First, the duty prescribed: Secondly, the reasons to urge the performance thereof. The duty is, the restoring of our brethen: where we are to consider foure things. First, the duty it selfe, restore. Secondly, the persons who are to be restored, they that are overtaken by any offence. Thirdly, the persons that must restore, those that are spiritual. Fourthly, the manner how, in the spirit of meeknesse.

For the first, the duty is set downe in the word restore, which in the Original signifies to bea joynt, or bone that is broken, so as it may become strong and sound as ever it was: so the word is used, Math. 23. 16.

By this we learne sundry things. First, that it is the nature of sinne to let all things out of order. It was the sinne of Achis that troubled the Iewes, Ios. 7. 25. It was the sinne of Ahab that troubled Israel, 1 King. 18. 18. the sinne of false Apostles that troubled the Galatians, Gal. 1. 10. Nay, it drives men beside themselves, as appears in the example of the prodigall sonne, who repening of his sinne, is said to have come to himselfe, Luke 15. 17. Small

A sinne are like to slips and slidings, whereby men fall and hurt themselves, but great sins are like downfalls: for as they wound, lame, disjoynt, or breake some member of the body, so these doe wound and wast the conscience. Therefore as we are careful for our bodies, to avoid downfalls, so ought we to be as careful, nay a thousand times more careful for our soules, to take heed of the downfall of sinne, or falling away from grace. And as we shunne an yce or slippery place, for feare of sliding and falling: so ought we to shunne the smallest sinne, and the least occasions of sinne, for feare of making a breach in conscience. Secondly, I gather hence, that sinners are not to deferre their repentance: nor those that are to admonish, their reproves: for sinning is the breaking of a bone, or disjoynting of a member: and reproofe, is the setting of it in order againe. Now the sooner a bone newly broken, or out of joynt, is set, the sooner it is restored to his right frame, and cured: So, the sooner a man after his fall is admonished, the sooner and more easily shall he be able to recover himselfe. Thirdly, this shewes, that it is a point of great skill, to bring a soule in order and frame againe. There is great dexterity required in setting a bone, and Chyrurgeons finde it a matter of great difficulty, to set a joynt: much more difficulty is there in the soule: and therefore as it is not for every horse-leach to meddle with setting of bones: no more is it for unskillfull workmen to temper with mens soules. This is one speciall reason why Paul saith, They that are spiritual ought to restore them that are fallen. Fourthly, hence we are taught, not to wonder though sinners be so loath to be reprov'd, and account it so painful a thing to be restored, and thinke those offensive unto them, and leave their friends, which labour to reclaim them: considering the same is to be set in the body: for hee that hath a bone broken, or out of joynt, can hardly endure to have it touched, or pointed at. Lastly, in that Saint Paul commands those that are spiritual to restore them that are fallen, and prescribes not how often, but speaks indefinitely: we learne that as often, as our brother falleth, wee must restore him: for as wee are not to forgive our brother once or twice, or seven times, (which Peter thought

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thought very much) as often *(venia times seven times, that is, as often as hee sinneth against us, Matth. 18. so wee may not restore our brother, twice, or thrice onely, but soles, quoniam, as often as hee shall sinne against us, Matth. 18. If he sinne against thee, goe and tell him of his fault, &c. Therefore it were to bee withstood, that as men have a care to restore their decayed limmes, so they would restore their brethren being fallen into any sinne, even because they are fellow members of the same mytical body.*

The second thing to be considered, is the person to be restored, and that is, every one that is prevented and overtaken, either by the height of Satan, or allurements of the world, or suggestions of his owne flesh: (so hee sinne not against the holy Ghost, nor openly (scorne religion and discipline) as Peter, who fell, being overtaken with overmuch feare, and David with overmuch pleasure. Hence wee see the subtilty of Satan, who is alwayes tripping at the heele, labouring to supplant us; as also the deceitfulness of sinne, preventing and overtaking us, before wee bee aware. We are therefore to be circumspect and careful, lest we be supplanted. The Apostle admonisheth us to take heed lest we bee hardened through the deceitfulness of sin, Heb. 3. 13, and, that we walke circumspectly, not as foote, but as wife, Eph. 5. 15, that we walke with a right foot, Gal. 5. 14. and, make straight steps unto our feet, lest that which is halting be turned out of the way, Heb. 12. 12. For as those that wobble and trip, maverkes, looke warily to themselves lest they be supplanted by their adversaries: so ought we much more, considering, we warre not against flesh and blood, but against principalities and powers, Eph. 6. 12.

Again, whereas it is said, if a man be overtaken by a sinne, let a church, that no man is exempted from falling, or being overtaken and supplanted by sinne: for hee speaks indistinctly, if a man, as S. Iohn saith, if any man sinne, we have an advocate, 1 Joh. 2. 1. This makes against the Catharists or Puritans, who avouch, they neither have sinne, nor can sinne: because they are trees of righteousness, and a good tree cannot bring forth evil fruit.

Further, hence I gather, that pardon and restitution is not to be denied to them that fall, after their conversion, as though there were no place of repentance, or hope of salvation. For Paul would have such to be restored, as are overtaken with any sin, except they be incurable, and incurable. Therefore the Novatians doe erre, in teaching, that sinnes committed after a mans conversion, are unpardonable, considering there is hope in store, for great & heinous sinners. For though a man in persecution deny Christ, and renounce his religion, yet hee may be restored, and repent, as Peter did, Luke 22. 32. (for that saying of Christ, Who ever shall deny me before men, him will I deny before my father which is in

heaven, Matth. 10. 33. is meant, onely of a reprobate, and finally denied.) Though a man bee a grievous idolater, and a forer, and given to witchcraft, yet he may be restored, and finde mercy, as Manasses did, a Chron. 33. Though a man be defiled and polluted with sinnes against nature, yet hee may bee cleansed and washed from them. Some among the Corinthians were fornicators, adulterers, wantons, bluggers, but yet were washed, justified, justified, 1 Cor. 6. 9, 11. It may be said, that it is impossible, that they which once have beene inhabited, and tasted of this heavenly gift, &c. if they fall away, should bee renewed againe by repentance, Heb. 6. 4, 5, 6. This text is to be understood of a universall, totall, and full apostasy. And that text, Heb. 10. 26, 27, 28, 29, which saith, if they fall away, should bee renewed againe by repentance, Heb. 6. 4, 5, 6. This text is to be understood of a universall, totall, and full apostasy.

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The third thing to be considered, is the persons that are to restore their brethren, laid downe in these words, *Ye that are spirituall*.

Spiritually men are opposed to carnall, as 1 Cor. 3. 1. I could not speak unto you brethren, as unto spirituall men, but as unto carnall: and naturall men. 1 Cor. 3. 14, 15. The naturall man perceiveth not the things of the spirit of God: but he that is spirituall discerneth all things. Now carnall and naturall men, are of two sorts: either they are such as are altogether fleshly, destitute of grace and godlinesse, being in their pure (or rather corrupt) naturals, of whom S. Paul saith, *They that are of the flesh, sever the things of the flesh, Rom. 8. 5:* and velle the 8. *They that are in the flesh cannot please God.* Or such as are regenerate, yet are weak, as being but babes in Christ, the flesh being farre stronger in them, than the spirit: such were weak in the Church of Corinth: for Paul saith, *He could not speak unto them, as unto spirituall men, but as unto carnall, 1 Cor. 3. 1: for yet ye are carnall: for when there is among you envying,*

are ye not carnall? velle 4. So *Spiritually men*, opposed to carnall, are of two sorts: First, those that have received the spirit of regeneration, and doe begin to shew the things of the spirit, Rom. 8. 1. Secondly, those that have received a greater portion of the Spirit, and a greater measure of spirituall graces, of whom Paul speaks, 1 Cor. 14. 37. *If any think himselfe to be a Prophet or spirituall.* Of the latter, the words are to be understood, and by them he meaneth those whom hee called perfect men, Phil. 3. 13. Heb. 4. 14. Now spirituall men are more fit to restore those that are fallen, than any other. First, because they are less tainted with sinne than others, and so may more freely improve. Secondly, because they have more knowledge and love, both knowing how to restore, and willing to doe it with greater compassion, & fellow-feeling. He that must speake in reason a word to the weary, must have at tongue of the learned, 1 Is. 50. 4. When Peter is converted, he must strengthen his brethren, Luk. 22. 32. Hence it follows, the more excellent gifts any man hath received, the more he is bound to be serviceable unto others. For if spirituall men must restore them that are fallen, the more a man is indued with spirituall graces, the more he ought to restore. For the Apostle saith, *As every man hath received a gift, so let him minister to others, 1 Pet. 4. 10.* This duty was practised by our Saviour Christ, Iohn 13. 12. And it meets with the sinne of many, who having received great gifts and graces of the Spirit, are so farre from restoring those that sinne against them, that they scorne and disdain to speake unto them: for if they be at variance with any, the common saying is, *I am as good a man as bee, why should I goe to him? let him come to me, &c.* These men are farre unlike Abraham, who though he exceeded Lot, as well in outward gifts, as in inward graces, yet stood not upon his priviledge, but was the first man in making the league of unity, Genes. 14. 3. Further, in that spirituall men must restore their brethren, wee learne that we have not the gifts of God bestowed upon us, for our selves alone, but for the good of others: the possession of them belongs to us, the use of them to others. Lastly, in that spirituall men, especially the holy men of God, and Ministers of his word, are the Lords Surgeons, to bind up the broken, and raise those that are fallen: as also his Physicians, to restore those that are in a spirituall consumption of grace; we ought to make great account of them, and love them in singular love, for their works sake, 1 Thes. 5. 19. For if we must honour the bodily Physician (as Syracides saith) Eccl. 38. 1, who cureth but the diseases of the body: how much more ought we to honour spirituall physicians, which cure the spirituall maladies of our soules.

The fourth and last point is, the manner how we must restore, laid downe in these

words, *in the spirit of meeknesse.* Meeknesse is the feeling or quieting of the minde, freeing it from perturbation, especially in repelling the revengefull affection. A meek and quiet spirit are joynted together, 1 Pet. 3. 4. A notable example hereof we have in Moses, who being provoked, in stead of anger, shewed meeknesse. It further makes a man to yeild of his right, and not to publike the matter in rigour and extremity, and so it is opposed to severity, 1 Cor. 4. 21. *Shall I come unto you with a rod, or in love, and the Spirit of meeknesse?* Hence ariseth another property, it brideth the tongue, and the outward man either by silence, as Christ being provoked, was dumbe, and opened not his mouth, Luke 23. 9. or by a soft and gentle answer, which opposeth wrath, Proverbs 15. 1. There is great reason why men should restore their brethren in all meeknesse: for without it there is nothing but swelling and faction, but troubles, and tragedies. Again, as meeknesse is necessary for every Christian, Coloss. 3. 21. Titus 2. 2. it is most necessary for him that would fruitfully and effectually reprove. Hence it is, that the Apostle commands us, to instruct them in meeknesse, that are contrary minded, 2 Tim. 3. 25.

Motives to enforce this duty, are these. First, the exhortation & example of Christ, *as he followed of him, 1 Cor. 11. 1.* who was lowly & meek, Phil. 2. 1. 2. for he was led like a sheepe to the slaughter, and like a Lambe made for his slaughter, so opened he not his mouth, Isa. 53. 7. When he was reviled, he reviled not againe: he being suffered, he threatened not, 1 Pet. 2. 23. as it may appeare by that meek answer, *If I have evil spoken, beare witness of the evill: but if I have said all spoken, why I might thus me? Iohn 8. 23.* Paul hath no stronger argument to exhort the Corinthians, than by the meeknesse and gentlenesse of Christ, 2 Cor. 10. 1.

Secondly, it is a vertue which God doth make great account of, 1 Peter 3. 4. *A meek and quiet spirit is before God, a thing much for by.* Thirdly, God hath made excellent promises to them that are of a meek and humble spirit, that he will guide them in judgement, and teach them his way, Psal. 25. 9. *That they shall be hid in the day of the Lords wrath, Zeph. 3. 17.* That they shall inherit the earth, Mat. 5. 5.

Fourthly, consider the comfortable effects, and the good that comes thereby. A soft, meek, and milde answer, turneth away wrath, Prov. 25. 1. Meek, and gentle behaviour keepeth coales of fire upon our enemies head, Rom. 12. 20. A soft tongue breaketh the bones, Prov. 25. 15. See the example of Gideon, appealing the Midianites Judges 8. 1. And Absalom pacifying David, 2 Sam. 15.

Fifthly, without meeknesse, wee cannot faithfully heare the word; either read, or preached, 1 Sam. 1. 1.

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It is further said, we must reform in the Spirit of meekness. The word spirit is added, because it proceeds from the Spirit of God, who is both the worker and continuator thereof: as on the contrary, the spirit of jealousy, Numbers 5:14. the spirit of anger, 1 John 4:6. the spirit of uncleanness, Zach. 13:2. the spirit of idleness, 1 Th. 5:14. the spirit of slumber, 1 Th. 5:19. are so termed, because they proceed from a wicked spirit. So quick motions, sudden perturbations, strong affections, proceeding either from the Spirit of God, or of Satan, are termed by the name of spirit. Hence we learn, that the holy Ghost is author, not only of meekness, but of all sanctifying graces, and therefore is called the spirit of wisdom & understanding, the spirit of counsel & strength, the spirit of knowledge, & of the fear of the Lord, 1 Th. 5:11. Secondly, this teacheth us, that all true virtues are wrought out by the operation of Gods Spirit in us: for though there be diversities of gifts, yet it is the same spirit, 1 Cor. 12:4. and therefore the virtues of the Heathen are but glittering filices.

Thirdly, that when we see the gifts or graces of God in our selves or others, we returne all the praise and glory to God, from whom they proceede, ascribing nothing to our selves.

Fourthly, this shewes to whom we must have recourse in our need, namely, not to the Virgin Mary, nor any Saint (who stand in as great need of the favour of God, as our selves) but to God alone, who is the fountaine of grace, 1 Cor. 12:3.

Lastly, in that the spirit is set before meekness, it shewes that the Spirit of God is present with his graces, to inspire them, to cherish and increase them. Therefore the commandment, *Quench not the spirit*, 1 Th. 5:19. is to be obeyed, if we will retain the graces of God.

Thus much of the duty. The reasons follow by the Apostle, to enforce this duty, followed to be considered, and they are two. The first is implied in the word *Brethren* which is of great force to persuade us to our moderation, lenity, and gentleness. *Abraham* could use no stronger argument to pacify *Lot*, than this, *Let there be no strife betweene thee and me, for we are brethren*, Gen. 13:8. *Moses* used it as a motive to accord two Ebrewes: *Sirs ye are brethren, why do ye wrangle one another?* Act. 7:16. For it is a flame, that those whom nature hath so nearly conjoynd, should bee so farre divided in affection. But the reason being taken from spirituall brethren, such as are not only brethren in the flesh, but also in the Lord, having the same God for their Father, the same Church for their Mother, Christ for their elder brother, being brought by the same immortal seeds, washed by the laver of one new birth, conglutinate by the sweetness of the same faith, nourished by the milke of the same word, is so much the

stronger, by how much grace is a stricter bond, than nature: therefore *Paul* would have us reforme one another in the spirit of meekness, because we are brethren. Nay, persons excommunicate, are not to be accounted as enemies, but to be admonished as brethren, 3 Th. 3:15. The reason why men use no more mildnesse in their reprooves, is because they forget themselves to bee brethren, or consider not that they have to do with their brethren, as *Josephs* brethren, who considering him as an enemy, laid one to another, *Behold, this dreamer comes, come therefore let us kill him*, Gen. 37:19, 20. But when they consider him as their brother, they say, *Come, and let us sell him to the Ishmaelites, and let not our heads be upon him, for he is our brother, and our flesh*, v. 27.

The second reason is in these words, *Considering thy selfe, lest thou also be tempted*. And it is taken from the consideration of our owne estate, that we are subject to fall into temptation, as well as others, and therefore we ought to deale with them in all meekness, as wee would bee dealed withall in the like case. The words are laid downe by way of admonition or advice, and they carry a double sense: either thus, *Considering thy selfe*, that is, looking to thy selfe: *lest thou also be tempted*, that is, lest thou offend, and sin, in being too severe a censurer of thy brother, in reproving him with sinne. Or thus, *Consider thy selfe*: that is, thine own frailty, how thou must easily be overtaken with the same, the like, or a greater sinne, seeing thou mayest be taken in the Devils snare, and deceived with his pleasant baits, as well as he: therefore deale as mildly with him, as thou wouldst others should deale mercifully with thee. Here *Paul* forbiddeth us not to consider the actions of our brethren, for we are to consider one another. First, that we may avoid the contagion of evill example: *Mark them diligently which cause division, and offences, and avoid them*, Rom. 16:17. Secondly, that we may be able to reprove & censure them. *Consider the master, confute, and give sentence*, Jude 19:30. Thirdly, that we may follow their good example, *look on them which make us, as ye have us for example*, Phil. 3:17. Let us consider one another, 10. provoke unto love, and to good works, Heb. 10:24. But hee would have us especially to consider our selves, that by the consideration of our owne weakness, we might learne more mildnesse towards others in our reprooves: for seeing we stand in need of mercy, we ought to deale mercifully: and seeing God forgiveth us innumerable finnes, we ought to forgive severall times, yea, seventie times seven times: seeing he forgiveth us our thousand talens, we ought to forgive a hundred pence, Mat. 18:32, 33. Object. The Pharisees considered himselfe, whom as he said, *Lord, I thank thee, thou I am not as other men, thou, and thus, or like*

this

this Pharisee, Luke 18:11. and yet he is reproved by our Saviour Christ, saying, *I am not as other men*, which he should have said, *I am not as other men, but I have confessed my sinne, and thou hast not*, though they had bin true words, indeed, according to Christs reprove, *Mark 9:15. Let us thyselfe, that know what thy right hand doeth, and Pauls practice*, Phil. 3:13. *forget them which are behind, and never in much as lightly do we should have us to consider, and therefore he is reproved*.

Paul would have us to consider our selves, because the serious consideration of our owne weakness will move us to practise this duty of meeknesse: for as wee helpe up those that are fallen, relieve the distressed, pity the afflicted, bury the dead, &c. because we consider our selves in them: that their case may be ours: So wee ought to reforme those that are fallen, in all meekness, because we may fall, and bee overtaken as well as they: the rather, because God himselfe in correcting and reprovng us, doth descend to our weakness, and considereth that we are but flesh, and a windy oblate puffeth, and cometh not againe, 1 Peter 5:5. and Christ became like unto us in all things, and was tempted in like sort (yet without sinne) that he might bee merciful, and a faithful high Priest: and might bee touched with a sense of our infirmities, Heb. 2:17, 18. and 4:15. Object. Hee therefore that knoweth assuredly he cannot be overcome by temptation, is not to reprove in the spirit of meekness. Answer. No man is sure, and therefore man can bee secure. Again, though a man know he cannot really nor finally fall away, yet seeing he doth finde by experience, that hee cannot overcome without much ado, without much striving and wrestling, nay, offences more without resisting unto blood, he ought to use more meeknesse and mildnesse, considering with what difficulty hee overcame: our Saviour Christ learned by experience, how hard a thing it was to overcome temptations, that he might have a fellow-feeling of our infirmities. Therefore I shall not much remember, that they were once carnall, even babes in Christ, those that are strong, must consider that they were once weak: old men that are grave and stayed, must call to minde, that once they were in the heat of their youth, and what difficulties encountered them, and with what contention they passed the vanity of that age: and so they shall the better reprove others in the spirit of meekness, if they looke themselves in the glasse of their examples: this is *Pauls* reason, why we should show all meeknesse to all men, because we our selves were in times past, unworthy, disobedient, &c. Tit. 3:3, 4.

Lastly, mark how *Paul* changes the number: for having said, *To those who are spirituall, reprove, &c.* in the plurall numbers, here hee saith, *considering thy selfe*, in the singular, and

not yourselfe: lest thou also be tempted, and not you: which hee doeth both through the delicie of speech, as sumptuous the ancient Divines have thought: but which gives great judgement he useth a familiar Hebraisme, changing the numbers. First, to give the greater force, and to see the sharper edge upon his admonition. For that which is spoken of all, is spoken to none. Secondly, to shew how hard a thing it is for a man to consider himselfe, it is natural for men to speeke more in other mens eyes, and not to perceive beames in their owne. *Mark 9:19* to looke outward at others, not inward at themselves. Like *Pharisee*, *Lamar, or Farisee*, which carried their eyes in their heads, when they went abroad, but when they came home, they thrust up in a boxe. In doing good, and being beneficiall, wee must not so much consider our selves, Phil. 2:4, 4. but in judging and reprovng, we ought to begin with our selves.

For the better understanding of the doctrine of brotherly correction, and Christian reproofe, I will handle their four questions. I. who are to be reprov'd? II. for what? III. by whom? IIII. in what manner.

I. Who are to be reprov'd. Answer. All that are brethren: for so our Saviour Christ saith, *If thy brother sinne against thee, reprove him*, Mat. 18:16. And Saint *Paul* saith, *Brethren, if any man, &c.* The name *Brethren*, is taken four wayes in Scripture, as Jerome hath well observed against *Helvidius*. I. for those that are brethren by nature, as *Jacob* and *Esaue* the twelve Patriarkes, *Andrew* and *Peter*, *James* and *John*, 11. for those that are of affinity. Thus the kinsmen of Christ are called his *Brethren*: which the Helvidians not observing, thought they had beene his naturall brethren, by the Virgin *Mary*: thus *Abraham* and *Lot* are called *brethren*, Gen. 13:8, 14. though *Lot* was but his brothers sonne, Gen. 14:12. Thus *Jacob* the nephew of *Laban*, called himselfe his *brother*, Gen. 29:12. and so *Laban* calleth him, Gen. 29:11. I. for men of the same country. Thus all the Iewes are called brethren one to another, Dan. 17:15. From among thy brethren shall thou make a King over thee: and Deut. 23:17. Thou shalt not give to usury to thy brother: 1. and Roman. 9:1. *Paul* saith, he could wish himselfe a *Hebraisme*, or *accursed* for his brethren, that is, the Iewes. IV. for those of the same religion. 1 John 3:16. We must lay downe our lives for our brethren. Mat. 23:8. One is your Father, to wit, Christ and alye are brethren, 1 Cor. 5:11. If any that is called a brother be of a woman, with such a one eat not. To these we may add a fifth acceptation: is for those that are confederate, or otherwise joynd together by the bond of nature, humanity, society, or friendship. Thus *Abel* call'd *Enoch* his brother, that is, his friend, 1 King 2:20, 23. thus *Shimon* and *Levi* are called brethren, &c.

Gen. 49:5.

Hieron. in hunc locum.

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wickdome, that is, confidence in itself. Thus all men are called *brothers* one to another, by reason of the bond of nature, *Gen. 9. 5.* *At the bond of a man's brother, will I requite the life man.* I call *brothers* those that associate themselves together in warre, after a speciall manner, are called *spiritual brethren*. Now wee must not restrain the word *brothers*, to those that are brethren by nature; or by affinity; or by country; neither enlarge it to all those that are brethren by the bond of nature: but only to those that are brethren in the fourth exception, that is to say, *brothers in religion*, or *brethren in the Lord*, (though they be false brethren) if they be brethren at least in outward profession: for reproofe being a part of *Ecclesiasticall discipline*, belongeth not to those that are but of the visible Church, as to Jewes, Turkes, Pagans, because our Saviour Christ faith, *If hee heare thee not, tell the Church: and if hee will not heare the Church, let him be unto thee as a heathen man, and a Publican.* Which cannot bee understood of him that is a heathen or Pagan already, And Paul faith, *1 Cor. 15. 11.* *If any that is called a brother, that is, a Christian, be a fornicator, &c.* and then hee addes in the next verse, *what have I to do to judge them that are without?* that is, such as are no members of the Church, to whom *Ecclesiasticall Discipline* belongeth not. Does not ye judge them that are within? that is, such as are of the visible Church, such as doe subject themselves to the censure and discipline of the Church. It belongeth therefore to those that are of the Church, at least in shew; but specially to those that are of the same particular Church, living under the same particular government. Albeit the case may so fall out, that those of another Church, professing the same religion with us, may be reprov'd and censured: yea, one Church may admonish another; for they being members one of another, are to procure the good one of another, as Paul teacheth by the limbeck of the head, and the members of the same body, *1 Cor. 12.* Therefore all that are in the bolome of the Church, even the mighty Princes and Potentates of the earth, are subject to reproofe, if they doe offend: thus *Nathan* the Prophet reprov'd *David*, *1 Sam. 11.* and *Azarias* the Priest, rebuked *Uzziah*, *2 Chron. 26. 18.* and Paul reprov'd *Peter* to his face, *Gal. 2. 11.* Therefore those men, yea, those Magistrates, or Marchants, that cannot endure the least reproofe, and will not yield their neckes to Christ his yoke, and their backs to the rod of *Ecclesiasticall censure*, are greatly to be censured: for herein they contemne Gods ordinance. Let them consider, that they are not better than king *David*, who having sinned, patiently endured reproofe by *Nathan*. Let them remember how king *Pashah* was stricken with leprosie for refusing God in the Ministry. And here the Popish sort come to be reprov'd, who

except their clergy-men (as they call them) from all reproofes and Ecclesiasticall proceedings, in thrusting them into some one lawfull way, or other, left their exemplary punishment should bee a blaspheemy or disparagement to their order and profession; whereas Paul would have the Ministers and Elders, yea, all superiours to be reprov'd as well as others; to be in dominion under, & under due respect (as after I will show.) Thus Paul bids the Colossians, that they should say to *schismatics*, *Take heed to thy Ministry, that thou hast received in the Lord, that thou fulfill it, Col. 4. 17.*

II. We are bound to reprove all that are in the church, to whom we owe duty of love, but we are to love our superiours as much; if not more than others: therefore we are bound to reprove them as well as others. III. There is greater reason wee should reprove them than others. 1. Because they being in higher place, are in greater danger of falling than others, and therefore have more neede of admonitions and reproofs. 2. Because they have many that will follow them; but few or none that will, or dare reprove them.

It will be said, all are not to be reprov'd which live in the Church, for some be forerunners, who (as *Salomon* saith) must not be reprov'd. And our Saviour Christ forbiddeth us, *to cast pearls before swine, Mat. 23. 6.* I answer, that only open forerunners, contemners, persecutors of the word, are to be excepted; otherwise all wicked men are to be censured and rebuked. For 1. Christ speaketh of manifest contemners of religion, when he saith, that they are like *swine*, which trample precious pearls under their feet: and of persecutors, when he saith, that like dogs they remove againe, and all to rend them. 2. Christ being here upon earth, did not hinder the Pharisees, Sadducees, Publicans, and scribes, from coming to his Sermons: much lesse would hee debar them of this censure of the Church. 3. The woman of Syrophenissa (though called a dogge) yet receiv'd of the crummes that fell from the childrens table, *Mat. 15. 27.* 4. Paul did often admonish and rebuke the *Corinthians*, though they were carnall and fleshly minded: therefore all men, though never to publike and notorious offenders, if they bee not open forerunners or persecutors of the known truth, are to be reprov'd.

Object. Prophane men which notoriously offend and scandalize the Church by their wicked lives, have no fellowship with Christ; but are to be accounted as dogges out of the Church.

I answer 1. They are not to be counted dogges, which doe acknowledge their faults, the greatness of their sinne, and the merite of Christ: for such a dogge was the Canaanish woman, who was a true believer. 2. This is agreeable to Saint Pauls practice, who did admonish those amongst the *Corinthians*, that were carnall, and did not at the very first

first excommunicate them, or yet suspend them: and so answerably he commenderh Time, that he should rebuke the *Corinthians* sharply, or precisely, for their notable lying and idleness, *1 Tim. 1. 12.* 3. Christ denieth not pardon to them that fall by *restitution*, but would have them forgiven, not only till seven times, but till seventy times seven times; and Paul speaketh indefinitely in this place, that we should restore him that falleth by occasion into any offence, not specifying how often we should forgive. 4. Wee must distinguish betwixt the Magistrates (word, and the keys of the Church: notorious offenders, when they repent, are to be received into the bolome of the Church, as fornes of the Church: yet for that, they may, nay, they ought to be punished by the Magistrate: as the good thief, (albeit a member of Christ) yet justly punished for his offence.

II. For what faults men are justly to be reprov'd?

Men are to be reprov'd for every knowne sinne: This is manifest from the end of reproofes, which is, the gaining of our brother, that he perish not in his sinne: but every sin is of this nature and quality, that it bringeth death, being not repented of: therefore for every sinne a man is to be reprov'd. Secondly, our Saviour doth not restrain this precept to private injuries, because in that case we are to follow another rule, *Risist not evil. Bless and curse not. Doe good to them that hate you, &c.* Thirdly, it is extended to every sinne, because hee which sinneth against God, or the whole Church, sinneth also against thee; and every particular member of the Church. For every Christian ought, more to be affected for the sins committed against God, or the body of the Church, than for those that are personally and directly intended or done against himselfe: therefore Christ speaketh not only of sinnes, as they are private wrongs, injuries, of damages, but as they are dishonourable to the Majesty of God, scandalous to the Church; pernicious to him that committed them; not only as they offend him against whom they are committed. It will be objected, that Christs commandment is to be understood of those that wrong us, when he saith, *If thy brother have sinned against thee.* I answer, that phrase and some of speech against thee: is not meant only of private wrongs offered us, (as I have said) but of any sinne committed against God, for in every knowne sinne, we are in a sort wronged: first, because we ought to bee so zealous of the glory of God, that wee might be more grieved when men sinne against God, than when they sinne against us: yea; wee must make Gods quarrell our own quarrell. Secondly, because he which sinneth in our presence, doth, as at the least ought to offend us: as the *Levite* was offended when he heard the blasphemies of *Balaam*, *2 Kings 19. 21.* and

David, whose eyes poured out rivers of waters, because men kept not Gods Law; *Ps. 119. verse 135.* and *Laz.* who vexed his righteous soule, in seeing and hearing the abominations of the Sodomites, *1 Pet. 2. verse 8.* For to expose these words against thee: shou being privy to it, is far from the meaning of the Text; neither can the phrase be shewed in that sense.

Now that men are to be reprov'd for knowne sinnes committed against God, of what nature, quality, and condition (soever they bee, besides the former reasons, it is manifest, *Leviticus 19. 17.* *Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke him, and shalt not suffer sinne to rest upon him.* Therefore a man is to be rebuked for every sinne. The Apostle, wherefore hee speaketh of reproofes, never restraineth it to one kinde, but extends it to all knowne sinnes; *1 Cor. 15.* he reproveth the inebriate person for his inebriety, and excommunicate him being inebriate. So in this place, if a man be fallen by occasion into any offence, hee saith not, this or that offence, but in general, into any offence, whether in life or doctrine, by civil example, or otherwise, against the first or second Table. Yet this is to be understood, as that injuries and wrongs offered us, are not to be excluded: for even for them also, are men to be reprov'd. It is the purpose of our Saviour Christ, *Mat. 18.* to teach this verie point, for having taught, *Mat. 18. verse 6.* that none should offend or scandalize his brother, in the tenth verse, he shewes what is to be done, if any man did offend his brother by injury or wronging him: to wit, that he is to reprove him. If he maketh him that suffered the wrong a wimble, not an accuser, when he saith, *If hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed, Mat. 18. 16.* Hee biddeth him take one or two, that so it may be confirmed by the testimony, not of one or two, but of two or three; therefore the party offended is to be the witnesses. III. If it were unlawful to reprove men for injuries offered us, what coule should hee take that is secretly wronged, none being privy to the wrong, but himselfe, and the party offending? This men would be emboldened to sinne, seeing they could by no means bee controlled, and so men might frustrate the Commandment of Christ: but he further sheweth that he which is injured, is to reprove him that offered the injury, than any other. I. Because the offence is both for substance and circumstance is beech knowne unto him, than to any other. II. Because the reproofe (if well likelihood) will take the better place, when as the offender shall have coller of fire heaped upon his shoulders, when he shall see, that the party wronged is desirous of his good, and ready

Mat. 18. 17.

to requite good for evil, in seeking his amendment, whereas he sought his hurt. And whereas it may seeme that it favoureth of revenge, to reprove those that wrong us, I answer, though many in reviving revenge themselves, yet the one may be done without the other, and the right use of a thing is not to be neglected, because of the abuse thereof.

Objct. Authors of heresie, schismes, dissensions are to be avoided, *Rom. 16. 17.* therefore not be reprov'd. *Answer.* Generall places of Scripture, are to be expounded, according to particular limitation in other places: now that generall text, *Rom. 16. 17.* is restrained and limited, *Ti. 3. 10. Avoide an heretike after once or twice admonition.*

Objct. Paul commands the Corinthians, that without any more ado, they should proceede forthwith to publike censure of Excommunication against the incestuous person: and as it may seeme, without any former reprove, *2 Cor. 5. 11.* besides, hee commands that we should not care, that is, familiarly converse with notorious persons, of scandalous life, *1 Cor. 5. 11.* and that we should withdraw our selves from every brother that walketh inordinately, *2 Thess. 3. 6.* *Answer.* Pauls practice is not contrary to Christs precept. Hee purposed indeed to excommunicate the incestuous person, if hee persisted in his sinne, yet make how, *In the name, and by the power of our Lord Iesus Christ, 1 Cor. 5. 4.* in which words the forme of proceeding against him is limited, and that according to Christ institution, *Mat. 18.* the name and power of Christ, signifying the word and institution of Christ. 2. Paul doth plainly expound himselfe in other places, what his practice was, in that behalf, as *1 Cor. 13. 1, 2.* where he signifieth, that hee did not excommunicate uncleane persons, fornicators, wantons, (mentioned chapter 12. 21.) before the third admonition, making his third commanding upon them, in stead of three admonitions, or warninges against them.

It will be said, that Paul threatneth when hee commeth he will not spare them, *1 Cor. 13. 2.* therefore it seemeth hee was resolved to excommunicate them, without any former proceeding against them. *Answer.* When Paul saith, *I write to them which have sinned, and to all others, that if I come againe, I will not spare.* By all others, hee meaneth not some which hee purposed to excommunicate without former admonition, (for in writing this Epistle to them, hee admonisheth them all to repent, lest when he came he would use severity) but those which lived securely in the open breach of the Law, to whom hee threatned to come with a rod, if they did not amend, *1 Cor. 4. 21.* and whom hee now againe admonisheth, threatening, that if hee came the third time, he will not spare. Besides this, Paul should be inconsistent, and chide himselfe, if he should admonish uncleane persons,

A fornicators, wantons, and that threentimes before excommunication: and should at the first excommunicate certaine others, without any precedent admonition.

3. The word there used, signifieth reproofe inward, as it is taken, *1 Eke 17. If thy brother sinne against thee, rebuke him: therefore the reproofe by many, or of many mentioned 1 Cor. 12. 6.* may signifie as well the grave, serious, and effectual reproofe of the Church, by which the incestuous person was reclaimed from his sinne, and so prevented the thunderbolt of excommunication, as the real cjection out of the Church: and those words, *ver. 10. If thou forgive us anything, may as well signifie receiving into favour and familiarity before excommunication, upon his repentance, as restitution after excommunication.*

4. Be it granted, hee were indeed excommunicate, (as it is most probable he was) yet hence it cannot be inferred, that they did proceed against him without precedent admonition. The Scripture is silent in this point. Therefore the reason is not good, if it is not recorded, therefore it was not practised.

5. Though the Apostle command we should have no familiaritie with inordinate livers, *2 Thes. 3. 6.* but that wee withdraw our selves from them, yet he adds withall, that if there were any amongst them, that would not obey his sayings, they should note him by a letter, *ver. 14.* and hee expressely commandeth, that they should admonish the inordinate, *1 Thes. 5. 14.* for that was his practice, as it may appeare, *2 Thes. 3. 1.* Those that are such, that is, inordinate livers, wee exhort and command by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread.

I I. Who are to reprove.

It is a duty which concerneth all men; our Saviour Christ saith, *If thy brother sinne against thee, reprove him:* and the commandment is generally, *Levit. 19. 17. Thou shalt not hate thy brother in thy heart, but shalt rebuke him plainly.* Now all Christians are brethren, (as I have shewed) therefore all men are bound to reprove their brethren, as occasion shall serve: Secondly, all Christians are members of the same body, whereof Christ is the head, therefore they are to helpe and further one another, as members of the natural body doe: and this is done by admonition, and reprehension: Thirdly, the bond of charity byeth all men to helpe their brethren in what they can for their good, and therefore (if need be) to reprove them. And albeit some may seeme to be unfruitful, or unworthy reprovers of others, being tainted with as great, or greater sinnes themselves, and so cannot call our motives, one of other mens eyes, they that doing becomen their own eyes, yet we must know, that sinne breeth done from this duty: it is deed none ought to reprove, either with

scandal.

scandal to others, or with hurt and hindrance of him that is reprov'd; yet no man is exempted from this duty. For every man ought to be cleare and blamelesse, specially of open crimes, that so hee may move freely and fruitfully reprove his neighbours, but though hee bee not, yet hee remaineth still bound to the performance of this duty. Our Saviour saith not, that he which hath a beam in his eye, is therefore freed from pulling forth the mote out of his brothers eye; but, *first cast out the beam out of thine owne eye, and then thou shalt see to pull out the mote out of thy brothers eye.* They therefore are severely to be censured, nay, deeply to be condemned, who say with Cain, *Am I my brothers keeper?* as though it concerned them not a whit whether hee sinke or swimme; as though every man were to looke to himselfe alone; for his owne behoofe and benefit, and not upon the things of his brethren, for their good? or as though God had not made every man a gardian to his brother? The dim candle light of corrupt nature condemneth these men, which teacheth, that he which may save, and doth not, doth in effect as much as kill or destroy. The duty therefore lieth upon all, but chiefly upon the Pastours and Ministers of the word, for they are to enquire into the lives of men, specially of those that are committed and commended to their charge, for which cause they are called the Lords overseers, or watchmen, *Ezechiel 33. and 34. And if they doe not strengthen the weak, heale the sick, bind up the broken, bring againe that which was driven away, nor seeke that which was lost, &c. He will require his sheepe as their hands.* Ex. 34. 14. 10. Paul injoynes the Pastours of the Church of Ephesus, that they should take heed to themselves, and to the flockes whereof the holy Ghost had made them overseers. *Act. 20. 28.* and hee commandeth Timothy, that he should be instant in season, and out of season; that he should improve, rebuke, exhort, with all long suffering, and doctrine, *1 Tim. 4. 1.* and Titus, that hee rebuke and exhort with all authority. *Ti. 2. 15.*

Further, it is to be observed, that though all men are bound to reprove their neighbours if they offend, yet in five cases they are not bound. 1. If a man bee ignorant of the offence. For a man that reproveth another, must be certaine of the fault, otherwise hee doth purchase to himselfe a blot: and private persons are not to pry into other mens actions, that so they may have matter to reprove. *Proverb. 11. 12.* For we are bound to reprove, as wee are bound to give almes to speake some, to whom we may give, if wee give to shew where we are mercie, that stand in need of our almes, we have done our duty. The like is in reproofe. And although reproofe be a debt which we owe to our neighbour, yet it is no debt due to any private person (for then wee

were bound to search out the party, and discharge the debt) but it is a publike debt, which we owe to all: and therefore it is not necessary we should seek them out. If we discharge it to those we meet withall, it is sufficient. *S. Augustine* saith well, *Admonere Dominum non negligere inimicam peccata nostra non querendo quod reprehendamus sed videlicet quod corrigamus.*

I I. If he have repented of his fault, he is not to be reprov'd, for the end of reproofe is to reclaim him, therefore if he be reclaimed already, there is no place left for reproofe: although the Magistrate may punish and correct him in regard of the common good.

I I I A man is not to reprove, if hee bee certaine his reproofe will doe no good: for when the end ceaseth, all things tending to the end doe likewise cease; therefore if there be no hope of amendment, (which is the end of reproofe) reproofe is to be omitted, specially if it bee to faile from bettering the party that it make him much worse. *Salomon* saith, *He which instructeth a scorner, getteth himselfe reproach, and hee that rebuketh a wicked man, purchaseth to himselfe a blot.* *Proverbs 9. 7.* And then hee adds in the next verse, *Rebuke not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.* And verily it were a great folly to spend labour in vain, in telling them of their faults, when our schooling will not better them, but incense them more and more: I were better to bee silent, or to separate from them, than to stirre up hornets, or to thrust our hands into a wasps nest. It is well said of one, that he which shall bestow the feedes of whole clowd admonitions on such curid and unprofitable ground, shall reape nothing for his paines, but the thornes of mockes and reproaches.

It will be said, the Judge ceaseth not to punish malefactors, though they bee not bettered by the punishment: therefore seeing brotherly correction is commanded, it must not bee omitted, though the partie repoved be not bettered, but offended thereby, and made worse. I answer, The reason is nothing like, for the Judge in punishing doth principally intend the good of the common wealth, which cometh by chastising, or by cutting off malefactors, though they themselves be nothing bettered: but the end of reproofe, is the amendment and good of him that is reprov'd: therefore a man may not be reprov'd, except it be for his private good, though the Magistrate may punish him, in regard of the common good.

IV. Reproofe may be omitted, if hee bee certaine that the party will either presently redresse his fault without reproofe: or that some others will admonish him thereof, whom it doth more nearly concerne. As the giving of almes may be omitted, if it be certain that the partie that is in want will provide for himselfe, or that he will be sufficiently relieved by others.

De verb. Dom. scilicet 16.

Mullet.

correction: thus the superiours shall reprove their inferiours even whom they are as the father the child, the master the servant, the Magistrate the subject, &c. and thus the inferiour cannot reprove his superiour nor one equal another, though he do it with never so great mildness.

Secondly, we shall fix our reproofs to the offence committed; if in spirituall wisdom and discretion we see a difference betwixt sinne and linne, as the Apostle teach us, *1 Ind. v. 23, 23. Have compassion on some in putting difference and other save with fear, pulling them out of the fire.* Sinnes committed of humane frailty or through ignorance, must be distinguished from those of malice, of pride, and presumption, both must be reprov'd, yet after a different manner: for the one must be weened with gentleness, the other with sharpnes, the one with lenity, the other with severity: to the one we must come with the pleasant pipe of Christ, to the other with the lamentation of *Iohn Baptist*. To the one in the spirit of *Elasius* to the other in the spirit of *Moses*. When gentleness admonition would take no place, Christ thundereth our threats against *Corazin* and *Bethsaida*. And *Paul* threatens severity, when lenity will doe no good, *2 Cor. 13.*

VIII. Every reproofe must be administered in time, when we may doe the most good: therefore if in wisdom we shall foresee fitter opportunities to win our brother, we are to take that time, and to omit the present not to tell him of his fault being drunk, or in the heat of his passion, but after when hee cometh to himselfe, as *Abigail* dealt with *Nabal*. *1 Sam. 25.* For the commandment of God touching reproofe, being affirmative, bindeth not to all times, but only to that which in spirituall discretion we shall judge the fittest, both to reclaim him, and save his credit. *Solomon* saith, *That a word spoken in due time, is like apples of gold, with pillows of silver, Prov. 25. 11.* Now it is the true of a word spoken in due time, it is much more true of a reproofe delivered in due season. *There is a time for all things, Ecclesiastes 3. 1.* And surely if every thing that cometh to passe in the world have his set time, and opportunity, reproofe must needs have his time and season.

IX. Secret sinnes, knowne onely to thee, or to a few, must be reprov'd secretly betwixt thee and the party alone: they must not be divulged, but concealed in love, which covereth a multitude of sinnes. For if thou hast offended, or if thy brother hath sinned against thee, goe thy way, and be reconciled to thy brother, *Matth. 5. 23, 24.* If he have trespassed against thee, or thou hast sinned against him, goe and tell him his fault betwixt him and thee alone, *Matth. 18. 15.* And *Abigail* *Solomon* say, *That open sinke is better than secret love, Prov. 27. 5.* yet it makes nothing against this rule, for he

understandeth not the reproofe which is uttered before witnesses, but that private reproofe which is given to his face; and not behind his backe, butwise them two alone. But open sinnes are to be reprov'd openly, *1 Tim. 5. 20. Them that sinne, rebuke openly, that the rest also may feare.* Which care of Scripture must rightly be conceived: for it is not a general commandment given to all, but some have thought in alluding it to power that they may lawfully reprove open sinners, and offenders, and that especially: but it is a speciall commandment given to the Pastours, or governours of the Church, that they should reprove those Elders, and consequently all such as were convicted of any crime, by witnesses, and that before all men, that is, before the whole Church, and not before all men in every place, and assembly, where they offend. For we have no warrant in Scripture so to doe. Secondly, this open disgracefull rebuking of men, will rather harden them in their sinnes, than any way reclaim them from sinne. *Augustin* saith well, *Præputia incipit defendere peccatum suum, & quæ via correctionis, facit peiorum.* Thirdly, they might as well say, a man is to be reprov'd for every sinne, and that openly before all men; as for open sinners, because *Paul* saith, *Thems that sinne openly, rebuke before all men, but them that sinne, rebuke openly.* Fourthly, the words depend upon the former verse, where it is said, *Receive not an accusation against an Elder, under two or three witnesses,* and then it follows, *Those that sinne, rebuke openly:* that is, those Elders that sinne, and have been first privately admonished, and after that before witnesses, if they be accused by two or three witnesses then reprove them openly before all men; that is, before the whole Church.

X. We must carefully observe the order set downe by our Saviour Christ, *Ad 16. 18. 19.* First, we must try whether by private reproofe our brother will be reclaimed, or not; if hee be, we must proceed no further, for then we have attained the maine end of all reproofes, *If he beare thee, thou hast wonne thy brother:* if not, we must take one or two, which may witness the fact, and that for sundry causes: the first is given by *Saint Hierome*, upon the place, That they may witness that to be a sinne, for which he is reprov'd, and that hee is worthily reprov'd for the same. The second is laid downe by *S. Augustin*, *Epist. 109.* to convince the party offending, of the act committed, if hee should utter the same againe. The third, by *Chrysostome*, *Hom. 6.* in *Ad 16. 18.* to witness that he which reproveth, hath discharged his duty, and done what in him lay to winne his brother. If he be reclaimed at the second reproofe before witnesses, we must proceed no further; but rest there, as before: if not, we must relate it to the Church: if he have the Church, there is no further

De verb. Dom. scem. 16.

further proceedings to be used; if hee heare not the Church, he is to be excommunicated and holden as a heathen. Offenders therefore are not to be excommunicated at the very first, but orderly to be proceeded against, and lawfully to be dealt withall, and patiently to be endured, according as the Apostle commandeth, *2 Tim. 4. 2. Reprove with all long suffering.* It may be objected, that *Paul* biddest *Thim* hee should avoid an heretick with one or twice admonition, *Tit. 3. 10.* Therefore we are not to proceed against offenders according to Christs commandment. *Ans.* That text makes nothing against this orderly proceeding commended unto us by our Saviour Christ. For first, this commandment is not given to all, but only to the Pastours (as here to *Tim*) or Bishops, who representing the whole Church, are to give sentence of excommunication. Secondly, it is to be understood of publike admonition in the face of the Church, after that the partie hath beene privately dealt withall; and if after this admonition, he doe not recant his errors, and reforme himselfe, then is he to be rejected as an heretick, that is, *anathema est, condemnatus de communione, Tit. 3. 10.*

Nevertheless, there be certaine cases, in which we are not bound to follow this order or manner of proceeding in our reproofes, and they are principally three.

I. When the sinne committed tendeth to the hurt of the Church, or common wealth, and there be danger in delay, as also danger to the partie that is privie to it, and doth not detect it, and small hope of hindering of it: (as when a man doth plot treason, or intermeddle in treasonable practices) in this case the party offending is not first privately to be reprov'd, but publicly to be detected, and so to be dealt withall of the Magistrate, according to the nature and quality of his offence: for the common good is to be preferred before any one mans private good: *Better is it that one man perishe, then that the band of many should be broken.*

II. When the fault is greater if it be committed, then the losse of his credit that committed it, though it be published. For example, if one intend to slay another, and lie in wait for him, in this case wee are not bound privately to admonish the party intending murder, or bloodshed, but to detect him to the Magistrate, for his life is to be preferred before the mans credit that sought his life. When *Paul* convinces to wit his sisters (sisters) heard, that above 40. men, had conspired together, and bound themselves with an oath, that they would neither eat nor drinke, till they had killed *Paul*, he doth not goe and reprove them for this fact, but relates it to *Paul*: and *Paul* hearing of it, doth not counsel him to goe and reprove them first, and if they would not hearken to him, to take two or three witnesses, &c. but sent him straight, to

Ad 16. 16, 17.

the chiefe captain, that hee might take order to prevent their bloody attempt.

III. When a man is assured private reproofe will doe no good, and that the party offending will not brooke it, nor take reproofe as his hand, he is not to follow that order and manner of reproofe: but to acquaint them with it, that earne and will redress it. Thus *Joseph* as it may seeme, did not reprove his brethren, because he knew well they would not be affected by him, (seeing they hated him), but he brought unto his father their evil saying, *Gen. 38. 2.* Albeit others say, that their sinne was publike, and therefore needed no private admonition; and others, that he did admonish them secretly, before hee did relate into his father, (although it be not expressly set downe in the text) Howsoever this example be understood, the rule is certain, that private reproofe is to be omitted, when it will either doe hurt, or no good.

2. *Bear ye one anothers burdens, and so fulfill the law of Christ.*

In this verse the Apostle propounds another rule, touching brotherly love, and it dependeth upon the former, as an answer to a secret objection, which might be made upon the former doctrine, in the 1. verse, in this manner: Thou enjoynest us, we should restore our brother, if he fall by occasion into any sinne, in the spirit of meeknesse; but there are some infirmities in our brethren which cannot be amended or redressed by brotherly correction, what is to be done in such a case? The Apostle answereth, such infirmities must be borne, and tolerated, in these words, *Bear ye one anothers burdens;* and this rule is enforced by an argument taken from the excellency thereof, in that the praising of it, is the keeping and fulfilling of the whole law, in these words, *And so fulfill the law of Christ.*

First, for the rule: The Apostle calleth stippes, infirmities, and limes, by the name of burdens, taking his metaphor from travellers, who use to ease one another, by carrying one anothers burden, either wholly or in part: that so they may more cheerefully, and speedily goe on their journey. Mens burdens are of two sorts: either such, as every man is to beare by himselfe alone, without shifting them off his owne shoulder, and laying them upon other mens (of which we are to intreat, when we come to the fifth verse). Or such as may be borne of others, as well as of our selves: of these the Apostle speaketh in this place, when he saith, *Bear ye one anothers burdens;* and there are four sorts of them. First, those whereof our brethren may either be wholly disburdened, or in part eased; such is the heavy burden of poverty, sickness, nakednesse, hunger, thirst, banishment, imprisonment, &c. Secondly, the outward and bodily wants, that are in sundry persons, as blindness, deafnesse, maimednesse, lameness,

ness, &c. Thirdly, personal or actual sinnes, of men, as anger, hatred, jealousy, envy, &c. Lastly, outward frailties in the actions of mens lives, (which are not sole offences of those that are subject to them, but are heave burdens to others, with whom they converse) as curiosity, idleness, slovenliness, (sleaze-conceitedness, frowardness, haughtiness, and such like. The two first sorts are borne three ways. First, by having a holy sympathy, and fellow-feeling of them, in weeping with those that weep; and in remembering those that are in bonds, as though we were bound with them, those that are in affliction, as if we were also afflicted in the body, Heb. 13. 3. This was Pauls practice, 2 Cor. 11. 29. *I was in weaknes, and I am not weak; who is offended, and I burn not?* Secondly, by bearing with them in their wants and infirmities, according to that of the Apostle, *Bear with the weak, 1 Thess. 5. 14.* Thirdly, by putting under our shoulders, and bearing part of the burden with them, in helping and easing of them in their necessities, Rom. 12. 13. *Distributing unto the necessities of the Saints.* The two latter sorts (being principally meant in this place) are not to be borne by dissembling of them, or yielding to them, much less by bolstering men up in them, or by partaking with them. For albeit the adulterer and unchaste person would gladly make Christ a baud, the thesee would make him his receiver: and many there are who would be content to shift off their sins, in whole, or in part, and lay them upon the shoulders of others: yet in Gods cause and quarrell, in matters of faith wee are not to yield a hairens breadth, *Moses told Pharaoh,* that he would not leave so much as a hoofe behind him, Exod. 10. 26. And Paul would not give place to Peter, and them that were with him not for a moment, *that the truth of the Gospel might continue with them, Gal. 2. 5.* They must therefore be borne by disburdening them of them, by gentle and milde admonition; or if they cannot be redressed, by bearing and tolerating of them, in passing by them, as though wee did not perceive them: for as *Salomon saith,* *It is the glory of man to passe by infirmities:* or lastly, by praying for them. For if we shall break the bond of brotherly love, and Christian societie, by reason of these, or such like infirmities, which wee see to bee in our brethren, we walke not in love, in that we beare not their burdens, as the Apostle commandeth in this place, and *Eph. 4. 2.* *Support one another, through love.* And surely, this is a most necessary precept, of great use and consequence in the life of man: for except wee beare and tolerate the frailties of men, in passing by them in such sort, as I have said, it is impossible we should lead a quiet or comfortable life in any societie. We must seeke for a new world, or leaving the fellowship of men, brake our selves to some solitary desert, as stand y *Eremites*, and *Anchors* have done,

A because they could not (by reason of their froward & wayward natures) digest the manifold inconveniences which they saw to be amongst men in publicke societies. This duty therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, especially of those that are strong men in Christ for as in architecture, all stones are not to be laid in every place of the building, but some below, as the fundamentall and chiefe corner-stones, to beare up the weigh and burden of the building; others above in the wall, that so the whole building may be firme and compact in it selfe: So in the Church, which is the house of God, (where all believers are lively stones, built upon Christ Iesus the chiefe corner stone, bearing up the whole burden, even all the infirmities of the Church:) those that are strong must support the infirmities of the weak, that so the whole building being compact and knit together, may grow up to a holy temple in the Lord. For otherwise the whole frame of the building must needs be dissolved, and come to a ruine. It is a common proverbe amongst the Italians, that *Hard with hard never makes a good wall:* by which is signified, that as stones cobbled up one upon another without mortar to combine them, make but a tottering wall that may easily be shaken; but if there be mortar betwixt them, yielding to the hardness of the stones, it makes the whole like a solide continued body, strong and stable; able to endure the shocke of the ramme, or the shott of the cannon: So, that societie, where all are as stiffe as stones, which will not yield a haire one unto another, one being as fast, as froward, as halfe as another, cannot be firme and durable. But where men are of a soft, a yielding, and relenting nature, giving place to the stiffness of others, and yielding to the tempest for a time, that societie is compact in it selfe, and so cannot but continue, because one doth beare the infirmities of another. Doest thou therefore see thy brother to be overtaken with some sinne, or to be over-curious, very froward, too selfe-conceited, abounding in his owne kine, exceeding haughty, &c. beare this infirmity now, and so hee (perhaps) may beare with thee in the like case, another time: or beare thou with his curiosity, hee will beare with thy dulnes; beare with his sickliness, hee will beare with thy frowardnes; beare with his hastines, hee will beare with thy selfe-conceitednes. For it is to be observed, that the Apostle saith not, that those onely which are strong, should beare the frailties of the weak, but that both strong and weak should beare one anothers burdens, it being a mutuall and reciprocal duty imposed upon all, because there is none so strong, but one time or other hee may slip, and fall, and so may stand in need to be supported even of the weak: the paffion being

1 Pet. 2. 5.

Duro cor duro non firmatur.

out p.

August. 11. de verb. Apost. Beati in hunc locum ex Aug.

ing sick, had his burden. (to wit, his beed) borne, but being restored, could helpe to beare another mans burden: so if thou beare another mans burden that is weak, when he is strong, he will be ready to beare thine, if need require. God commands, that if wee finde our neighbours beast lying under his burden, we must lift him up; how much more ought we to helpe our brethren, lying under the burden of sinne? Therefore the strong are to support the weak, and the weak must (upon occasions) support the strong: as in the arch of a building, one stone doth beare mutually, though not equally, the burden of the rest: or as shafts swimming over a great water, doe ease one another, in laying their heads one upon the backe of another, the foremost that hath none to support him, chaging his place, and resting his head upon the hindermost. Thus in a family, the husband must beare with the nicenes, and frowardnes of his wife: the wife with the fastnes, or hastines of her husband. Those Magistrates, and Ministers, which are too cold and backward in good things, must beare with the over great heat, and forwardnes of their fellow-Magistrates, or fellow-ministers: and those must beare with them againe, seeing both aime at the same end, the edification of the Church, and good of the Common-wealth. Thus in Gods providence *Luther* and *Melancthon* were happily joyned together, and did beare with one another, *Luther* with his softnesse, *Melancthon* with his hastinesse, hee with his boldnesse, hee with his timorousnesse: *Melancthon* did well temper the heat and zeale of *Luther* with his mildnesse, being as oyle to his yinergy, and *Luther* on the other side, did warme his coldnesse, being as fire to his frozenesse. Thus the Apostle commandeth that we should beare with the infirmities of those that are weak, and not sufficiently catechized in the doctrine of our spiritual liberty purchased unto us by Christ, and not to please our selves too much, but rather to please our neighbour in that which is good to edification, Rom. 15. 1. 2. For amongst other properties of love reckoned up by S. Paul, 1 Cor. 13. this is not the least, that it suffereth all things, v. 7. that is, all such things as may be borne & suffered with good conscience, for the good of our brother. For looke as a lover doth suffer all things in regard of his love, in three respects: First, in undergoing any labour, that may be for her good, as *Heracles* did for the love of *Omphale*. Secondly, in bearing patiently all hard measure that is offered him for her sake, as *Jacob* did for the love of *Rachel*. Thirdly, in enduring any thing that is imposed upon him: and putting up what wrong forever is done unto him by her, as *Sampson* did for the love of *Delilah*. So Christian charity causeth us to suffer all things, first, for our brother, to endure any labour, cost, or travel, for their good. Secondly, proper

A *forbear* to beare all afflictions for their sakes as Paul saith hee did for the Church, 2 Tim. 2. 10. Thirdly, *forbear* to beare wrongs, and put up injuries at their hands, as he did, being shamefully intreated at *Philippi*, stoned, scourged, &c. This must be considered of us all, but especially of such as will give a man as good as he bringeth, who are bor a word, and a blow: a lie, and a flabbe: a word and a writ: such as cannot beare coales, (as they say) nor brooke any little wrong, nor indure any small frailty in their brethren. These men must remember, that in bearing coales, that is, in suffering and forbearing, they keepe sparkes of fire upon their heads (as Paul speaketh, Rom. 12. 20.) as also that God doth beare with them in greater matters, even when they wound him with their oaths, *Leviticus* 24. 11. and give him the lie through unbelief, 1 John 5. 10. as hee beare the manners of the Israelites in the wilderness. That Christ, whose example we are to follow, hath borne our infirmities, *Eph. 5. 3.* and doth ease them that travel, and are heavily laden, *Matth. 11. 28.* and therefore wee treading in his steps, must forbear one another, and forgive one another, if any man have a quarrell against another, even as Christ forgave us, *Coloss. 3. 13.* Thus, if when wee see any sin in our brother, wee reclaim him from it, by reprobes, exhortations, admonitions, we are Gods instruments, to save a soule from death, and so doe cover a multitude of sinnes, even before God, *1 Sam. 5. 20.* And if when wee perceive common frailties in our brethren, we shall not stand too much upon our right, but shall yield unto them in bearing, forbearing, and forgiving, wee shall cover a multitude of sinnes, 1 Pet. 4. 8.

C Thus much touching the rule, now I proceede to the reason, whereby the Apostle ureth the practice of this precept, in these words, *And so fulfill the Law of Christ.* The reason standeth thus: That which is the fulfilling of the Law of Christ, must be practised of us: but the bearing of one anothers burdens, is the fulfilling of the Law of Christ: therefore wee ought to beare one anothers burdens. For the clearing of this text, sundy things are to be considered.

D I. It may be demanded, what the Apostle understandeth by the Law of Christ? And. Nothing else but the doctrine, precept, or commandment of Christ; enjoying the love of our brethren. *John* 13. 34. 35. *A new commandment gave I unto you, that ye love one another, as I have loved you, &c.* And it is all one, as if he had said, beare ye one anothers burdens, and so fulfill the commandment of Christ, who hath after a special manner commanded the love of your brethren. Now the Apostle rather ureth the word *Law*, than *Commandment*, because he would make a clearer antithese betwixt the Law of Christ, and the Law of *Adams*, so vehemently urged by the false apostles; as if hee should have said,

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Rom. 14. 1. and 15. 1.

1 Tim. 4. 11.

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because they could not (by reason of their froward & wayward natures) digest the mani- fold inconveniences which they law to be- come amongst men in publicke societie. This duty therefore of bearing one anothers burdens, albeit it be difficult, yet it must be practised, especially of those that are strong men in Christ for as in architecture, all stones are not fit to be laide in every place of the build- ing, but some below, as the fundamentall and whiche corner stones, to beare up the weigh and burden of the building; others a- bove in the wall, that so the whole build- ing may be firme and compact in it selfe: So in the Church, which is the house of God, (where all believers are lively stones, built upon Christ Iesus the chiefe corner stone, bearing up the whole burden, even all the infirmities of the Church:) those that are strong must support the infirmities of the weak, that so the whole building being compact and knit together, may grow up to a holy temple in the Lord. For otherwise the whole frame of the building must needs bee dissolved, and come to a ruine. It is a com- mon proverbe amongst the Italians, that *Hard with hard never makes a good wall:* by which is signified, that as stones cobbled up one upon another without mortar to com- bine them, make but a tottering wall that may easily be shaken; but if there be mortar betwixt them, yielding to the hardness of the stones, it makes the whole like a solide continued body, strong and stable, able to endure the shooke of the ramme, or the shor of the cannon: So, that societie, where all are as stiffe as stones, which will not yield a haire one unto another, one being as fast, as froward, as hostile as another, cannot bee firme and durable. But where men are of a soft, a yielding, and relenting nature, giving place to the stiffness of others, and yield- ing to the tempest for a time, that societie is compact in it selfe, and so cannot but continue, because one doth beare the infirmities of another. Doct thou therefore see thy brother to be overtaken with some sinne, or to be over-curious, very froward, too selfe- conceited, abounding in his owne kinde, ex- ceeding hostile, &c. beare this infirmity now, and so hee (perhaps) may beare with thee in the like case, another time: or beare thou with his curiousest, hee will beare with thy dulnes: beare with his sickliness, he will beare with thy frowardnes: beare with his hastines, he will beare with thy selfe-conceitednes. For it is to be observed, that the Apostle saith not, that those onely which are strong, should beare the frailties of the weak, but that both strong and weak should beare one anothers burdens, &c. being a mutuall and reciprocall duty imposed upon all, because there is none so strong, but one time or other hee may slip, and fall, and so may stand in need to bee sup- ported even of the weak: the paffie man be-

1 Pet. 2. 5.

Duro cum duro non firmatur.

Rom. p.

ing sicke, had his burden. (to wit, his bed) borne, but being restored, could helpe to beare another mans burden: so if thou beare another mans burden that is weak, when he is strong, he will be ready to beare thine, if need require. God commands, that if wee finde our neighbours beast lying under his burden, we must lift him up, how much more ought we to help our brethren, lying under the bur- den of sinne? Therefore the strong are to support the weak, and the weak must (upon occasion) support the strong: as in the arch of a building, one stone doth beare mutually, though not equally, the burden of the rest: or as harts (swimming over a great water, doe ease one another, in laying their heads one upon the backe of another, the foremost that hath none to support him, chaging his place, and resting his head upon the hindmost. Thus in a family, the husband must beare with the nicenes, and frowardnes of his wife: the wife with the fastnesse, or hastinesse of her husband. Those Magistrates, and Ministers, which are too cold and backward in good things, must beare with the over great heate, and forwardnesse of their fellow-Magistrates, or fellow-ministers: and those must beare with them againe, seeing both aime at the same end, the edification of the Church, and good of the Common-wealth. Thus in Gods providence *Luther* and *Melancthon* were happily joyned together, and did beare with one another, *Luther* with his softnesse, *Melancthon* with his hastinesse, hee with his boldnesse, hee with his timorousnesse: *Melancthon* did well temper the heate and zeale of *Luther* with his mildnesse, being as oyle to his vinegar, and *Luther* on the other side, did warme his coldnesse, being as fire to his frozenness. Thus the Apostle com- manderh that we should beare with the infirmities of those that are weak, and not sufficiently cate- chized in the doctrine of our spirituall liberty purchased unto us by Christ, and not to please our selves too much, but rather to please our neighbours in that which is good to edi- fication, Rom. 15. 1, 2. For amongst other pro- perties of love reckoned up by *S. Paul*, 1 Cor. 13. this is not the least, that it suffereth all things, v. 7. that is, all such things as may be borne & suffered with good conscience, for the good of our brother. For looke as a lover doth suffer all things in regard of his love, in three respects: First, in undergoing any labour, that may be for her good, as *Herodes* did for the love of *Omphale*. Secondly, in bearing patiently all hard measure that is offered him for her sake, as *Jacob* did for the love of *Rachel*. Thirdly, in enduring any thing that is imposed upon him: and putting up what wrong forever is done unto him by her, as *Sampson* did for the love of *Delilah*. So Chri- stian charity causeth us to suffer all things, First, propter amorem, to endure any labour, cost, or travel, for their good. Secondly, propter

amorem, to beare all afflictions for their sakes as *Paul* saith hee did for the Church, 2 Tim. 2. 10. Thirdly, propter amorem, to beare wrongs, and put up injuries at their hands, as hee did, being shamefully intreated at *Philippi*, scorned, scourged, &c. This must be considered of us all, but especially of such as will give a man as good as he bringeth, who are but a word, and a blow: a lie, and a flabbe: a word and a writ: such as cannot beare coales, (as they say) nor brooke any little wrong, nor indure any small frailty in their brethren. These men must remember, that in bearing coales, that is, in suffering and forbearing, they beare upendes of fire upon their heads (as *Paul* speaketh, Rom. 12. 20.) as also that God doth beare with them in greater matters, even when they wound him with their oathes, *Leviticus* 24. 11. and give him the lie through unbelief, 1 John 5. 10. as hee beare the man- ners of the Israelites in the wilderness. That Christ, whose example we are to follow, hath borne our infirmities, *Eph. 5. 3. and doth ease them that travel, and are heavy laden.* Math. 11. 28. and therefore wee treading in his steps, must forbear one another, and forgive one another, if any man have a quarrell against another, even as Christ forgave us, Coloss. 3. 13. Thus, if when wee see any sin in our brother, we reclaime him from it, by reprobes, exhortations, admoni- tions, we are Gods instruments, to save a soule from death, and so doe cover a multitude of sinnes; even before God, Lam. 5. 20. And if when wee perceive common frailties in our bre- thren, we shall not stand too much upon our right, but shall yield unto them in bearing, forbearing, and forgiving, wee shall cover a multitude of sinnes, 1 Pet. 4. 8.

Thus much touching the rule, now I pro- ceede to the reason, wherby the Apostle ur- geth the practice of this precept, in these words, And so fulfill the Law of Christ. The rea- son standeth thus: That which is the fulfill- ing of the Law of Christ, must be practised of us: but the bearing of one anothers bur- dens, is the fulfilling of the Law of Christ: therefore wee ought to beare one anothers burdens. For the clearing of this text, sundry things are to be considered.

I. It may be demanded, what the Apo- stle understandeth by the Law of Christ? An- swer, Nothing else but the doctrine, precept, or commandment of Christ; enjoying the love of our brethren. John 13. 34. 35. *Amor commandum est quod dabo vobis, ut vos amemus invicem, sicut et ego amavi vos, &c.* And it is all one, as if hee had said, beare ye one anothers burdens, and so fulfill the commandment of Christ, who hath after a special man- ner commanded the love of your brethren. Now the Apostle rather useth the word *Law*, than *Commandment*, because hee would make a clearer connection betwixt the Law of Christ, and the law of *Moses*, so vehemently ur- ged by the false apostles, as if hee should have said,

Hebrews. Ad. 13. 18.

Hh

said,

Rom. 14. 1. and 15. 1.

Pro. 13. 11.

said, You Galatians are taught to observe the Law of *Moses*, circumcision, dayes, and times, monthes, and yeares. Well, if yee will needs be observing of Lawes, here is a Law for you to observe, beare with the frailties one of another, and so you shall fulfill the most excellent Law that ever was, the Law of Christ, which is necessary to be kept, whereas the keeping of the Ceremoniall law, is but in vaine.

11. *Quest.* Why doth *Paul* call the love of our brethren, the Law of Christ, rather than the law of nature, or the Law of God, or the law of *Moses*? seeing it was written in the minde of man in the creation, was given by God himselfe in Mount Sinai, was written by *Moses*, the reliques whereof are yet remaining in the minde of man? *Answer.* It is so called, because it is a new commandment given by Christ himselfe, after a speciall manner. But it is hereupon further demanded, why this commandment of loving our brethren, should bee called a new commandment? To which some make answer, that it is so called, only because it shewes a new manner of loving our brethren, after the example of Christ, as he hath loved us. Now this manner of loving our brethren (as *Chrysostome* expounds it) is this: that as Christ loved us freely, not moved by any profit that should redound unto himselfe thereby; so we should freely love one another, not for any benefit received or expected. But as *Cyril of Alexandria*, upon *Iohn*, expounds it, it stands in this, that as Christ loved us more than himselfe, so wee should love our brethren more than our selves. But this cannot bee the meaning. For *S. Iohn* in his 1. Epist. 2. and Epist. 2. repeating this new commandment, saith only, *This is a new commandment, that ye love one another*, and never addes, as Christ loved us: the which he should have done, if these words [*I have loved you*] be an essentiall part of the new commandment, which he enjoyneth us to observe.

Besides, our Saviour himselfe saith, a little after, *By this shall all men know, that ye are my Disciples, if ye love one another*, not adding, as *I have loved you*: therefore the new commandment is laid downe in these words, *Love one another*, not respecting those that follow, as a modification or limitation, as *I have loved you*. Besides, this explication takes it for granted, that the morall law, *Love thy neighbour as thy selfe*, is a certain rule, by which we are to regulate our love, viz. that we must begin at our selves, and looke how much we love our selves, so much we ought to love our neighbour, and no more, and that therefore Christ should give a new commandment of greater perfection, than that in the law, to wit, that we love one another, as he loved us, that is, more than our selves. But this is a flurre mistaking of the Scripture: for the commandment, *Love thy neighbour as thy*

selfe, is no exact rule whereby wee are to try and examine our love, (as the Popish doctors, and some others teach.) For then *Paul* should have done works of supererogation, more than the law requirith, in loving their neighbours more than themselves. *Rom. 5. 1.* And if it were a rule, it were but a tedious and false rule: for we are in some cases bound to love our neighbour more than our selves, especially if he be a greater instrument of Gods glory, in procuring the good of the Church, or common wealth: as to love our godly King more than our selves, and preserve his safety and life before our owne, as the Israelites did *David*: *Those are words ten thousand of gold*, 2 Samuel 18. 3. for us, is a note of similitude, and not of equality, signifying, that as wee love our selves heartily, and earnestly, and inwardly, wishing all good to our selves: with the like sincerity of affection we should love our brethren. So that Christ hath added nothing to the law, in commanding to love one another, as he loved us. Others say: it is called a new commandment, because it ought to be kept with as great care and diligence, as though it were new, and had been now first given: for new lawes (we know) are commonly precisely kept at the first, but after a while, they begin to be neglected: and men do (as it were) amittes them, accounting them as though they were not.

Others, by a new commandment, understand another divers, or different commandment, for Christ in the beginning of the Chapter, had given them a commandment, to sitte in peace, to be humble, to live at peace, and concord one with another: and then he saith, *But I give you a new commandment*, a commandment differing from the former, that ye love one another.

The word *New*, is often taken in Scripture in this sense, as *Ex. 1. 18.* *There arose up a new king, which knew not Joseph*: that is, (as he 70 interpreters, and Saint *Luke*, *All 7. 18.* translate it) another king. *Marke 16. 7.* *Thy Lord speaketh with new tongues*, that is, other, divers, or different languages, from their usual tongue: for the meaning is not, that they invented a new language, which was never spoken before, but that they spake in a language divers from that which they used before: for so it is said, *All 2. 4.* *They began to speak with other tongues*: Thus our Saviour Christ telleth his Apostles, that he will not drink any more of the fruit of the vine, till he drinke it new with them in the kingdom of God, *Matth. 26. 29.* Whereby *new wine*, hee meaneth not the liquor or juice of the Grape, to preserve animal life, but another different drinke, where-with he would entertaine all that were invited: and came unto his table. But these explications are not so fit.

It take it therefore to bee called a new commandment, either in respect of Christ, or of

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us: In respect of Christ two wayes: 1. Because he renewed it, not only by seeing it in the false glosses and interpretations of the Scribes and Pharisees, the Jewish Rabbins: but also in fulfilling it most perfectly, whereas it was obliterated, and almost antiquated, by the great corruption of man: for none did ever so perfectly observe and keep the law, as hee did. Therefore in regard of the new manner of fulfilling it, it is called a new commandment. 2. Because hee abrogating the ceremoniall law, and many judicials, only renewed the precept of the morall law, in commanding it as his law to the Church, *Ioh. 1. 17.* *This is my commandment, that ye love one another* 1. as if he should say, Though I have abrogated the ceremoniall law, and antiquated the judicial, yet this commandment shall never bee abrogated: and this I command unto you againe and againe, as my commandment, which above all others, I would have you carefully to observe, as that where-by yee shall bee knowne to bee my Disciples. In regard of us it is called a new Commandment, and that in two respects: 1. Because it being defaced, and almost cleane blotted out of the minde of man by original sinne, is renewed againe in the hearts of believers, by the powerfull operation of the Spirit of God, both in their minde and affections: In their minde, because they are daily enlightened with the true knowledge thereof, in being taught whom they ought to love, viz. not only their friends, but even their enemies with what kind of love, to wit, with a fervent love; not in word or tongue only but in deed and truth: and that with free, sincere, and constant love: in their wills and affections: in that they are persuaded by the inward working of the Spirit, to love: and are inclined thereto, being renewed by grace. 2. Because it doth after a peculiar manner belong unto us, who are under the new Testament, in the kingdom of grace, seeing that this commandment only is renewed by Christ, as his owne proper commandment, many others being abrogated: as also because it is daily written by the Spirit of Christ, after a new manner in the hearts of new converts: so that they have not only a new, that is a true knowledge thereof: but also a new, that is, a true sense and feeling of the power of it in their hearts: in that they are become new creatures in Christ Iesus. For in him all old things passe away, and all things become new, 2. *Corinthians 5. 17.* For to them, the law is no killing letter, written in tables of stone: but a quickning spirit; as being written in the fleshy table of their hearts. This seemeth to be the true, full, and proper meaning of these places, for thus Saint *Iohn 2. Epist. 2. 8.* doth expound it, when he saith, *that he is true in John, and in you*, in the sense before specified: both in regard of Christ, and the believers in Christ.

11. *Quest.* Seeing the commandment of loving our brethren, is called the law of Christ, and a new commandment, is not the Gospel a new Law? *Answer.* It is not: for albeit the Law and the Gospel agree in sundry things, as first, in the Author, GOD being the Author of them both: of the Gospel, *Romans 1. 16.* of the Law, *Romans 7. 12.* Secondly, in that both of them were preached, knowne, and understood in both Testaments: the Law being written in the heart of man in the creation: the Gospel preached to our first Parents in Paradise, immediately after the fall, and repeated againe and againe to the Patriarkes and Prophets, from time to time. Thirdly, in the general matter and end of them both, in that both the Law and the Gospel require righteousnesse in him that would come to life eternall. Fourthly, in this that they confirme and establish one another. In that the Law commanding justice, and justifying none, sheweth that a man is justified by the free gift and grace of God, and that Christ is the end of the Law, to every one that believeth. In that the Gospel justifying not by works, but by faith, and yet so, as that we doe not by our faith abrogate the Law, or make it of none effect, but rather establish it, and that in two respects: 1. Because by faith we apprehend the righteousness of Christ, and so in him (who hath fulfilled the law for us) wee fulfill it, and so establish it. 2. Because having our hearts purified by faith, we live no more according to the flesh: but according to the spirit, and so by inchoate obedience we fulfill the law.

Lastly, in the end, in that both the Law and the Gospel tend directly to the manifestation of the glory of God.

Yet they differ in five things. First, in the manner of revealing: the law before was perfectly knowne by nature, and since the fall in part, *Rom. 2. 15.* The Gospel is not knowne by nature, neither was it ever written in mans heart, before, or after the fall, as *Paul* saith, 1. *Corinth. 2. 9.* *Things which the eyes have not seen, nor the ears heard, nor the heart of man conceived, nor they which God hath prepared for them that love him*: Therefore the Gospel is called a mystery, *Rom. 16. v. 25. 26.* Fifth, because the doctrine of the Gospel was made knowne to men and Angels by the revelation of God, *Epist. 3. 1. & 9.* Secondly, in the way: there is required a speciall revelation, and working of Gods Spirit; before a man can yield assent unto it. Therefore *Paul* saith, *We have not received the spirit of the world, but the Spirit of God, who sheweth unto us things that are given unto us of God*, 2. *Corinthians 2. 11.* Secondly, in the substance or doctrine: first, the law preacheth working but absolute justice, to the transgressors thereof: the Gospel sheweth how justice is obtained with mercie:

from all things, from which you could not be absolved by the law of Moses, by him every one that believeth is justified, *Al. 3.2. ver. 9.9.* Secondly, the law teacheth what manner of men we ought to be, and what we ought to do, that we may come to eternal life, but shewes not how we may become such indeed; the Gospel teacheth, that by faith in Christ we may be such as the law requires; *God hath made him to be sinne for us, who knew no sinne, that we might be made the righteous just of God in him, 2 Cor. 5.21.*

Thirdly, in the object, *The Law is given to the unjust and lawlesse, ungodly and prophane, 1 Tim. 1.9.10.* that it may shew them their sinnes, and the punishment thereby deserved, and so may accuse and condemne them: the Gospel is to be published and dispensed only to the penitent, which are contrite and broken in heart, and mourne for their sins, *Mat. 11. E. 5.7. Luke 4.*

IV. The law promisseth eternal life upon condition of works: *Do this and live: If thou wilt enter into life, keepe the commandments.* The Gospel promisseth eternal life freely without any condition of works, *Rom. 4.5. To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted to him for righteousness, Rom. 5.1.2. The righteousnes of God is made manifest without the law, by the faith of Jesus Christ, unto all and upon all that believe.*

V. In the effects. The law is no instrumental cause of faith, repentance, or any saving grace, it is the minister of death, *2 Cor. 3.9. carrying wrath, Rom. 3.15.* But the Gospel causeth life: it is the grace of God which bringeth salvation, *Titus 2.11.* For this cause Paul calleth the Law a dead, or killing letter: the Gospel a quickning spirit, *3 Cor. 1.*

Fourthly, it may be demanded whether any man be able to fulfill the law, considering that Paul biddeth us beare one anothers burdens, and so fulfill the law of Christ. Answer. No mere man can perfectly fulfill the Law in this life, this conclusion Saint Paul proveth in sundry of his Epistles, specially by these arguments:

First, by the great and general depravation of nature, which remaineth in part even in the regenerate, staying their best actions, and making them like a menstruous cloth: confessing withall, that his best works are not answerable to the law, by reason of the remainders of original corruption, *Roman. 7.* Now perfect fulfilling of the Law, cannot stand with corruption of nature, and transgression of life. For a corrupt fountaine cannot send forth sweet waters: neither can a corrupt tree beare good fruit. *S. Iames* saith, *He that offendeth in one, is guilty of all:* and the Scripture pronounceth him accursed, *that abideth not in all things written in the booke of the law, to do therein.* Popish Doctors answer, first, that original corruptions (which they call the fewell of sinne) and the first motions to evil,

preventing all consent of will, are indeed in the regenerate, but they are no sinnes properly. But it is false which they teach. For every transgression of the law, is a sinne, as *S. Iohn* defines it, *1 Iob. 3.4.* but there are transgressions of the tenth commandment: for either forbiddeh these first motions, whether they be *primo primo*, or *secundo primo*, as Schoolemen (peake) or it forbiddeh nothing but the motions, which are with consent of will, which were forbidden in the former commandments, and so in effect there are but nine commandments, the tenth forbidding no special sinne.

Againe, Paul teacheth, that these motions preventing all consent of will, are formally opposed to the law, *I see another law in my members, rebelling against the law of my minde.* Secondly, they answer, that Paul, *Romanes 7.* speaks not of himselfe, but in the person of the unregenerate, according to the opinion of Saint Augustine. Answer. Augustine indeed was once of that judgement, but hee after renarrated that opinion, (as it is manifest out of his booke of *Reverendations*, and the first booke against *Julian the Pelagian*) and that for these reasons: First, because Paul saith, *To will is present with me: and I do not the good I would: and I delight in the law of God concerning the inward man:* all which are proper to the regenerate, and cannot be ascribed of the wicked. Secondly, because hee makes mention of the inward man, which is all one with the new man, or the new creature, which agree only to the regenerate. Thirdly, because he saith, *he is led captive to sinne, ver. 23.* whereas the wicked are not drawn to sinne by force, against their wills, but runne riot of their owne accord into all wickednesse, as the horse rusheth into the battell, *Ieremy 8.6.* Lastly, in that he cries out in a sennie and sorrow for his sinnes, *O miserable man that I am, who shall deliver mee from this body of death?* ver. 24, which cannot be the voyce of the unregenerate, for they feele not the burden of their sinne, nor desire to bee caled of it, but take delight and pleasure in it. His second reason is this: such as our knowledge is, is our love of God and man: but our knowledge is only in part: therefore our love is but in part: and so consequently our obedience is but in part, and therefore there is no perfect fulfilling of the law. The advocates of the Romish Church answer, that our knowledge, love, and obedience, are perfect for the condition and estate of this life, as we are *viatores*, which is sufficient: though they be not perfect for the condition of the life to come, when wee shall see comprehensions, which is not required at our hands in this lifefor they make a double perfect fulfilling of the law: One for the terme of this life, which is to love God above all things, and our neighbour as our selves. The other after this life, and that is to love GOD with

Rom. 7.13.

all the soule, with all the powers and faculties of the soule, with all the strength and vigour of all these powers.

And this distinction they make to bee the ground of their opinion, touching the fulfilling of the law, and justification by works, &c. But it is a sandie foundation, and therefore that which is built upon it, cannot stand. For besides that, it is a fond and frivolous distinction forged by the Schoole-men, without warrant of Scripture, or consent of Antiquity, it is manifestly false. For there is one only rule of righteounesse, and not two one only general sentence of the law, more unchangeable than the lawes of the *Moses* and *Mosaic*, even as unchangeable as God himselfe, which is, that, *Hee which continueth not in all things written in the law, to do them, is accursed.* So that hee which loves not God with all his soule, minde, and might, with all his *valde suo*, that is, with all the faculties of his soule, and all the powers of these faculties, and that in this life, is accursed. And it is absurd which they teach, that a man is not bound for the terme of this life, thus to love God, but only in the life to come. For looke what man could doe by creation, in the state of innocency, the same & so much the Law requires at his hands in the state of apostasie. But *Adam* by creation could love God with all his soule, with all the faculties of his soule, and all the powers of these faculties: therefore the same perfect, absolute, and intire obedience is now required at his hands. For the sentence of the law, *Cursed is he that continueth not in all things, &c.* is not only given to men glorified, but to those that are in the state of grace. And Saint Paul doth so apply this sentence to men even in this life, that hee pronounceth all that are of the workes of the law, to be under the curse. Againe, if this were so, the lawes had no cause to feare the severity and strictnesse of the law, as they did, when they said, *If we heare the voyce of the Lord any more, we shall dye;* considering they were able to keepe and fulfill it, according to this Popish opinion. Neither would God have promised them a Messiah or Mediator to redeem them from the curse of the law: but would rather have comforted them in that their so great feare and astonishment, by giving them to understand, that they were not bound to the full and perfect fulfilling of the law for the time of this life.

Besides, the pathetical exclamation of Paul, *O miserable man that I am, &c. Rom. 7.24.* and that saying of Peter, in calling the Law a yoke, which neither we nor our fathers were able to beare, *Al. 1.9.* should be childish, and ridiculous, if that which is impossible in the law (as Paul speaks, Rom. 8.3.) did not appertaine unto us.

The third argument. If a man could fulfill the Law, he should not stand in neede of a Mediator. For if righteounesse be by the law,

Christ dyed in vaine, *Galat. 2.21.* It is answered that Christ dyed in vaine, if men by the strength of nature could fulfill the Law: but the fulfilling of the Law is by grace, and so his death is not in vaine: for by vertue of the obedience of Christ, we are enabled to fulfill the Law. But this were to make Christ no Saviour, but only an instrument whereby we fulfill the law, and are our owne Saviours: whereas the Scripture saith, that *he is made unto us righteounesse, 1 Cor. 1.30.* so that we are made righteounesse by him. That *we are made the righteounesse of him, 2 Cor. 5.21.* not by him, as an instrument. That *we are compleate in him, Col. 2.10.* and not compleate of our selves, by him.

Lastly, the Scripture sheweth up all men under sinne, even the most floureth, *Prov. 20.9. Iohn 1.9. Iob* confesseth he cannot answer one of a thousand, *Iob. 9.3.* and *David* saith, *If thou, Lord, shalt marke what is done amisse, who can abide it? Psalm. 130.3.* and Paul saith of himselfe, that *he found no means to performe that which is good, Rom. 7.18.* Hee saith further, that *it is impossible to be kept,* by reason of original corruption, *Rom. 8.3.* It is answered, that all these places and examples must be understood of venial sinnes, which make men sinners indeed, yet are not *against*, but *beside* the law, and therefore though a man commit them, yet hee may fulfill the law for all that. Answer. The common received opinion in Schooles, that some sinnes are mortall, others venial, of their owne nature, is a wilful distinction. For if all sinnes deserve death, as Paul teacheth, *Rom. 6.23.* either venial sinnes are no sinnes, or they must needs deserve death. *Moses* saith, *that he that abideth not in all things written in this law, is accursed, Deut. 27.29.* where the words, *this law*, may not be restrained only to the Catalogue of great and heinous sinnes, which are there reckoned up, but extended to all sinnes, as Paul applies it, *Galat. 3.10.* pronouncing him accursed, *that continueth not in all things, written in the law, in this law.* So that every sinne, even the least sinne in thought, makes a man subject to the curse, and so in rigour of divine justice, deserves eternal death. And it is but a poore shift, to say that some sinnes are *against* the law, as all mortall sinnes, and others *beside* the law, as venial. For the doing of that which GOD forbiddeh, is a sinne, not *beside*, but *against* the law. But idle words, jelling, and gibing, &c. (which the Popish Doctors account venial sinnes) are expressly forbidden in the word: *Mat. 23.36. Of every idle word that men shall speake, they shall give an account as the day of judgement.* And Paul forbids *all foolish talking and jesting*, as things uncomely, *Ephes. 5.4.* Therefore they are not *beside*, but *against* the law. Secondly, they answer, that these places and the like, are to be understood of several workes and actions of the Saints, whereof

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and yet a wicked flattery for all that. Now all this ariseth from sundry causes: the first is, the bitter root of pride, that was in our first parents, when as they affected a higher place in desiring (through disobedience of their own estate) to disfigure themselves, and become equal to the highest Majesty, in knowing good and evil.

The second is, the overmuch considering the good things we have; as when the Pharisee considered that hee gave tithes of all that hee possessed, that hee fasted twice a weeke, that he was not thus and thus, as other men, Luke 18.

The third is, the comparing of our selves with the infirmities that wee see to bee in others: the Pharisee was puffed up, by comparing himselfe with extortioners, unjust men, adulterers, and with the Publican.

The fourth is, the false flattering, and applause of men, which sooth us up in our humours, in perswading us to be that which in truth we are not, as the people flattered Herod, when they gave a shout, and said, *The voice of God, and not of man*, *Mat. 22. 22.*

The third point is, that they which thus overweene their gifts, in thinking themselves somewhat when they are nothing, doe notably deceive themselves: as those that thinke they have the substance, when they have but the shadow, or those that dreame they are Kings or Princes, being in truth but base persons: or to use the Prophets similitude, *Esa. 29. 8. Like as an hungry man dreameth, and behold he eateth, and when he awaketh his soule is empty: or like as a thirsty man dreameth, and behold he drinketh, and when he awaketh he is faint, and his soule longeth.* Men are deceived two waies, either by others, or by themselves: by others, as by flatterers, they are deceived occasionally; by themselves usually, or properly. For he that doth judge himselfe to be that which indeed he is not, hee may haply please himselfe, but he doth not please himselfe in an error: for in truth he deceiveth himselfe in his imagination: the Apostle James saith, *If any man seems* (specially to himselfe) *to be religious, and yet restraineth not his tongue, he deceiveth his own heart, his religion is vaine*, *James 1. 26.* So likewise they that are only hearers of the word (and therefore thinke that all is well enough with them) though they be not doers thereof, deceive their own selves, *James 1. 22.* And verily this corruption is so great, that as men can bee content to be deluded by flatterers and clawbacks, which please them in their itching humours: so they willingly suffer themselves to be deceived, even by themselves, to the end that they may appeare to others to be that which in truth they are not: that so they may advance and magnifie themselves in the account of the world. For as Alexander the great, being in India, caused his souldiers to make and leave behind them bits and horsehooves, of an ex-

traordinary greatness, huge speares, massie shields, big helmets, long swords, and other furniture for horse and man, sitting rather Hippocentaur, or Giant, than men of ordinary stature; and all to the end it might be said in future time, that *Alexander was a mighty Monarch indeed*: So many there be, who (setting the faire side outward) make goodly glorious shewes in the eyes of men: and so would have others to thinke of them according, (farre above their desert) that posterity might judge them to be that which indeed they are not: and so with Alexander in deceiving others, they wittingly deceive themselves. Which spirittual guile of deceiving our selves in matters touching our salvation, is most dangerous, when men delude themselves, in perswading themselves falsely, that they know sufficient, that God is to be loved above all, our neighbors as our selves, (which is as much as all the Preachers in the earth can say:) that they believe; when in stead of faith there is nothing but damnable pride, and presumption: that they repent, when it is nothing but deceitfull counterfeiting, and hypocricie. Besides the danger, consider the indignity of it: men can abide nothing lesse, than to be deceived and circumvented by others, and yet behold, they are deluders and deceivers of themselves: and that which doth more aggravate the indignity of it, in such things as ought to be best knowne and most familiar unto them, wherein it is a shame they should be deceived, viz. in the knowledge of themselves, and that which is yet more, in a matter of greatest moment, in the salvation of their soules. What marvel therefore is it that men should be deceived by the seducer of all seducers, the devil, who are so easily deceived of themselves, or rather willing to deceive themselves.

Further observe, that proud conceited persons, such as have an overweening of themselves and their gifts, and of all men thinke soule (soone to be deceived, even they are easiest deceived, yea, and of themselves: for so the Apostle saith, *Hee that thinketh hee is somewhat, deceiveth himselfe in his imagination*.

Againe, mark hence, that no men, be their gifts never so rare, their callings never so high, their places never so great, are too good to beare other mens burdens, for they that thinke themselves to be somewhat, some great men: that is, too good to put under their shoulders to beare the frailties and infirmities of their brethren, doe nothing here in but deceive themselves. Princes and Potentates of the earth are prophesied by *Esa. chap. 49. ver. 23.* to be nursing fathers and nursing mothers unto the Church, not only by nourishing and defending it, (as the nurse her child) but also by bearing with the frailties and wants which are therein.

Lastly (consider that this selfe conceited-

Plutarch in
Alexander.

ness, and overweening of a mans selfe, is the very base and poyson of love; for it maketh proud men thinke themselves too good to become packe horses or drudges to beare other mens burdens, to become servicable unto them in any duty of love, or to tolerate their frailties, or to yeeld of their right, or to suffer injuries at their hands, or to put up any little indignity, without stomacke and discontent: because they imagine themselves every way better than their brethren, & therefore ought to be tolerated, but not so bound to tolerate and beare with others: So that where selfe-love is, there is no true brotherly love. It was well said of the Poet, *Non bene conveniunt, &c. majestas & amor*. It may be said may not be that it is privy to his owne vertues, in confidence of his owne worth, judge himselfe to be somewhat, that is, to be that which indeed he is, or to have a greater measure of knowledge, grace, and other gifts, than they that have life?

Auf. He may. For humility is not sottish: the master in humility cannot thinke his scholar more learned than himselfe, except hee shall thinke against his conscience. For that saying, *Phil. 2. 3. Let every man thinke better of another than of himselfe*, must bee restrained only to equals, and not extended to superiours in regard of their inferiours. Secondly, I answer, that the Apostle in that place speaketh not of the gifts and graces bestowed upon men, but of the persons themselves, and of them, not so much as they are in the account of men, as in the account of God. For he saith not, *Let every man think another more learned, wise, discreet, sober, than himselfe*, (for so he may thinke against his conscience) but, *Let every man think another* (that is, any other that is his brother in the Lord) *better than himselfe*, to wit, before God. And this every man may do with good conscience, for albeit another shall outwardly seeme more ignorant, negligent, backward in matters of Religion than himselfe, yet for any thing hee knoweth, he may be higher in the favour of God, than he. And therefore though a man erre in thinking of another, better than of himselfe, yet he shall not do any thing against his conscience. Thus the Publican accounted the proud Pharisee better than himselfe. For he held him as just, himselfe not worthy to looke up to heavens yet herein he sinned not, nay he is commended for it, though he erred in his judgement of the Pharisee. And so if the Pharisee had reputed the Publican better than himselfe, that is, higher in Gods favour than himselfe, he had not sinned, nor done against his conscience. For though hee might judge himselfe more just than the Publican, in regard of his life past, yet for his present estate before God hee could not. Though David knew in the particular quarrell betwixt Saul and him, that Saul was unjust, and he innocent, yet if he should have thought better of

Saul in general, than of himselfe, hee should but have done his duty.

The fourth and last point containeth the remedies of this evil, which are the rather to be considered, because it is a great sinne, one of those seven which the Lord doth most of all detest, *Prov. 6. 17, a dangerous sinne, having a heavy woe attending upon it. Woe to them that are prudent in their own eyes, &c. 21. a sinne almost incurable. Seeff then a man that is wise in his own eyes! there is more hope of a soule than of him, therefore the remedies are more carefully to bee knowne, and applied. The remedies are specially five.*

The first is, to looke our selves in the glasse of the law, which will shew what we are without flattery or partiality: and by it wee shall see nothing in our selves but the ugly shap of Satan, cleane defacing the image of God, and that in us there dwelleth no good thing (as Paul saith of himselfe, *Rom. 7. 18.*) that there is nothing but vanity in our minds, rebellion in our wills, confused stazy in all our affections, transgression in our lives. The viewing of our hearts and lives in the Law, and the considering of our wretched estate, in that we are under the fearful curse, which is a thunderbolt annexed to every breach thereof, will drive us out of all conceit of our selves, from our selfe-love, and selfe-liking: nay it will make us goe out of our selves, not only to deny our selves, as Christ commands, but even to abhorre our selves, *repenting in dust and ashes*, as Job did, *chap. 42. 6.* causing us to become far nothing in our selves, that wee may be something in Christ, as Paul saith: *Let no man deceive himselfe: If any man among you seems to be wise in this world, let him bee a foole, that he may be wise.*

Secondly, when we seele our selves to bee tickled with the itching humour of selfe-love, and selfe-liking, arising from our hidden corruption, either in regard of outward gifts, or inward graces: we must make our owne evils, sins, blemishes, imperfections (for there is no man but hath one or other) a soveraigne remedy against it, and so (as it were) drive away one poyson with another. As to call to minde some great deformity that is in our bodies, some great infirmity that is in our minde, some grosse or misery in our outward estate, some vile and abominable sinne which we have committed, and the horrible punishment to the which we are liable by reason thereof; and no doubt but the serious consideration of these, or any of these, will be available to nippe pride in the bud, and kill the serpent in the shell: and in so doing we shall win the Peacocke, now and then cast our eyes downward to our feet, the foulest and ugliest things we have: and not always stand in admiration of our gay feathers and glorious traine.

Thirdly, we must consider that the things for which we looke so high, and swell so in our

Prov. 26. 12.

1 Cor. 13.

Christ, and reconciliation with God. Secondly, in the end: Vaine glory tendeth to the advancing of our selves, in an opinion of our proper justice and desert. This true glorying asymeth at the glory of God alone.

Objection. Paul reproves those that consider their owne gifts only, never comparing themselves with others, 2 Cor. 10. 12. *They understand not that they measure themselves with themselves, and compare themselves with themselves.* Therefore it seemes that a man, by comparing himselfe with others, may have whereof to rejoyce. **Answer.** He reproves the false spottles in that place for glorying in the gifts which they had, and the number of Profelytes which they had wonne, never comparing themselves with himselfe, or any other Apostle, which was the cause they were so puffed up with pride. For to compare our selves with those that are eminently above us, is a notable meane to abate pride: as I have already shewed. Whereas the measuring of our selves by our selves, with our inferiours, is the only way to increase it. And this is it which the Apostle reproves in this place.

Further, we may rejoyce or glory in the testimony of a good conscience, if we observe these rules.

I. In our best desires, endeavours, actions, wee must Labour to feele our owne defects: that wee doe not the good we should, nor in that manner we ought.

II. We must labour to have even our best works (our almes, prayers, &c.) covered with the righteousness of Christ: for it is the sweet odour of his sacrifice that doth perfume all our actions, that they may be acceptable to God, being offered with the prayers of the Saints upon the golden altar, Rev. 8. 3.

III. We must acknowledge all the good things we have, the will and the worke, the purpose and the power, to proceed from God alone, 1 Pet. 2. 13. 1 Tim. 1. 17.

IV. We must rejoyce in them, not as causes, but as fruits of justification: so that if the question be, whether we be justified by them or not? we must renounce them, tread them under our feet, and account them as dung, as Paul did, Phil. 3. 8.

Hence we learne sundry things. I. That if we would have a light heart, and passe our time merrily with comfort and content, we must looke to approve our hearts to God in all our actions.

II. It confutes the opinion of the multitude, who judge those that make conscience of sinne, and lead a more strict life than the common sort, endeavouring with Paul to have alwaies a cleare conscience toward God and toward men, of all others to lead a most melancholike, sad, and uncomfortable life. For the truth is, this is the only true joy, all other joy is but counterfeit in comparison: it is radical, proceeding from the heart: the o-

ther but superficial, from the teeth outward: it comforts a man in the midst of afflictions: whereas a man may have the other, and yet in the midst of mirth his heart will be sorrowfull: this is permanent and during, the other transitory and fading. It is like the joy in harvest, *Psalm 126. v. 7.* and which they have which divide a spoile, *Esa. 53.* therefore *Salmos* saith, it is a *criminal feast*, *Prov. 23. 15.* and Peter calls it joy *unpassable and glorious*, 1 Pet. 1. 8.

III. This shewes that there is much false joy in the world, consisting wholly in honors, profits, pleasures: none of which have their ground in a mans selfe: and therefore being out of a mans selfe, they are not true and durable, but false and vanishing joys. Now those which have no comfort but out of themselves, are of four sorts. First, such as rejoyce and glory in the opinion that the world hath of them, and not in the testimony of their owne conscience. Secondly, such as rejoyce not in their reconciliation with God, but in their blamelesse conversation, in that they have not beene open offenders, or men of scandalous life, *Luke 18. 11.* Thirdly, such as rejoyce in the virtues of their ancestors, as the Jewes bragged they were the seed of Abraham, *Iohn 8. 33.* which vaine glorying of other mens vertues, *Iohn Baptist* reproveth, when he saith, *Think not to say with your selves, we have Abraham for our father, &c. Math. 3. 9.* Fourthly, such as rejoyce and thinke themselves in a good case, because they fee others worse than themselves: this is right the Pharisees joy, *O God I thank thee, I am not thus and thou, or like this Publican, Luke 18. 11.* This is it which the Apostle directly asymeth at in this place: when men thinke themselves just, because others are more wretched than themselves: and pite, because others are more defiled. Whereas other mens hainous sinnes shall not justify us and our lesser sinnes, save only as Jerusalem justified her sisters Sodom and Samaria, *Ezek. 16. 51.* But for a man may be justified, and yet condemned.

5. For every one shall beare his owne burden. Here Paul layes downe a second reason of his assertion, in the former verse, why every man ought to prove his owne worke, rather than to be curious in searching into the lives, and scanning the actions of other men, because every man shall beare his owne burden, which is all one with that, *Gal. 3. 10.* To beare a mans owne judgment: and that *Roman. 2. 12.* To give an account to God for himselfe. It is a proverbiall speech, the meaning whereof is expressed by the like, *Ier. 31. 30.* Every man that owne the lower grape, his teeth shall be set on edge. And by that which is common amongst us, Every offfall shall stand upon its owne bottom, that is, every man shall beare the punishment of his owne sinne. For as the Indian is not therefore white, because the Morian is not therefore blacke, or as the hand-blinde is not therefore sharpe

sharp-sighted, because some other is stone blind. So no man is therefore acquit of his sinnes, because others are greater sinners: or exempt from punishment, because others shall undergoe a deeper condemnation. Therefore considering, how every man must beare the guilt and punishment of his owne sinnes, he ought more narrowly to looke to himselfe, than to others; and to be a more severe censurer of himselfe, than of another.

For the better understanding of the words, sundry questions are to be discussed.

First, it may be demanded, how every man should beare his owne burden, seeing we are commanded to beare one anothers burdens? **Answer.** There are two sorts of burdens. The first is, of giving an account to God: thus every man shall beare his owne burden, for every man must give an account for himselfe unto God, *Romanes 14. 12.* The second is, of bearing one anothers infirmities, of which Paul speaks, verse 2. In this sense a man is not to beare his owne burden: but every man his brothers. For the Apostle (to crosse the opinion of those which thought a man was polluted with other mens sinnes,) saith, Every man shall beare his owne burden. And to meete with the carelesse of others, who respect themselves alone, never minding the good of their brethren he saith, Beare ye one anothers burdens.

II. Object. By bearing of our owne burdens, is understood, giving an account for our selves unto God. Now every man is not to give account for himselfe alone, but for those also that are committed to his charge, as the father for his child, the master for his servant, the magistrate for the subject: the shepheard for the sheepe, *Ezech. 34.* His blood will I require at thy hand. *Hebrewes 13. 17.* They watch every ones soules, as they that must give account. **Answer.** Governours and superiours are not to give account for the sins of those that are committed unto them: but for the sinnes which themselves commit, in not looking unto them, not admonishing them, not restraining them, not taking cogent punishment of them for their offences. This is plainly taught, *Ezechiel 34. 8. 9.* If thou dost not admonish the wicked of his way, hee shall dye for his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turne from it, if he doe not turne from his way, hee shall dye for his iniquity, but thou hast delivered thy soule.

III. Object. Infants which have not sinned after the manner of the transgression of Adam, doe beare the burden of Adams sinne, therefore all doe not beare their owne burden. **Answer.** First, the words are properly to be understood of personall or actual sinnes, which are proper to every man in particular, and not of originall sinne, or the sinne of our nature, which is common to all mankind, being propagated together with na-

ture. Secondly, I answer, that Adams sinne was our sinne: and therefore seeing infants partake with him in the sinne, it is just with God they should partake with him in the punishment, and so beare their owne burden. For albeit the transgression of Adam was his actual and personall sinne: yet it is ours by imputation and propagation of nature together with corruption. For as Levi was in the loynes of Abraham, when Melchizedek met him, and payed tithes in Abraham, *Hebrewes 7. verse 9. 10.* so all standing was in the loynes of Adam when he sinned, as the branches are in the roote, or in the seed. And therefore when he sinned, we also sinned, as the Apostle saith, *In whom all sinned*, *Romanes 5. 12.* For so the words are in the original, and not as it is commonly translated, for as much as all men have sinned.

IV. Object. In the second commandment, the Lord threateth to visit the sinnes of the fathers upon the children to the third and fourth generation. Therefore they beare not their owne burden, but part of their parents burden: and parents doe not beare their whole and intire burden, but their children for them. **Answer.** The clause in the second commandment of visiting the sinnes of the fathers upon the children, doth not contradict that of *Ezechiel 18. 19.*

The sinne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne, the same soules that sinne, they shall dye. For they are reconciled, verse 14. 17. If he (that is, a wicked man) beget a sonne that seeth all his fathers sinnes, which hee hath done, and feareth, neither doth the feare — he shall not dye in the iniquity of his father, but shall surely live. The threat in the second commandment, is not to be understood absolutely, as though God would alway plague the children for the fathers sinne, but conditionally, if they persist and continue in their sinnes, walking in their wayes, & treading in their steps. And the same answer is given in the second commandment, that God will not visit the sinne of the fathers upon the children, save upon those that hate him. It may be said, The sinnes of the parents are not vindicated upon the children, because the punishment inflicted upon their posterity, is not felt of the parents. **Ans.** First, children are (as it were) a part of their parents, and therefore they being punished, their parents are punished with them. Secondly, it is a correlative and a torment to parents, to know that their children shall be severely punished and afflicted. Thirdly, the punishment of posterity hath relation to the parent, seeing God hath threatened he will punish the children which walke in the wicked wayes of their fore-fathers, that so he may rellise how extremely hee abhorreth both their sinne, and the sinne of their progenitors. Fourthly, the parents sinne is often

Infernal principle.

so a cause of sin.

a cause of the childrens sinne, seeing that God in his last judgement, curseth a wicked mans posterity, by leaving them to themselves, to blindness of minde, and hardnesse of heart, that to they may fulfill the measure of their fathers, as our Saviour Christ speaketh, *Mat. 23. 32.* and by their owne finnes, may justly pull upon them condigne punishment. Lastly, God doth more manifest his wrath against the sinne of the parent by punishing the childre.

Object. V. Numb. 25. 4. The chieftest of the Israelites were hanged up before the Lord, for the fornication and Idolatry of the people: therefore they did not beare the burden of their owne sinne. *Answer.* They were punished for their owne sinne, for they consented to worship the Idoll, and commit folly with the daughters of *Moad*: or rather were principall ring-leaders, and first actors in this Comick-tragedy, as may appeare by the practise of *Zimri*, Prince of the family of the *Simeonites*, verse 6, in bringing *Copsi* a *Midianite* woman, into his tent, in the sight of *Moses* and the whole congregation. Therefore because they did not hinder them from committing this fact, as they might, being in the place of government, but did parake with them in their sinne, they are first punished, and that more severely: for a thousand of them were hanged up the same day, *ver. 4.* the rest of the people, to the number of 23000, were slain by the sword, at the commandement of God: *verse 5.* to which *Paul* had an eye, when he said, *that there fell in one day 23000.* *1 Cor. 10. 8.* meaning of the corruption, excluding those that were hanged up: for in all there were 24. thousand, *Numb. 25. 9.* Thus the contrariety which seems to be betwixt these two places, may be better accorded, than to say (as some doe) that the pen men or scribes failed in copying out the booke. O. (as others) that it was *apostolically* in *Paul*: or as others, that *Paul* is not contrary to *Moses*, seeing that if there were 23. thousand, (as *Moses* saith,) here were 23. thousand: (for there is no reason why the Apostle should use the lesse number rather than the greater, (except that which I have said) considering the greater is as round a number as the lesse.

Object. VI. David sinned in numbring the people, and they were punished for his sinne: *Achan* sinned & the people fell by his sinne before the men of *Asi*: therefore every man doth not beare his owne sinne burden. The like may be said of the children of the *Sodomites*, and of the first borne of the *Egyptians*, who bare the burden of their parents sinne. *Answer.* The people were punished for their owne sinne: & so was *David*, albeit not in his owne, but in their persons: for God punished him in his kinde, in destroying the people with that fearful plague, in whose great multitude hee had glorified so much. Indeed their punishment

was occasioned by his sinne: but caused by their owne: for no man, though never so holy, is without sinne, and therefore none but deserve punishment: may it be Gods mercy that we are not consumed, *Lam. 3. 22.*

And albeit all the infants perished in the Deluge, and in the overthrow of *Sodom* and *Gomorrah*, which could neither imitate, nor approve the actions of their fore-fathers: yet their death was deserved. For though infants be truly called innocents, in regard of actual sinne: yet they are not innocents in regard of originall: for from the wombe they carry a wilful nature, which prepares them to the spoile, though they never did budge: the Scorpion hath his sting within him, though he doe not alway strike; and though a Serpent may be handled whilst the colde hath benumbed him; yet when hee is warmed, he will hille out his venomous poison. Mans practise doth cleare God of unjustice in this behalfe, in killing the young cubbes, as well as the old fox: the wolves whelpes, as well as the damme. Albeit if wee speake of their sinfull estate, and come to particulars, wee are to leave severer judgements to God. The example of *Achan* is more difficult, seeing that for his sinne, 36. of the people were slain, *Iosua 7. 5.* and his whole familie rooted out, *verse 25.* who were not consenting to his fact, nor guilty of his sinne. Yet something may be probably said in this case. First, that they were guilty of this his sinne in part, in not punishing theft so severely as they ought to have done, which was a means to embolden *Achan* to steale the execrable thing. Secondly, that private good must yeeld to the publike; as the life of every particular person, to the general good of the whole Common wealth: thus souldiers in the warres, redeeme the publike peace by the losse of their owne lives: now the manifestation of the glory, of the wiledome, power, and justice of God, is the publike good of the whole Church: therefore mens private good, even their lives, must give place to it: especially considering he never inflicts temporal punishment for the publike good of his Elck, whom hee corrects in judgement, nor in injury. Thirdly, howsoever *Achan* did beare the burden of his owne sinne, that judgement might be inflicted upon them for their good: for temporal punishment, yea, death itselfe, is sometimes inflicted for the good of those that are punished, as we see in the children of the *Sodomites*, many whereof (no doubt) were taken away in mercy, lest malice should have changed and corrupted their mindes: and sometime for the terror of others, to bee a warning-peece to make them take heed; and sometime for their good: as it was befit was in this particular. Fourthly, sinne committed by a particular man, that is a member of the polittike body, doth after a sort belong to the whole body: thus

thus the Lord saith, *that blood defileth the land, which cannot bee cleansed of the blood that was shed therein, but by the blood of him that shed it, Numbers 35. 33.* And thus *Achan* sinne, though not knowne to the people, made the whole army guilty before God: till hee was put to death, *Ios. 7. 11, 12.* Lastly, if the rhyling of an army, for the defence of some towne, have bene thought lawfull and just: why should the death of 36. men seeme unjust for the sinne of *Achan*, especially considering it was to make the people more provident to prevent, and take heed of the like evil? If these reasons satisfie not, yet let us rest in this, that Gods judgements are often secret, but alwayes just. See *Ex. 16. 42* in *Ios. 9. 8.* and *Cathol. in 7. cap. 166.*

Object. VII. If every man must beare his owne burden, *David* shall as well beare the burden of his murdering *Uriah* by the sword of the children of *Ammun*, as *Saul* the murdering of himselfe with his owne sword: *Peter* his denying Christ, as *Judas* his betraying him, &c. *Answer.* By the sentence of the Law, every one is to beare his owne burden, and to satisfie for his owne sinne, in his owne person: but the Gospell, (the second part of Gods word) makes an exception: Which is, that they which have their finnes set upon Christs reckoning, shall not give account for them againe: and those that have the burden of them laid upon his shoulders, (who hath borne our sinne in his body upon the crosse, *1 Pet. 2. 23.*) shall not beare the burden of them themselves at the last judgement. Therefore true believers, which have Christ their surety, satisfying the rigour of Gods justice for them, shall not answer or satisfie for them themselves: for they are freed by him from a threefold burden. First, from the burden of ceremonies, (and so consequently of humane lawes and ordinances) which were *ayoke* (as *Peter* saith) which neither we, nor our fathers were able to beare, *Act. 15.* Secondly, from the burden of mileries, and crosses which befall men in this life. He doth ease us of this burden, by his word and Spirit, either in removing them away, *Psal. 81. 7.* or in giving strength and patience to beare them, *2 Cor. 12. 9.* or in mitigating and proportioning them to our strength, *1 Cor. 10. 13.* Thirdly, from the burden of sinne, as well originall, as actuall, in being made sinners, that is, accounted a sinner, and made a sacrifice for sinne, for us: as alio by ealing them that are heavy laden, in pacifying the perplexed conscience, *Mat. 11. 28.* It will be said, if Christ beare the burden of our finnes, every man shall not beare his owne burden. *Answer.* Both be true, & may well stand together: for Legally, every man is to beare his owne burden, the law requiring personall obedience, or satisfaction, of both. Evangelically, Christ our surety doth beare the burden of them, and satisfie Gods justice for them, *1 Pet. 2. 23.*

178. Hence we learne, first, that no man can pay a ransom for his brother, or redeeme his soule from death, or satisfie the justice of God for his sinne, seeing that every man by the tenour of the Law, is to beare his owne burden: and by the Gospell none can beare anothers sinne.

Secondly, here we see the nature of sinne, that its a burden to the soule: for it is heavier than the travell of the earth, and the sand of the sea: It is a burden to the wicked angels: for it weighed them from the highest heaven; and made them fall like thunderbolts into the lowest hell. To man: for as *David* saith, it is a grievous burden, too heavy for him to beare, *Psal. 38. 4.* To God: for the hypocritical and ceremoniall service of the Iewes, was such a burden unto him, that hee was weary to beare it, *Isa. 60. 14.* Behold, I am pressed under you, as a cart is pressed that is full of sheaves, *Amos 2. 13.* To the creatures, who groane under this burden, being by mans sinne, subiect to vanity and corruption, *Rom. 8. 20. 21.* Hence it followeth then, that those which feele not the weight and burden of their finnes, are dead being alive, as *Paul* speaks in another case, *1 Tim. 5. 6.*

Thirdly, wee are not to wonder that sinne, being too heavy a burden, should be made to light a matter, by carnall men: for it is spiritual burden, and therefore no marvell though it be not felt of them that are all fleshy, and no spirit.

Fourthly, this shewes that the more a man doth feele the burden of his finnes, the greater measure of grace and spiritual life hee hath: and the lesse hee feeleth it, the more he is to suspect himselfe, that the graces of God doth not dwell and dwell in him. For corruption is not felt by corruption, but by grace: and therefore the more a man doth feele the burden of his owne corruptions, the more grace he hath.

Fifthly, by this wee see, that the greatest part of the world are dead in their finnes, in that they have no sense nor feeling of this heavy burden. There is indeed great crying out of the stone in the reynes, because it is felt to be a great torment to the body: but there is little or no complaining of the stone in the heart, because men want spiritual life and sense to discern it. All men can take pity upon a beast, if hee lye under his burden, and will bee ready to helpe him up againe. But all have not the like sight and sense of the spiritual burden of sinne, nor sympathy of the misery of their brethren, groaning under it.

Sixthly, whereas *Paul* saith, Every man must beare his owne burden, hee mereth with the prophaneesse and Atheisme of our time, when men make a mocke at the day of judgement, and the strict account that every man is to give for himselfe. The Iewes were wont to jest at the threatnings of God, denounced

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by the Prophets, and to call the visions of the Prophets, *onus Iehove, the burden of the Lord*, in a merriam, using it as a by-word, *Jeremy 23. 34. 36. 38.* Thereby signifying that the threats of God were but *vaine bugs*, or *scarre-crowes*, which might perhaps terrifie children, but could not *harm them*. The like prophane and infidelitie, atheisme, hath crept into the mindes of many, who otherwise professe the Gospel, which they *refuse* by their speeches, in saying they are sure sin is nothing to ougly, hell is not halfe so hot, nor the devill halfe so blacke, saye preachers say they are: or if they be, they are sure they shall not goe laden alone, with the burden of their sinnes, but shall have company, and shall perhaps abide the brunt as well as their fellows. But alas, they know not that the burden of sin is intolerable, that it will eternally presse them downe to the gulfe of hell, and that they shall never bee able to bee rid or eased of it.

Seventhy, we are here admonished to take heed of every sinne, for there is no sinne so small but hath his weight, and such a weight, as will presse downe to the bottomlesse pit, *Rome. 6. 23.* And though some bee greater than others, and sinke a man deeper into condemnation, yet many small sinnes will as easily condemne, as a few great. Like as sands, though but small in quantity, yet being many in number, will as soone sinke the ship, as if it were laden with the greatest burden.

Eighty, (seeing the guilt and punishment of sinne, is so heavy a burden, we are to ease and disburden our selves thereof. And that we may doe this, we must labour to feeble the intolerable weight of pressing and oppressing the conscience. Therefore as those, who in their sleepe are troubled with the *Ephialtes* or *Mare*, feeling (as it were) a great mountain lying upon them, and pressing them downe, would give all the world the weight might be removed: So we feeling the weight and burden of our sinnes, are to labour to be disburdened and eased thereof: and thus we shall doe by our repentance towards God, and faith in Christ, *Matth. 11. 28. Come unto me all ye that are weary and laden, and I will ease you.*

Verse 6. Let him that is taught in the word, make him that hath taught him partaker of all his goods.

In these words the Apostle layeth downe another rule, touching the maintenance of the ministry, and competency of allowance, for the Ministers of the word: for it seemeth that the Ministry among the Galatians, was at that time much neglected, at least not so respected as it ought.

In handling of the rule, I will first shew the meaning of the words: secondly, the reasons of the rule: thirdly, the objections against it: lastly, the doctrine and use, that are to be gathered from it.

A

The meaning.

Let him that is taught The word translated *taught*, signifieth him that is catechized or taught familiarly, by word of mouth, or lively voyce, as when children are taught the first principles of religion. But here it hath a larger signification (as *Oecumenius* hath well observed) for him that is any way taught and instructed, whether it be in the first principles, and rudiments, or in points of greater difficulty, whether plainly and familiarly, (as catechizers use to doe) or more profoundly, for the instruction of the learned.

Taught in the word What needs this addition (may some say) is there any catechizing without the word? *Answer.* The Apostle addeth *in the word*, to shew that hee meaneth not so much the doctrine of Christian religion, contained in the Scriptures, as the doctrine of the Gospel, which by an *expe*, or peculiar excellency, is called the word. *Acts 16. 6. They were forbidden of the holy Ghost to preach the word in Asia*: which is expounded verse 10. to bee the preaching of the Gospel: Thus it is used, *Acts 14. 25. When they had preached the word in Perga. The fever smote the word.* And so in sundry other places. And it is further called *the word of the kingdom*, *Matth. 13. 19.* because it teacheth what is the kingdom of grace and glory: & because it being believed, or (as the Apostle speaks, *Heb. 4. 2.*) being mingled with faith in our hearts, doth make us free denizens of the kingdom of grace in this life; and doth advance us to the kingdom of glory, in the life to come. Secondly, it is called *the word of God*, because he is the Author of it, and no creature, man, or Angell, *1 Thessal. 3. 13.* Thirdly, *the word of salvation*, *Acts 13. 26.* because it shewes the way, and means of attaining salvation. Lastly, *the word of life*, *Acts 13. 26.* because it doth not onely shew the narrow way, that leadeth to eternall life; but it is in it selfe a lively word, and mighty in operation, *Hebrewes 4. 12.* For as the powerfull word of God in the beginning, did give being to things that were not; so the Gospel (being the power of God to salvation to every one that believeth) doth make new creatures, by the immortal feed of the word.

Make him that taught him *q. d.* catechized him, yet as before it must bee taken generally for any kinde of teaching or instruction; for so the word is used elsewhere in Scriptures, as *Luke 1. 4. Acts 18. 25. Romanes 2. 18. 1 Cor. 14. 19.* so that this text gives us no just occasion to speake of the original, manner, use, and profit of catechizing.

Partaker of his goods By goods hee* understandeth food, raiment, lodging, bookes, and other necessaries, without the which, a Minister of the word cannot follow his calling: for Paul calleth these, *goods*, according to the common opinion, which so judgeth of

* *quodvisum
nisi
Occurrit.*

of them, *Luke 12. 19. Soule, thou hast much goods laid up for many years. Luke 16. 25. Some say, remember that thou in thy life time receivedst thy good things.*

Make them partaker That is, communicate, afford give unto them these temporal things, (seeing they give you spiritual).

Of all his goods Not in giving all away, but imparting to their teachers what they stand in need of: accounting nothing too deare for them. The Apostles upon this ground take rythe of all, as the Priests did in the Levitical law: whereas Paul speaks nothing of rythes.

There are foure principall duties, which the people are to performe to their Pastour, three of them are recorded elsewhere in scripture. The first is, to heare them as Embassadors sent of G O D, with reverence. The second is, to obey them, and submit themselves unto them in the Lord. The third, to love and honour them for their works like. The fourth, the Apostle speaks of in this place, to give them not onely countenance, but also maintenance.

The reasons of this rule are many and weighty.

Wee are bound (even by the bond of nature) to maintain our parents, if they bee in want; because they maintained us, and gave unto us our being: Paul saith, *It is an honest thing, and acceptable before God, for Children to recompence their Parents and Progenitors, 1 Timothy 5. 4.* Now if this bee so, men are bound by the same right to maintain their spiritual fathers in Christ, that have begotten them anew, by the preaching of the word: as Paul saith, *Hee travelled in paine of the Galatians, till Christ was formed in them, Galat. 4.* and that hee began *Conscience* in his bonds, *Philem. verse 10.* And 1 *Corinth. 4. 15. In Christ Iesus I have begotten you through the Gospel.* Hence Paul commendeth the Galatians, *Gal. 4. 15.* for that, if it had beene possible, they would have plucked out their eyes, and have given them him, And surely we owe unto our spiritual parents, and teachers in Christ, not onely this temporal trash, but even our selves, as Paul saith to Philemon, *verse 19. Albeit I doe not say unto thee that thou owest unto me, even thine owne selfe.*

II. It is a law of nations, and a conclusion grounded upon common equity, that those that watch, labour, and spend themselves, as a candle to give light to others, and that for the common good of all, should bee maintained of the common stocke by all. And the Lord chargeth all the twelve tribes, even all Israel, *Deut. 12. 19. Beware that thou forsake not the Levite, so long as thou livest on the earth.*

III. Every trade, calling, and condition, of life, is able to maintain them that live therein (as experience shewes) therefore we may not thinke, that the Ministry, being

the highest calling, should be to buy, or barren, as that it cannot competently maintain them that attend thereon.

IV. The Ministers are the Lords soldiers, his Captaines, and Standard-bearers, and therefore are not to goe a warre at their owne cost: the Lords Labourers in his vineyard, and therefore are worthy of their wages, and ought to care of the fruit of the vineyard: the Lords shepherds, for over the flocke of Christ, to feed his sheepe, & therefore ought to care of the milke of the flocke. And seeing it was forbidden that no man should muzzle the mouth of the ox, that treadeth out the corne: shall we thinke that God would have hole that thresh in his floore, and separate the wheate from the chaffe, the precious from the vile, to be muzzled, or not to live upon their labours? for they are worthy double honour, that is, all honour, reverence, helpe, and furtherance, *which labour in the word and doctrine, 1 Tim. 5. 17.*

V. The Ministers are to give themselves wholly to reading, exhortation, doctrine, and to continue therein, *2 Tim. 4. 13. 15. 16.* they are wholly to devote themselves to the building of the Church, and to the fighting of the Lords battels; and therefore not to be entangled with the cares of this life, *1 Tim. 2. 4.* therefore they are to have their pay, and their allowance, that so they may attend upon their callings without distraction.

IV. It is the ordinance of God (as Paul saith, *1 Cor. 9. 14.* that they which preach the Gospel, should live of the Gospel: therefore those that doe not their endeavour, and enlarge not their liberality to uphold and maintain the Ministry in good estate, they withstand (as much as in them lyeth) the ordinance of God: besides they waste & make havoc of the Church of God, and are guilty of the blood of all that perish for want of instruction.

To add further, it is the will of God, that the Ministers which labour in the word and doctrine, should be plentifully and liberally provided for: (yet with moderation, that they draw not all mens wealth into their purses, as the Pope, and church of Rome have done unto their collets, of whom it is truly verified, *Religio peperit divitias, sed fides devarum marem*) which prove from the Levitical law: for the whole Land of promise, being no bigger in compass than Wales, or the fourth part of England: yet yielded unto the Levites, at the appointment of God, besides the share which they had out of the sacrifices, besides tithes, first fruits, &c. 48 Cities, with their suburbs.

It may here be demanded, whether the Ministers of the word are now to be maintained by common contribution, and liberality of the people, or not?

Answer. We must consider, that if the Ministers bee sufficiently provided for, by set

1 Cor. 9. 7.

Deut. 17. 4.

1 Cor. 9. 10.

1 Thes. 5. 13.

Heb. 13. 17.

1 Thes. 5. 13.

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stipends, as by some foundation, or by the revenues of the Church, men are not bound to contribute unto them, and make them partakers of all their goods, although in regard of thankfulness, *they owe unto them as unto themselves*, as Paul telleth *Philemon*, but onely such as have not else wherewith to maintain themselves. And we must consider therefore why Paul commandeth all that are instructed in the word, to make them that instructed them partakers of their goods, to wit, because in Paul's time, and long after, the Church was not endowed with lands or goods, whereby the Ministry might be upholden, neither had it public Christian Magistrates, but was under cruel tyrants in persecution: and therefore those that were taught in the word, were to maintain their teachers by liberal contribution, otherwise they might starve: but now the Church being greatly enriched, they may without contribution be sufficiently maintained of the Church goods.

And that it is much more convenient for the Ministers to be maintained by set stipends, arising from goods proper to the Church, than by voluntary contribution, it may appear by this, in that it cuts off sundry inconveniences, which in voluntary contributions either cannot be, or are hardly avoided. First, flattery, and suspicion of flattery, in being thought to have some persons in admiration, because of advantage. Secondly, the poorer sort are no way disgraced by this means, as they should be in contributions, except they did give ratably as the rest. Thirdly, dissembling and deceit, in making as though they received little, when as they have much, is cut off in a set stipend. Fourthly, the evil disposed would not so easily cast off their Minister, and seek a new that would reach for less; for would give nothing at all, if they were touched to the quick, and galled for their sinnes. Fifthly, ostentation in some in giving much, and satisfaction those that give little. Sixthly, suspicion of covetousness and filthy lucre in the Ministers in receiving to take of those to whom they ought to give. Seventhly, disgrace of the Ministry, in gathering themselves, or sending others to gather the people liberally from doore to doore. Lastly, a set stipend comes nearer the order appointed by God, in maintaining the Priesthood under the Levitical law.

In the next place, I will answer the common objections that are made to the contrary, by such as thinke it is as easie a matter to say service in the Church, and to do service in the house: to stand at the altar of God, as to follow their masters Plough; to preach in the Pulpit, as to talk in the Tavern.

I. Objection. 2. Thessal. 3. 10. They which will not worke, must not eat. But Ministers never plough, nor sowe, nor hedge, nor ditch,

nor use any painfull labour: for of all men they have the easiest lives: their greatest paines is to read over a few bookes, or to speake a few words once or twice a weeke. Therefore they are not to be maintained. *Answer.* There is a twofold labour, one of the body, another of the minde: now albeit the Ministers doe not weary themselves in bodily labour, yet they are not therefore idle: for the labours of the minde, doe farre exceede the labours of the body: they are more painfull; they spend the spirits more, they consume naturall moisture, and bring olde age sooner. The holy Ghost calleth the Ministry, *the worke of the ministry*, *Ephes. 4. 12. say a worthy worke.* *1 Tim. 3. 1. therefore Paul saith, that these Elders are worthy double honour, that labour in the word and doctrine.* *1 Tim. 5. 17.* & he exhorts the Thessalonians, that they would know them that labour among them; and that they have them in singular love, for their *workes sake*, *1 Thess. 5. 12, 13.* Hence it is that the Scripture doth usually compare the worke of the ministry, to the most toylsome labour that may be, as to the worke of the husbandman, to sowing, to plowing, to sowing, to reaping, to the labour in the vineyard: and the Minister to a builder: as a shepheard that watcheth his flocke; to a soldier that fights in the warres, &c. Again, we may not judge of the painfulness of the calling, by the outward appearance: for so a man would thinke a King had the easiest life of all: when as the truth is, the toyle which he takes, & the care wherewith he is possessed, doe exceede all other cares: if a man know the travail that is required to the wielding of a scepter, and the paine that is taken in wearing of a heavy crowne, he would hardly stoope downe to take the one into his hands, or to set the other upon his head. The master builder doth not hew the stones, nor worke the mortar, nor carry the rubbish, nor any such like drudgery: but onely standeth by, and directeth the workemen; and yet his labour is double to any of theirs. The master of a Ship (a man would thinke) were idle, and did nothing: he stands not to the tackling, he steereeth not the Pumpe, hee driveth not the Oares, hee soundeth not the deepe, hee rideth not the ropes: but onely steereeth still at the sterne, and looketh to the Pole-star, and guideth the compass; yet his labour passeth all the rest, were it not for him, the ship would runne her selfe under the water, or strike upon the Rocks, or split upon the sands, or fall foule with another (as Mariners speake). Even so for all the world saith it with the Ministers of the word: they seeme to sit still, to be at ease, to do nothing, and yet their labour is double and treble to other mens bodily labour, except they be unfaithfull, and doe the worke of the Lord negligently.

I. Objection. Paul laboured with his hands in making of Tents, Act. 18. 13. that he might

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not be chargeable to any, *Act. 20. ver. 34. 2 Thess. 3. 8.* Therefore Preachers are to maintain themselves by their handy labour, and not be chargeable to the Church. *Ans. Pauls example* proveth not, that the Minister ought to live by the labour of his hands: for first, himselfe received a contribution of the Philippians, when he was absent from them, *Phil. 4. 16. When I was in Thessalonica ye sent once, and afterward again for my necessity.* Therefore if Paul received exhibition from other Churches, where he did not labour, it is lawful for the Ministers to receive of those whom they do instruct. Secondly, consider the reasons why Paul would not take wages of the Church of Corinth, and some others. I. Left he should bee a burden unto them, *2 Thess. 3. 8. We wrought with labour and travail, day and night, because we would not bee chargeable to any of you.* *1 Cor. 13. 9. In all things I kept and will keepe my selfe, that I should not bee grievous unto you.* II. That he might give a precedent or example to others to tread in his footsteps, *2 Thess. 3. 9. Not but that we had authority, but that we might make our selves an example to them to follow us.* III. That he might manifest what his end was in teaching the Gospel, not to seek himselfe, but the salvation of his hearers. *2 Cor. 11. 14. I seeke not yours, but yos.* And v. 19. *We doo all things for your edification.* *Phil. 4. 17. Not that I desire a gift, but the fruit which may further your reckoning.* IV. That he might confound the false spoliess, which taught not freely, but received wages for their labour, whereas he received none: or lest they should slander him and his ministry, if he should receive wages, that he did it for filthy lucre. *2 Cor. 11. 12. But what I do, that will I do, that I may not have occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoice.* Therefore Pauls example is altogether impertinent, and proves nothing. For 1. he himselfe tooke wages: 2. when as hee refused it, it was upon speciall consideration: 3. he did not onely permit, but also command that the Ministers should be maintained.

III. Objection. Matth. 10. 8. Freely ye have received, freely give: therefore as it was unlawful for the Apostles to take any reward for their labour, so it is for Preachers at this day. *Answer. I.* This Text is specially to be understood of the extraordinary gift of working miracles, which Christ having freely bestowed upon them, he would have them to use freely, not seeking thereby to enrich themselves by exacting or taking any thing, or to win reputation and glory among men. II. If we understand it of the whole Ministry, as well of preaching, as of working miracles, it is to be taken as a precept forbidding onely filthy lucre, that they should not make merchandize of the word of God, setting it to sale, in preaching the word with purpose to

benefit themselves, to feed their bellies, or to get a name and reputation in the world, which is forbidden in other places, as *1 Tim. 3. 3. Tit. 1. 7.* but for the glory of God, the discharge of their duties, and the salvation of their hearers. Great reason there is of this precept. 1. Because the graces of God exhibited unto us in the preaching of the word, are so precious, that they cannot be valued at any price, all earthly things a man can desire, are not to be compared to them, as the Wilman saith: therefore Peter (said to Simon Magus, *Thy money perish with thee, because thou thinkest that the gift of God may bee obtained by money.* *Act. 8. 20.* 2. Because it is not in mans power to sell them; seeing he is not Lord over them, but steward and dispenser of them, *1 Cor. 4. ver. 1.* 3. Because that which God hath given freely, ought not to be sold basely: (seeing by that means that is made feasible, which God would have free, which kind of merchandize is used in the Church of Rome at this day, in their Indulgences, wherein they sell pardons for remission of sinnes, and set even heaven it selfe to sale, for a small summe of money. II. I. This Text must to be expounded, as that it crosse not other precepts in this commission, and that Christ bee not contrary to himselfe, which he should be, if it were unlawful for preachers to take any thing for their paines: for in the 10. verse he saith, *The workman is worthy of his meate:* therefore he may receive it: and ver. 11. hee enjoynes them to enquire in every Towne where they came, who is worthy, and there abide. Therefore they were not utterly barred from taking all necessities, for they might take their lodging, their food, their rayment, with this they were to be content, and more than this they might not take, though it were offered them, or forced upon them. Thus *Elizabeth* refused the gift offered him by *Nathan*, for curing his Leprosy, lest Gods gifts should be made a gain, or lest that which was given to set forth Gods glory immediately, should bee an occasion of satisfying mens greedy desires.

II. Objection. Matth. 10. 9. The Apostles are forbidden by Christ to possesse gold, or silver, &c. Answer. We may not precisely use the letter of the text, for so we shall make the Apostles practice contrary to Christs precept: and so he should condemne himselfe; for he had his bagge, which *Indas* bare. He had besides his upper garment, *John 13. 4.* and coat without seam, *John 10. 23. Luk. 22. 36.* Peter had sandals, *Act. 13. 26.* Paul had a cloake, *1 Tim. 4. 8.* Yet Christ afterward saith unto them, *But now he that hath a bag let him take it, and likewise a scrip, &c.* II. It was a temporary precept, given them in commission onely for that present, and their going without gold, silver, a scrip, two coats, shoes, a staffe, signifies, that they should goe in haste, committing themselves wholly to the providence of God,

God, not caring for provision or victuals, which is signified by a scrip, by silver & gold: nor of change of rayment, signified by two coats: nor of defending themselves against violence, by the flaffe.

Here we see that there are two sorts of men in the Church, some teachers, others to be taught, called in Scripture *teachers and learners*. The ground of this distinction, is taken from the good pleasure of God, who hath ordained that man should be taught by man, partly because of mans weakness, who could not endure the glory and majesty of God, speaking unto him: partly, that nothing might be ascribed to the excellency of the instrument, in the conversion of men, but that God might have all the glory of it, as the Apostle speaks, 2 Cor. 4. 7. *We have this treasure in earthen vessels, that the excellency of that power might be of God, and not of man.* There is set downe, Deut. 5. 22. &c. a notable ground for the institution of the holy Ministry by man, in stead of Gods lively voice from heaven. And it was one of the ends which God had in giving his law in so great majesty, to teach us, that it is for our good that hee doth not instruct us with his owne lively voice from heaven, and speake unto us in his owne person: and that therefore we should be content, may desirous rather to be taught by man. For when the people desired that they might not heare the voyce of the Lord any more, but that Moses might speak unto them, the Lord answered, *They have done well to say so, I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I command him, Deut. 18. 17. 18.* This collecteth the curiosity of those, who not contenting themselves with the word of God delivered by the ministry of man, desire that God would speak unto them with his owne mouth from heaven. For the Iacobites found it by experience, that it was a full time, full of honour and abundance to heare the voice of God, therefore they desire *they may heare it no more, lest they die, Deut. 18. 16.* But the Anabaptists of J. C. that under the New Testament, *shall be taught of God, John 6. 45. and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord.* Therefore the public ministry is now needlesse.

As for the words must not be understood simply, but comparatively, and synecdochically. Comparatively, that there shall be far greater knowledge under the new Testament, than was under the Old, *Isa. 11. 9.* But that there shall be no need of this kinde of teaching, to catechize them in the first rudiments, as to teach them what God is. Syn-

nechocally, not of perfect and absolute knowledge, for we all know but in part, 2 Cor. 13. 12. but of initiate or inchoate knowledge, which shall be consummation in the life to come.

Further, upon this distinction it followeth, that hearers are not to intermeddle with the public duties of the ministry: for every man is to abide in the calling wherein God hath placed him, and therein to live contented, 1 Corin. 7. For no man may take unto himselfe this honour, but he that is called, as was *Adam, Hebrews 5. 4.* For albeit it be true which *Ambrose* writeth, that in the beginning of the preaching of the Gospel, and founding of the Church of the New Testament, all Christians did teach and baptize indifferently: yet afterward, when the Churches were founded, it was not lawfull, neither is it now. And though there be neither male nor female in Christ, yet we are all one in him, *Gal. 3. 28.* namely, in receiving of the Gospel: yet in dispensing of it, there is great difference: it being unlawful for a woman to preach, or publicly to teach: *I permit not a woman to teach, 1 Tim. 2. 12. Let women keepe silence in the Churches, for it is not permitted unto them to speake, 1 Cor. 14. 34. Apoc. 2. 20.* This condemneth the fantastical opinion of the Anabaptists, that all men may speake publickly without any difference, according to the inditing of the Spirit, and measure of his gifts.

Againe, when Paul saith, *He that is taught in the word, &c. him that teaches him in the word, &c.* He shewes what the duty of the Minister is, that looks to live by his ministry, namely, not to feed his auditory with Philosophy, or fables, or lying Legends: not to preach poetical fictions, Thalmuicall dreams, Scholemens quiddities, Popish decrees, or humane constitutions, or to tickle the itching eares of his auditory with the fine ringing sentences of the Fathers (for what is the chaff to the wheate?) but hee must preach the word of God: for there is no word nor writing in the world, but that hath a promise to be the power of God to salvation, *Rom. 1. 16.* to make men wilers to salvation, 2 Tim. 3. 15: to give an inheritance amongst them that are sanctified, *Act. 20.* To be lively and mighty in operation, flasper than any two edged sword, entering through, even to the dividing asunder of the soule and spirit, the joynts, and the marrow, and to be a discernor of the thoughts & intents of the heart, *Hebr. 4. 12.* and that can make the man of God absolute to every good worke, 2 Tim. 3. 17. but only this word given by divine inspiration. It being not onely the seed by which we are begotten and borne anew, but the food by which we are nourished: both milke for the babe, that is a novice in religion, & strong meate for him that is of years: and therefore being perfect nourishment, the bread of life for him that is hungry, and the water of life for him that is thirsty, what needs there any more?

In comm. in
4. ad E. 1. 16.

more? Besides no word nor writing hath the property of fire, but onely the word of God, to dispell the darkness of ignorance by enlightening the minde with the saving knowledge of the truth, and to heat, yea to inflame the affection with a zeale of Gods glory, by burning up the corruption of nature. Againe, Divinity is the Mistis, all liberal Arts, tongues, histories, &c. are but handmaids to attend upon her: now when the Mistis is speaking, it is good manners for the maids to hold her peace. To this word alone the Prophets were tyed by their commission: *What I shall command thee, that shalt thou say.* And the Apostles, *You shall teach what I have commanded you.* Christ himselfe taught nothing but that which he had heard and received of his Father, *John 8. 28. Paul* delivers nothing but that which he received of Christ, 2 Cor. 11. 23. and taught nothing but that which *Moses* and the Prophets had written, *Act. 26. 22.* Paul commands *Timothy* to charge the Pastors of *Ephesus*, that they teach no divers doctrine, either for matter or manner, for substance or circumstance. Yet here we must take heed of extremities, for in some cases it is lawfull in preaching to use Philosophy, the testimony of prophane writers, and quotations of Fathers.

I. When we have to deale with heathen men (who will not be so easily moved with the authority of the Scriptures) we may convict them by the testimony of their owne writers, as *Paul* did the Athenians, Epicures, and Stoicks, by the testimony of *Aristotle*, *Act. 17. 28.* and the Grecians, by the testimony of *Epicurus*, *Ti. 1. 12.*

II. In preaching to a mixt congregation, where some are infected with Popery, or some other heresie, and will not receive the doctrine delivered, nor yeeld unto the truth, except it have the consent of the Fathers of the Church.

III. In handling of some controversall point of Divinity, shewing that the doctrine we teach is no new doctrine, but that which was taught in the Primitive Church, especially in speaking to the weak, who have not as yet left their old superstition wherein they were nuzzled.

IV. To cut off the calumniation of the malicious adversaries, who must needs have their mouths stopped by some other means than by the Scriptures.

V. In the necessary unfolding of the meaning of certaine places of Scripture, which without Philosophy cannot be conceived. In such a case we may use humanity, in defending to the reach and capacity of the auditory, and so teach heavenly things by earthly things, as our Saviour Christ taught regeneration by the similitude of the winde, *John 3.* Yet all these must be used, first, sparingly; secondly, when there is just cause; thirdly, without ostentation; fourthly, deli-

vering nothing to the people, the ground whereof is not in the word.

This shewes, that the maine scope of the ministry, is to preach the word purely, and to apply it powerfully to the consciences of men: and it condemnes all deceitfull handling of the word, and all huckster-like dealing, in mingling wine and water together, wheat and chaffe, gold and drossie, in preventing it with allegories, tropologies, and analogies, and in wringing the Text they make it bleed, and so (as an ancient Writer saith) presse the two dugges of the Scriptures, the old and new Testament, that in stead of milke they drinke nothing but blood. This teacheth the hearers likewise to rest contented with the bare word, without hungering after new doctrines, as the Athenians after newes, or being drawne away from the simplicity that is in Christ, by the subtilty of seducers, or by devices and quiddities of mans braine. Let those therefore which loath Manna, and long for Quailles, remember that if God give them their desire, hee will also give them their desire. Let them take heed lest hee punish them with a famine, not of bread, nor a thirst of water, but of hearing the word, *Amos 8. v. 11.* And let those that have itching eares, in heaping up to themselves a multitude of teachers, take heed also that they have not itching eares, when they shall heare of the judgements of God for the contempt of his word.

Further, whereas *Paul* saith, *He that teacheth is to be maintained:* it is a good Item for alldie drones that will not labour, and all dumbe dogges that cannot bark, they may not expect the maintenance which is due unto the Ministers: for it is generally true of all men, and much more true of the Minister, that *he which will not labour, must not eat.* And great reason it is that hee which looketh for his hire, should doe his worke: he that would live of the sacrifice, must minister at the Altar: hee that looks to be fed with corporall bread, should breake unto his hearers the bread of life: hee that would reach carnall things, should fow spiritual things; hee that would not have his mouth muzzled, should thresh out the corne: he that would drinke of the wine, should plant the grape: he that looks for milke, should feede the flocke: that is, he that will live of the Gospel, should teach the Gospel. It is a maxime not onely of the Canon law, but grounded upon the law of nature, that *beneficium possidendi officium, a bono requiritur aditus;* or more plainly, *a bono requiritur officium,* and diligence in the office. They therefore that care not so much for the feeding of the sheepe, as for the feeding of themselves, and care not so much the losse of the flocke, as the losse of the fleece; do not onely violate the law of God, but even the law of nations, and the law of nature.

Againe,

Polusian. epist.
ad Nic. bel. 1.
Scripturatum
maximilium in dam
durum presen
tium, singulorum
proleste hibe
rant.

1 Tim. 4. 1.

1 Sam. 3. 11.

2 Thess. 10.

1 Cor. 9.

Again, hence I gather, that those that labour in the word and doctrine, may lawfully take wages, albeit they have sufficient of their owne to maintaine themselves: it is the very equity of this text. For if they that are instructed in the word, are to make those that instruct them partakers of their goods: then it is lawfull for them which instruct and teach, to receive something in recompence of their labour, seeing that *the labourer is worthy of his wages*. Yet this one caveat must be remembered, that if receiving of wages bee a hindrance to the Gospell (as it would have bene in *Paul*) it is not lawfull: for wee may not so use our liberty, as that wee thereby hinder the free course of the Gospell.

We may here further perceive the great want of devotion which is in most men of these daies. For as the cry of the poore in the streets, and at our doores, is an argument that there is no mercy, no bowels of pitié and compassion: So, in that there are so many needy poore wandering Levites, which would gladly serve for a morsell of bread, or a fave of payment, it is a pregnant prooffe there is very small devotion in men for the maintenance of religion; especially in those which are so strait laced, and stout sleeved, in bestowing any thing for the good of the Ministry: and yet in keeping of hounds and hawks, and worse matters, in maintaining players, jesters, tooles, and such like, are very lawfull and profuse, to their great cost. This hath been the practice of the world, and the contemptible state of the Ministry in former times. Four hundred false Prophets were richly provided for at *Iezabels* table, *1 King 18. 19.* whereas the true Prophets of God in the meane time were faine to hide their heads, having scarce bread and water, and that not without danger. Well, her practice shall condemne a number of professors; nay, our forefathers zeale and forwardness, (notwithstanding they lived in blindness) shall condemne our coldness in this behalfe: that speake I of our forefathers: even the stones in the ruinated Abbeyes, and other religious houses, shall sit up in judgement against us: for those places could maintaine thirty or forty idle bellies, which did nothing but nuzzle men in superstitious idolatry: whereas now the same place will not competently maintaine one or two to instruct them in the way to eternall life. And no marvel: for we take from the Church as fast as they gave it. In old time they were wont to say, *What shall wee give the man of God?* *1 Sam. 9.* but now with the sacrilegious church-robbers, they say, *Come, and let us take the houses of God in possession,* *Psalm 83. 12.* The Tewes were exceeding forward and liberal in their contribution to the Tabernacle; some brought gold, others silver, silke, pretious stones; the meaner sort, rams-skinnes, goats-haire, &c. so that more than enough was offered by them, in such sort that *Moses* was forced to cause a proclamation to be made to stay the people from offering, *Exod. 36. 5. 6.* This their example in being so forward to contribute to the materiall Temple, shall condemne our backwardness in conferring so little to the Ministers, who are the living Temples of God, and to the ministry which is in the place of the altar: for looke by how much God hath diminished the cost of the Altar, and the charges of the ceremoniall worship under the Old Testament, by so much more doth he require the Ministry to be maintained, and spirituall worship furthered in the New.

Lastly, if they that doe not put to their helping hand to uphold the Ministry, are to be condemned: what condemnation now we then belongs to sacrilegious persons, that rob the Church of her revenue, and devour holy things.

7. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

Here the Apostle preventeth sundry secret objections against the former precept, verse 6. For the Galatians might plead for themselves in this manner. Whereas thou enjoynest us to make those which instructed us in the word, partakers of all our goods: alas, wee cannot doe it. It is an unreasonable thing thou exactest of us: for, as for some of us, we have a great family and charge to looke unto, wife and children to provide for: and for them we must provide, otherwise we deny the faith, and are worse than infidels, *1 Tim. 5. 8.* others are poore and needy, fitter a great deale to receive, than to give: and those that can give, are not so to give, that others may be eased, and they themselves pinched, *2 Cor. 8. 13.* And as for the Ministers themselves, many of them are covetous and insatiable, and therefore it is evill spent that is bestowed upon them: some of them need not, and therefore we need not to give: and why doe not those that are needy, follow *Pauls* example, who laboured with his hands, and got his living by making of Tents, because hee would not be chargeable unto any? or why doe they not lead a single life (as in former times they did) that so they may bee selfe burdensome to the Church, and more beneficiall to their brethren? Besides all this, God hath promised he will bee the portion and inheritance of the Levites, and therefore we need not bee so haffie to share with them in all our goods.

To these and all other vaine and frivolous excuses of the same kinde, made by worldlings of corrupted mindes, the Apostle answereth in these words, *Be not deceived, God is not mocked*, as if he should say, I know right well, you are very cunning in seeking out shifts, and pretending reasons to excuse your faults, and to exempt you selves from the performance of the former duty, and to cover the cursed covetousness of your hearts with colourable

colourable excuses: But, be not deceived brethren, they are but figgell leaves, ye doe but dance in a netre, you cannot blear the all-seeing eyes of God: howsoever these reasons may persuade you, and goe for current with men, yet they are but counseits in Gods estimation, (with whom you have to deale) who is not mocked, nor can be deceived, neither will be deluded with such vaine excuses: therefore take heed lest in going about to deceive them, you deceive your selves: for looke how you deale with them, God will deale with you: and with what measure you mete unto them, the same he will measure to you againe: *as you sow, so shall you reap.* So that in these words the Apostle doth summarily comprise these three things. First, a disavowal from this their vaine reasoning, and wicked practice, laid downe by way of prevention, *Be not deceived.* Secondly, a reason of the dehortation, shewing that these their excuses are but frivolous and vaine, *God is not mocked.* Thirdly, a confirmation or prooffs of his former reason, *for whatsoever a man soweth, that shall he reap.* The disavowal is laid downe in these words, *Be not deceived.* The like phrase of speech we have in sundry other places, as in that advertisement which *Hezekiah* giveth the Levites, *2 Chron. 29. 11.* *Now my servants be not deceived: And Paul* the Corinthians, *1 Cor. 6. 9. Be not deceived, neither fornicators, &c. 1 Cor. 15. 33. Be not deceived, evill preaches corrupt good manners.* Now men erre and are deceived sundry wayes, both in divine and humane things, (which appertaine not to this place). Touching the deceit here mentioned, we are to know that a man may be deceived, and that by himselfe two wayes. First, through ignorance, in judging that to be no sinne, which is a sinne, as when a man is perswaded that God is to bee worshipped in an image: that when he persecutes the Saints of God, hee doth God good service. Secondly, when men are to wickedly willfull, that they wittingly deceive themselves, in thinking they can deceive God himselfe, and to cunningly handle the matter, that hee shall not know their words, nor see their workes, nor understand their thoughts: that whether they doe good or evil, give to the Ministry, or not; live according to the flesh, or according to the spirit, it is all one, seeing he considereth it not, and so promise to themselves impunity, though they sinne willingly, as *Eve* did in putting a peradventure, where Gods threat was peremptory. Both these sorts of deceit are here understood, specially the latter.

1st. Hence we may observe the deceitfulness of sinne, which maketh men thinke all is well with them, and that there is no danger &c. when the case is farre otherwise. This shewes that the heart of man is deceitfull above measure, (as the Prophet saith) who can finde it out? or who can found the depth of the de-

ceit of his owne heart: for who knowes the infinite windings & turnings which are in this intricate Labyrinth: Now this cometh to passe, partly by reason of original corruption, which the Apostle saith is deceitfull, *Heb. 3. 13. Take heed lest any of you be hardened through the deceitfulness of sinne*: partly, by reason of long custome in sinne, whereby the heart is insured to deceit, *Psalm 53. 2. Blessed is the man — in whose sinnes there is no guile.* For from this double ground it cometh to passe, that men are so wittily in defrauding the Ministers of their due, in cutting them short of their allowance, in embezeling and pillooting from them what they can: and in ingenious in inventing probable reasons, and plausible arguments, to deceive themselves withall, in accounting all to be gained that is thus gotten. This teacheth us first of all, to pray instantly that God would open our eyes that we may see our hidden corruptions, and that hee would anoint them with the eyesalve of the Spirit, that we may clearly see, and rightly discern the things that differ, considering that sinne doth often apparell it selfe with the cloake of vertue. Secondly, we are to instruct our selves of our secret sinnes, and to aggravate our knowe sinnes by all circumstances, seeing wee may so easily deceive our selves, in flatering ourselves to bee cleare of this or that sinne: or at least not to be so grievous sinners as in truth we are. Thirdly, that it is the duty of the Ministers to warne the people to take heed that they bee not deceived, as *Paul* doth, *Eph. 5. 6. Let no man deceive you with vaine words: for, for such things cometh the wrath of God upon the children of disobedience.*

Again, hence I gather, that in the prime of the Church, in the Apostles daies, when the Church of the New Testament was but in founding, the Ministry was in contempt: and (as it may appeare out of other places) the Ministers were not only neglected, or contemned, but reviled, persecuted, accounted as the filth of the world, and the outscouring of all things, *2 Cor. 4. 13.* or where they were better interested, they were but abused, scorned, reputed braine-sicke fellows, as the Prophet was, *2 King. 9. 11. and Paul, Acts 26. 24.* This hath bene, and is the account which the world maketh of the Ministers of God, which must bee so farre from discouraging us, that it should minister rather matter of joy unto us, in that wee are conformable by this meane to Christ our head, who was not only neglected of all, not having where to rest his head, *Luk. 9. 58.* but laughed to scorn, accounted a pot-companion, a drunkard, and a glutton, a forerunner, one that had a devil, and was mad, *John 10. 20.* For if we suffer with him: we shall bee glorified with him, *Rom. 8. 17.*

Thus much of the dehortation: the reason followes to bee considered in the second place.

place, in these words, *God is not mocked*, where the Apostle shewes that their excuses are but vaine, because God is not mocked, nor will be deluded with such pretences.

First, herethe Apostles dealing is worthy to be observed, in that, reproving them which neglected their duty to the Ministers of the word, he bringeth in God himselfe taking the matter into his owne hand, making the Ministers quarrell his owne quarrell: and this he doth, to the end we might see whom we have to deale withall, and whom we doe abuse, when we abuse the Ministers of the word; to wit, that we abuse not man, but God.

For albeit it be true of all and every sinne, that *David* confesse of his owne particular murder and adultery, that it is *against God*, yet against him alone, *Psalm* 51.4. yet in these and such like cases which tend to the vndermining of his Church, and the decay of his religion and worship, hee taketh himselfe more directly aimed at, and more nearly touched. When the Israelites refused to have *Samuel* and his sonnes to rule over them, the Lord saith, *They have not cast thee away, but they have cast me away, that I should not reigne over them*, 1 *Samuel* 8. 7. When the Levites were defrauded of their due, the Lord by his Prophet telleth the people, *Ye have spoiled me in robes and offerings*, *Mal.* 3. 8. So in this place, when the Galatians did wrongfully withhold and keepe backe that competent allowance that was due to their teachers, he telleth them, that it was a sin tending against God, who is not, nor will not, nor cannot be mocked: for what wrong soever is done to his messenger that is sent, the same is done to his Lord that sent him: and whatsoever disgrace or indignity is offered an Embassador, the same redounds to the Prince, whose Embassador he is. This ought to be a Caveat unto us, to take heed how we contemne or neglect the Ministers of God, seeing whatsoever wrong is done them, Christ takes it as done to himselfe, *Mat.* 25. 45. *Mat.* 9. 4. This lets us see the haunty sinnes of many that professe the Gospell, specially in this kinde, who now at this day (if ever) are ingenious in defrauding, and eloquent in declaiming against the Ministers of the word: in laughing them to scorn, as they did our Saviour Christ, *Mat.* 5. 40. and abusing them in termes and taunts, calling them bald priests, as young children called *Elihu bald-pate*, (no doubt following the example of their parents, of whom they learned it,) *ascend thou bald-pate, ascend thou bald-pate*, 2 *King.* 2. 23. that they are *too full of the spirit*, as they derided the Apostles, in saying, *They were full of new wine*, *Mat.* 23. 13. in making them their table-talk, making songs of them, as the diabolicals did of *David*, and *Isaiah*. In scourging them with the whippe of the tongue, as the Stoicks called *Paul* a babler, *Act.* 17. 18. and *Festus*, a madde man, *Act.* 26. Now in that

A they thus scornfully abuse his Ministers, and to indignity, and disdainfully intreat his messengers and Embassadors; what do they else but abuse Christ Iesus himselfe, & through their sides, wound and crucifie him againe? When *Sennacherib*, King of *Assur*, reviled *Jerusalem* and *Hezekiah* the King, what sayes the Lord? *O Virgin daughter of Zion, bee haughty, despise thee, and laughed thee to scorn: O daughter of Jerusalem, bee haughty, shaken his head at thee. Whom hast thou raised on, and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the holy One of Israel*, *Ez.* 37. 22. 23.

The use. Hence we learne, that God hath an exact knowledge of all our actions, and cannot be deluded, *Prov.* 15. 11. Hell and destruction are before him, how much more, &c. *Psalm* 11. verse 4. His eyes consider, his cyclydistray the children of men, *Psalm* 39. 8. He knowes our thoughts long before they bee, *Heb.* 4. 12. All things are naked and bare in his sight. Reason it selfe shewes, that hee which made the eye, cannot but see, hee that made the heart and minde, cannot but understand the frame and motion thereof, *Psalm* 94. v. 9, 10, &c.

II. This shewes the madnesse of those which say, God heareth not, seeth not, understandeth not; or which say in their hearts, How should hee heare? is there knowledge in the most High? or can hee see through the thicke cloud?

III. Hence we are taught in our prayers, to powere forth our hearts before the Lord; without concealing so much as the least fin, seeing we may easily delude men, & deceive ourselves, but God we cannot deceive.

IV. It ought to be a bridle to us to curbe and keepe in our corruptions, considering his eyes pierce the darknesse, the most secret and hidden places, yea even the secret closets and cabinets of our hearts.

Thus much of the reason: I proceed to the confirmation or proove of his reason, in these words, *For whatsoever a man soweth, that shall he also reap*. Where the Apostle proves, that God will not be mocked with vaine excuses, seeing he will render to every man according to his works, which is signified by this allegorickall speech of *sowing and reaping*, so often used in Scripture, as 1 *Corinthians* 9. verse 11. 2 *Cor.* 9. 6. in which places, labour and cost in doing good, and being beneficiall, specially to the Ministers of the word, is compared to seed; the workers to seedmen; the Ministers to whom this benefit is conferred, to the sowed ground; the gaine that accrues unto them thereby, to the harvest; wherewith God will reward them, and that according to their workes, in the general day of retribution. This metaphor of *sowing*, doth elsewhere signifye all the morall actions of a mans life, whether they be good or evill. Of good actions, *Salomon* saith, *He that soweth righteousness*, *hab*

hath a sure recompence, *Proverbs* 11. 18. Of evill actions, he saith, *He that soweth iniquity, shall reape affliction*, *Prov.* 22. 8. But here *Paul* restrains it, to those good workes of liberality, which are performed in the maintenance of the Ministry. And he calleth that which is bestowed upon the Ministers of the word, seed, which being sowne, doth recompence the cost, thirty, sixty, & an hundred fold: that so they might not thinke their labour lost, nor their cost bestowed in vaine, seeing they were to receive that which they laid forth with advantage.

But heret it may bee said, this proverbiall sentence is not alwaies true: for sometime men sow much, and gather but little, *Deuter.* 28. 38. *Agg.* 16. say sometime they sow, and reape not, *Mich.* 6. 15. Again, experience shewes, that that which is sowne, may degenerate into another kinde. *Ans.* It is not necessary that proverbiall sentences should bee true in all times, and in every particular: if they be true for the most part, or in that for which they are brought, it is sufficient, as that, *Mat.* 13. 57. *A Prophet is not accepted in his owne country*, is for the most part true, though not alwaies. So, whatsoever a man soweth, the same commonly, and usually, he doth reape.

But it will be said, how can a man reape that which he soweth, seeing that Christ affirmeth it to be a true saying, that *one soweth, and another reape*? *1 *John* 4. 37. *Ans.* In that one soweth, and another reape, it is not to be impu-*

tured to nature, but to the speciall providence of God: the words are to be understood of the Prophets, who were the seedmen, in sowing the seeds of the Gospell: and of the Apostles, who were the reapers, who's plaine and powerful preaching of the Gospell, did as farre exceede that of the Prophets, as the harvest doth the seede time. Thus the time under the Law, is resembled to childhood and infancy, that under the Gospell, to mans estate, *Gal.* 4. 1. &c. Again, it may be said the husbandman soweth not the body that shall be, 1 *Corinthians* 15. 37. Therefore hee reape not that which he sowed. *Ans.* Hee reape not the same individuals, but yet the same specificall body. It may further be doubted of the truth of that which is signified by this proverbiall sentence, namely, whether every man shall receive according to his workes, for so every man should be condemned. To which I answer, that it is not universally true, for if the righteous commit iniquity, all his righteousness shall be no more remembered: and, if a wicked man turne from his sinne, none of his sinnes that he hath committed shall be mentioned unto him, *Ezek.* 33. 13. 16. It must therefore be restrained thus: Hee that doth wickedly, and persevereth therein to the end: He that doth well, and continueth in well doing, shall receive according to his workes, the seeds of his former sinnes, shall not grow up to the harvest of condem-

A nation. For it is the privileged, yea, the happiness of a righteous man to have his sinnes covered with the robes of Christ his righteousness, as that they shall never be uncovered to his shame, *Psalm* 31. *Ezek.* 43. 25. Again, it may hence be proved, that sanctification in death is perfect, original corruption being utterly abolished: & therefore though the book of a regenerate mans conscience be opened at the day of judgement, yet nothing shall be found in it, but his good workes, which follow him till the resurrection, *1 *Apoc.* 14. 13.* Besides this, in the last sentence pronounced by our Saviour Christ, *Mat.* 25. only their good workes are mentioned, *Come ye blessed of my father, inherit the kingdom prepared for you, for I was hungry and ye fed me, &c.* their sins and imperfections, not so much as once named, but concealed and passed over.

II. *Objection.* It may be said, that neither the good nor the bad doe reape that which they have sowne: the godly for the feedes of good workes, reape nothing but affliction: the wicked for the cursed feedes of a damnable life, comfort and contentation. To which I answer, that it is not true if we reframe it to the terme of this life, for so all men reape as they have sowne. But it is undoubtedly true of the lifera come: for the justice of God requires that all should be rewarded according to their workes, *Romans*. Hence therefore we may gather, that seeing men must reape as they sowe, and yet doe not reape, nor receive their reward in this life: that there is another life after this, in which God will give to every one as his workes shall be, and therefore there shall be a judgement. And because the body was praker with the soule either in doing good or evill, it is just likewise it should be praker either of misery or felicity: and therefore there shall be a resurrection.

III. *Objection.* The whore of *Babylon* must be rewarded double, *Apoc.* 18. 6. In the cup that she hath filled to you, fill her the double. And the Saints pray thus to God, *Render to our neighbours sevenfold into their bosome*, *Psalm* 79. 11. Therefore it seemeth that some men shall not be judged according to their workes, because they are punished above their deserts. *Ans.* She is rewarded double, yet not above, but according to her deserts, *give her double according to her workes*, *Deut.* 32. 2. is not: that she should be punished twice as much as shee had deserved, (for it is the Law of God that the malefactor should be beaten with a certaine number of stripes, not above, but, according to his trespasses, *Deut.* 25. 2.) but that shee should be tormented twice as much as shee had tormented others. Again, these phrases and formes of speech, of *rewarded double*, or *sevenfold*, signifie, that God will pay wicked men home to the full (a definite number being put for an indefinite) as *Gen.* 4. 5. *Doubtles, whatsoever sineth Cain, shall be punished*

nothing but faith, resting (in carnal presumption) upon a vaine opinion of faith, and never caring for good works: against whom Saint James writeth, chapter 2. verse 24. *What availeth it, though a man say hee hath faith, when he hath no works? can he faith save him? y. 20. Wilt thou understand, what vaine man sayeth faith which is without works, is dead? Wee must therefore sow the seeds of good works in this life, if after this life we looke to reape the harvest of eternall life: and give all diligence by good works to make our calling and election sure, that as it is sure in it selfe in Gods unchangeable decree, 2 Tim. 2. 19. so we may make it sure to us, 2 Pet. 1. 10. and to lay up in store a good foundation against the time to come, that we may obtaine eternall life, 2 Tim. 6. 19.*

Lastly, it crosseeth the wicked conceit and imagination of those men, that sing a requiem to their soules, in promising to themselves an immunity for sinne, and an immunity from all the judgements of God, notwithstanding they goe on in their bad practices: and all because God doth not presently take vengeance on them for their sinnes. For they do not consider that their sinnes are as feedes, which must have time to grow in, before they come to maturity; but being once ripe and full-eared, let them assure themselves God will cut them downe with the sickle of his judgements, as we read, *Genesis 15. 16. They remember not what the Lord saith by Jeremy, Jer. 2. 24. that he will not weary himselfe with following after these wilde asses, udders to the wilderness, which inuffe up the winde by occasion at their pleasure, and none can turne them backe, but will take for them, but finde them in their monthes, that is, when their iniquity shall be at the full, the Lord will meet with them.*

8. For he that soweth to the flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

Here Saint Paul specifieth that in particular, which before he had delivered in general, viz. what hee meant by sowing, and reaping. And this he doth by a distribution, or enumeration of the kindes of sowing and reaping: shewing that there are two sorts of feedes which men sowe in this life, good and evil. Two kindes of sowers, spirituall men, and carnall men. Two sorts of ground, in which this feede is sowne, the flesh, and the spirit. Two sorts of harvests, which men are to reape according to the feede; corruption, and life: as Paul saith, *If ye live after the flesh, ye shall dye: but if ye mortifie the deeds of the body by the spirit, ye shall live, Rom. 8. 13.* These two sorts of harvests being answerable to the feed: corruption and death being the harvest of the feed sowne to the flesh: life and immortality of that to the spirit.

Tacitus, the heretike, and author of the sect of the *Encratites*, doth gather from this

and the like places, that marriage is in it selfe simply evil, because it is a sowing to the flesh. To him wee may adjoyne the Popes holiness *Synicim*, who reasoneth after the same manner, to prove that Priests ought not to marry, because (saith hee) *they thus are in the flesh, cannot please God, Romans 8. 8.* where hee condemneth all marriages as unclean, both in the Clergy, and the Laity, *Distin. 82.* (Vnderstanding, as though *Paul* should speake properly of feed, and of the flesh.) But worthily was *Tacitus* his opinion confuted, and hee condemned for an heretike: for the Apostle speaketh not of the works of nature, but of corrupt nature, which overturneth the divine order which God set in nature, in the creation. Besides, the Apostle writeth saith, *Heb. 13. 3. that marriage is honorable among all men:* (not the first only, but also the second, third, &c. and among Clergy-men, as well as others:) and therefore the marriage bed being *sanctified*, that is, being uied in holy manner, is no sowing to the flesh, but to the spirit, as Popish (x) Doctors are enforced to confesse. Lastly, *Paul* saith not, *He that soweth to the flesh, shall of the flesh reape corruption:* but, *he that soweth to his flesh, &c.* Now no man (except hee bee worse than a brute beast) doth abuse himselfe by sowing to his owne flesh (as *Jerome* saith upon this place.) Others, by sowing to the flesh and spirit, understand the following after the fruits of the flesh, and of the spirit, mentioned in the former chapter, *verse 19. 22.* But this explication cannot stand in this place; because the illative particle *for* in the beginning of the verse, sheweth evidently, that these words depend upon the former, as an expostion or explication thereof, where *Paul* spake not generally of all, but particularly of those works which serve directly to uphold the Ministry.

By sowing to the flesh therefore the Apostle meaneeth nothing else, but to live in the flesh, to walke in it, to take pleasure in it, to follow the desires of it, and to fulfill the lusts thereof. More plainly: it is w^olly to give and additt a mans selfe to the pleasures, profits, honours, and preferments of this life, and to spend himselfe, his strength, and wit, in compassing of them, having little or no respect of the life to come, how he may compass the rich purchase of the kingdom of heaven: which, who doth, shall reape nothing at the harvest, but corruption: that is, shall have for his reward, eternall death, understanding by corruption, the corruption of good qualities, not of the substance. On the contrary, to sow to the spirit, is to live in the spirit, and to walke according to the spirit, and to mortifie the deeds of the flesh by the spirit, and to doe those things, which otherwise we would never doe, if we were not moved and led by the spirit, as to bestow a mans goods, his labour and travel, his strength

(x) Catharinus, in comm. in luc. locum.

strength, his wit, and all, in those things that may further true religion and piety, with relation to the life which, whoe ever doth, shall reape life everlasting, as a just recompence of his worke, according to the mercifull promise of God.

Here sundry objections are to be answered for the clearing of this text. First, the Papists reason thus: Works are seeds: but feedes are the proper cause of the fruit: therefore good works are the proper cause of eternall life, and not faith only. So that as there is a hidden vertue in the feed, to bring forth fruit; so is there a dignity in good works to merit eternall life. *Ans.* First, as a payable, so in a similitude, whatsoever is beside the scope and drift thereof, (as this their dispute is) proveth nothing. The scope of the similitude is this, that as he which soweth wheat, shall reape wheat: so hee that soweth to the spirit, shall of the spirit reape life everlasting: and as he that soweth tares shall reape nothing but tares: so hee that soweth to the flesh, the cursed seeds of a wicked life, shall of the flesh reape nothing but corruption: and as hee that soweth plentifully either of these, shall reape a plentifull harvest of either of them; so hee that sowes the seed of a godly, or wicked life, in plentifull manner, shall reape a plentifull increase, either of misery, or felicity. When the Papists reason thus: Seeds are the cause of the fruit, and have in them a hidden vertue, whereby they grow, and bring forth fruit: therefore good works are the proper cause of life, and have a dignity and excellency in them, whereby they are worthy of eternall life: they misse of the drift and intent of the Apostle, and so conclude nothing. Besides, this their collection and discourse, is contrary to their owne doctrine. For they teach: that good works are meritorious by merit of condignity, which may be understood 3. waies, either in regard of the dignity of the worke alone: or in regard of the promise of God alone, and his divine acceptance; or partly in regard of the dignity and excellency of the worke; partly in regard of the promise of God. Now albeit some of them hold, that good works doe merit in respect onely of Gods promise, and mercifull acceptance, *Securus, Ariminensis, Durandus, Vega, Banderius, Cister.* and the like others in respect partly of their owne worthines, partly of Gods promise and acceptance, as *Bonaventura, Biel, Driedo, Clavigius, Janfenius, Bellarmine,* &c. it being the common received opinion among the Schoolemen, (as *Binsfeldius* witnesseth) yet none of them (excepting onely *Cajetan*) affirme that they are meritorious onely in regard of the dignity of the worke: who notwithstanding the Rhemists and others, labour to prove out of this similitude, urging the analogy betwixt seed and good works, contrary to the current and stream of their owne Doctors. Thirdly, I

answer that good works are feedes, yet faith is the root of these feedes: and in that good works are made the seeds of eternall life, it is to be ascribed to Gods mercifull promise, not to the merit of the worke: for in that wee, or our works, are worthy of the least blessing, it is more of Gods mercie, than our merit. Fourthly, the Apostle sheweth onely who they are that shall inherit eternall life; and the order how life is attained: but not the cause wherefore it is given. It will bee sayd, not onely the order, but the cause is set downe, as it may appeare by the Antithesis: for as sowing to the flesh is the cause of destruction, so sowing to the spirit, is the cause of eternall life. *Answer.* It is true in the one, but not in the other. For first, sinnes or works of the flesh, are perfectly evil, as being absolute breaches of the Law, and deserve infinite punishment because they offend an infinite Majesty: whereas works of the spirit are imperfectly good, having in them wants, and imperfections, (there being in every good worke a sinne or omission) coming short of that perfection that is required in the Law: they being good and perfect, as they proceed from the Spirit of God; imperfect and vicious, as they come from us. Even as water is pure, as it proceeds from the fountaine: but troubled, as it runneth through a filthy channell; or as the writing is imperfect and faulty, as it comes from the young learner: but perfect and absolute, as it proceedeth from the Scrivener, which guideth his hand. So that if God (setting aside meriti) should try them by the touch-stone of the Word, they would bee found to bee but counterfeit. And if hee should weigh them in the ballance of his justice, they would bee found too light. Secondly, there is a maine difference betwixt the works of the flesh, and the works of the spirit, in this very point; in that the works of the flesh are our owne works, and not the works of God in us: and so wee deserve eternall death by reason of them, they being our owne wicked works: whereas good works proceed not from us properly, (seeing wee are not sufficient of our selves to thinke any good thing, as our selves, 1 Cor. 3. veil. 5.) but from the Spirit of God, who worketh in us both the will and the deed; and are his works in us: therefore being not ours, wee can merit nothing by them at the hands of God. Thirdly, observe that it is not sayd, hee that soweth to the spirit, shall of that which hee hath sowne reape life everlasting, but, shall of the spirit reape life everlasting. Where wee see the Apostle attributes nothing to our works but to the grace of Gods Spirit. Lastly, *Rom. 6. verse 23.* the holy Ghost putteth manifest difference betweene the works of the flesh, and of the spirit, in respect of merit, when hee saith, *The wages of sinne is death: but eternall*

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Catharinus ver. 10. Rhemius: in veris. Galat. de iustif. lib. 5. cap. 3.

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all drowlie professors (which are the greatest part,) as may appeare by this, in that some, if they bee held but a quarter of an houre too long, or above their ordinary time, are extremely weary of hearing the word. And as for duties of mercie and liberality, putting up injuries, & tolerating wrongs; they are ready as an evill as loone as they beginne. And as for prayer and thanksgiving, and other parts of the worship of God, most men say in their hearts with the old Iewes, *What profit is it that we keepe his commandments, and that we walke humbly before the Lord of hosts?* Malac. 3. 14. Hence it is, that the holy Ghost is so frequent in stirring us up to the performance of all good duties, with alacrity and cheerfulness, and often in rowling vs from that drowlinesse and deadnesse, wherewith we are overwhelmed, Luke 18. 1. Our Saviour Christ propounds a parable to this end, to teach us, *That we ought alwaies to pray, and not to waxe faint,* Eph. 3. 13. *I desire (saith Paul) that ye faint not at my tribulations.* 2 Thess. 3. 13. *And ye, brethren, be not weary in well doing.* And so in this place, *Let us not therefore be weary of well doing.*

Now the reasons which make men so weary of well doing, are in general these three. First, the strength of the flesh, which even in the regenerate is like the great giant Goliath, in comparison of poore David. Secondly, the weaknesse of the spirit, and spiritual graces. Thirdly, the outward occurrences, and impediments of this life. In speciall they be these. First, men by nature are wolves one to another; *Eph. 1. 1. ver. 6.* and so they continue till this world's nature bee mortified, and renewed by grace: and are so farre from helping, furthering, relieving, tolerating one another, or performing any other dutie of love, that contrary; they are ready to bite, and devour one another, Gal. 5. ver. 15. Secondly, contentment is cometh to passe, that other mens covetousnesse doth coole our zeale, their backwardnesse slacketh our forwardnesse. Thirdly, many thinke it a disgrace and disparagement unto them, to sleepe so low, as to become serviceable unto their inferiours. Fourthly, there are many things which discourage us from well doing: either the partie is unknown unto us, as David was to Nabal (for which cause hee would not relieve him in his necessity); or else seemeth unworthie of our helpe, being such as through riot, harlots, lewd company, hath brought himselfe to miserie and beggary: or lastly as reward is evill for good, hatred for our good will; or such as are querulous, alwaies complaining, though never so well dealt withall: all which make men cold in the duties of love. Fifthly, some there bee which faime dangers, and cast perils, which hinder them from doing the good they should: *The snailshell person is such, a lion is in the way, &c.* Lastly, the manifold occasions and affaires of this life,

doe so distract the minde, as that a man is soone wearied, yet in the best things. Besides, many see no reason why they should spend themselves, in doing good unto others.

Now to all these obstacles, and pull-backs, we are to oppose the Apostles precept, *Let us not be weary of well doing.* For verily, if the consideration of these small occasions, and rubbes that lye in the way, daunt and dismay us, and so stoppe our course, we shall never be plentifull in good works: we may haply put our hand to the plow, but a thousand to one we shall looke backe againe: with *Let us we cast a long looke toward Sodome;* and with the Israelites in our hearts turne againe into Egypt. For as hee that observeth the winde shall not sow, and as hee that regardeth the clouds, shall never reape, Eccles. 11. ver. 4. So he that regardeth the ingratitude of some, the evill example of others, the manifold distractions and occurrences of this life; and shall cast perils in carnall wisdom, of this and that trouble, or inconvenience, that may ensue, shall never doe his duty as he ought.

And assuredly, he that fainteth in a good course, and giveth it over before he come to the end, is like unto the slothfull husbandman, who having plowed and tilled, and in part sowed his ground, giveth over before he have finished it; and so, either the parching heat doth wither it, or the nipping cold doth kill it, or the fowles of the ayre devour it.

Now most men are sicke of this disease, which shewes the greatnesse of our corruptions, and that the best Christians have a huge masse or lump of sinne in them, and but a sparke of grace; in that they are feldome or never weary in soaping together of riches, in following their pleasures, in pursuing honors, and hunting after preferments: and yet a quickly weary in duties of pietie, justice, and mercy. albeit they have an unspokeable reward annexed unto them.

Well, what for the corrupt practices of men bee, let us learne our duty, to goe forward without wearinesse, may to doe good with cheerfulness, as Paul saith of himselfe, *Phil. 3. Forgetting that which is behinde, and endeavouring himselfe to that which is before.* Let us consider that it is the property of a liberal mind, *To desire of liberall things, and to continue his liberality,* Esa. 32. ver. 8. Neither is this all, not to be weary, but to persist and continue, but we must proceed on from strength to strength, and bring forth more fruit in our age, *Psalm. 92. 14.* as the Church of Thyra, whose works were more at the last, than at the first, for which she is worthily praised by our Saviour Christ, *Revel. 2. ver. 19.* It was the motto to Charles the first, *Plus ultra,* and it ought to be every Christians motto to strive to perfection, and as the Apostle exhorts us, *To be stedfast,*

Luke 9. 61.

Gen. 19. 19.

fast immovable, and not to make stay there, but to be abundant always in the works of the Lord, 1 Cor. 15. 58. And that we may doe this indeed, we must for doe we have certain conclusion, that we shall not receive nor give backe, come what will come: and withall we must labour to quicken our dull and drowlie spirits, to stir up the slothfulness of our minde, to strengthen our weak hands; and our feeble knees, by publicke and private exercises of reading, prayer, meditation, conference, &c.

Thus much of the rule: now followeth the reason of the rule, or the motive to encourage us to the performance of this duty, for in due season we shall reape if we sowe not, as if hee should say more fully; thus: Let us be assured of this, that continuing and interesting in well doing, our labour is not lost, nor spent in vaine, 1 Cor. 15. 58. For though we imagine that we labour in vaine, and spend our strength in vaine (as the Prophet speaketh) yet our work is with the Lord, and our labour with our God, *Esa. 49. 4.* And albeit we may seeme to our selves and others to cast away our goods in being beneficent unto some, and (as the Wise man speaketh) to sowe upon the waters: yet after many dayes we shall finde them againe, *Eccles. 11. 2.* In the motive there be three things contained. First, the reason it selfe, which is a promise of reward, we shall reape. Secondly, the circumstance of time, when this harvest shall be reaped, we shall reape in due season. Thirdly, the condition that is required on our parts that we may reape, if we sowe not. Of these in order, and first of the reason or promise it selfe.

Whereto the Apostle (to the end we may not be weary of a good course) doth encourage us to proceed on, by setting before our eyes the promised reward, I gather, that we may encourage, animate, and excite our selves to the performance of all good duties by the consideration of the heavenly harvest which we are to reape, and the crowne of glory we are to receive after this life: as the husbandman doth sowe, in hope that hee shall reape: and though seed-time bee painefull and chargeable unto him, yet hee giveth not over for all that, but comforteth himselfe with the expectation of the harvest, which will fully quit his cost, and recompence his labour. That this is a truth, it may appeare by sundry arguments: by precept, by promise, by practice, by reason. For precept. It is the commandment of Christ, we should make us friends of ourneighboures enemies, or the riches of iniquity, that when wee shall want, they may receive us into everlasting tabernacles, Luke 16. 9.

For promise, besides this place (which is very pregnant to the purpose) Paul exhorts servants, *That whatsoever they doe, they would doe it heartily, as to the Lord, & not to men, knowing, that of the Lord they shall receive the reward*

of inheritance, Coloss. 3. 24. And generally what good thingsoever a man doeth, hee shall be rewarded of the Lord, when hee be brought face to face, Eph. 6. 8. *For hee that feedeth the father and mother, &c. for Christ sake, shall receive an hundred fold more in this life, and in the world to come life everlasting.* Matt. 23. 12. These and the like promises were to no purpose, if it were not lawful for us to looke to the reward, and if we might not by considering of it, incite and stirre up our selves to greater alacrity in the course of Christianity, in making us more fervent, and frequent in the duties of pietie.

Thirdly, it may be proved by the practice of the Saints of God: Abraham was contented to forsake his native country at the command of God; and to dwell in a strange land, yet, and that in excess, because hee looked for a city having a foundation, whose builder and maker is God. Hebrew. 11. 9, 10. Moses esteemed the rebuke of Christ greater riches, than the treasures of Egypt, because hee had respect unto the recompence of reward, Heb. 11. 26. Christ (whose example is without all exception, being exemplum in excellens, as the Schoolemen speak) did sweete the bitterness of the crosse, with the consideration of the glory which a little after he was to enjoy: for so the Apostle saith, that for the joy that was set before him, he endured the crosse, and despised the shame, Hebrew. 12. 2. The Colliquians are commended by the Apostle, for that they continued & increased in faith to God, and love to man, for the hopes sake that was laid up for them in heaven, Coloss. 3. 1. And Paul shewes this to have bene the practice, and to be the duty of all the Saints of God, so to runne, that they may obtaine, 1 Corinthians, 9. 24.

Lastly, it may be proved by reason. For first, that which is the end of our actions, ought to be considered of us, as a means to stirre us up to the attaining of this end: therefore seeing the end of our faith and hope is eternall life, Romane. 6. 22. *To have your fruit in holinesse, and the end everlasting life.* 1 Pet. 1. 9. *Receiving the reward of your faith, the salvation of your soules.* Therefore we may say, we ought to cast our eyes vpon it, and to direct all our actions for the attaining of it. Secondly, if the labourer worke, not in regard of the common good onely, but also with respect of his wages: he that runneth a race, doth attain the garland: if the husbandman see and love, plane and plow, in hope to reape a harvest, and to receive some fruit of his labours: it is lawful for Christians also to doe good in regard of eternall reward: for that is the Apostles reason, 1 Cor. 9. 25. *They that trieth themselves abstaine from all things, that they may obtaine a corruptible crowne: but ye for an incorruptible.* It is Saint James his reason, James 1. 12. *For as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until hee receive the former*

and the latter raine. *So must we be patient, and strive our hearts, for the coming of the Lord draweth neere, and he will recompence every man according to his workes.* Thirdly, if it bee lawfull for a man to abstaine from sinne, for feare of eternall punishment, and torment in hell, (as we know it is) *Mat. 10. 28.* then it is lawfull to doe good, in hope of eternall reward. It will be said, that it is the property of a mercenary hireling to looke for reward. I answer, It is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or less respecting it, than his owne private advantage: so that when the hope of his gaine is gone, he leaveth his charge, and flieth away: like the Popish Monks, who were right hirelings indeed, for they minded nothing but their owne commodity, according to the old saying, *No penny, no Peter master.* But to looke to the recompence of reward, in the second place after the glory of GOD, the performance of our duty, and discharge of a good conscience, is no property of a hireling; seeing God hath promised to give to them which by continuance in well doing, *seeke glory, and honour, and immortality eternally life, Rom. 2. verse 7.*

By this that hath beene said, wee may see the impudency of the Rhemists, who in their marginal notes upon *Luke 14. 1.* *Hebr. 11. 26. and Apoc. 3. 5.* doe notably slander us, and our doctrine, in averting that wee teach, that no man ought to doe good in respect of reward: the like may be said of *Cardinall Bellarmine, Binsfeldius*, and others. For this is our constant doctrine, that we may, and ought to stirre up our dulnesse to all chearefulness, in the discharge of our duty, by seeing before our eyes the reward which is promised. Yet so, as that we ought not onely, nor principally, to respect the reward: for the zeale of Gods glory, the care and conscience wee have to discharge our duty, ought rather to move us to be plentifull in good workes, (in lieu of thankfulness unto God for the riches of his mercy) than the greatnesse of the reward, seeing wee ought to doe our duty, though there were no heaven, no hell, no reward, no punishment, no devil to torment, no conscience to accuse, the very love of God ought to constrain us, *2 Cor. 5. 14.* And here wee must with thankfulness acknowledge the endless love and mercy of God towards us, seeing that when hee might exact strict obedience without any promise of recompence for our labour: nay, when hee might shiver us in peeces with his iron scepter, yet as *Abasuerus* did to *Queene Esther*, he holdeth out his golden scepter unto us in the preaching of the word, that we might lay hold of it, and by it apprehend eternall life. Yea it pleaseth him to winne us by gifts, to incite us by rewards, to allure us by promises, in giving his word, that if we give, we may look to receive,

(though not for our merits, yet through his mercy) if we bestow trifling goods, wee shall receive a durable substance: If a cup of cold water, Gods kingdom. *Matth. 10. 42.*

The second general point, is the circumstance of time, when we shall reape, to wit, at due time. This due time may be understood, in part, of this life: for godlines hath the promise of this life, as well as of the life to come, and the workes of mercy, have been even in this life recompensed to the full. The widow of *Zareph* for entertaining the Prophet *Elisha*, was miraculously sustained in the dearth: *Thamar* in her harrell did not waste, *and she oyle in her cruse did not diminish*, *1 King. 17. 16.* And to the *Shunammite* for the like kindnesse shewed to the Prophet *Elisha*, being barren, obtained a sonne: and when hee was dead, shee obtained him to life againe; *2 King. 4.* as the widow of *Zareph* did hers at the prayer of *Elisha*, *1 King. 17. 23.* For as God doth always give to his children in this life the first fruits of his Spirit: so hee doth often give them the first fruits of their labours, as a taste of their future felicity, and an earnest of that happiness which after they shall fully enjoy. Our Saviour Christ saith, he will reward them an hundred fold in this life, *Matth. 19.* But this due time is properly meant of the life to come, which hath two degrees, the first is, at the day of death, when the soule entrencheth into happiness: the second, at the day of judgement, when both soule and body (being re-united) shall be put in full possession of eternall glory and felicity: for then they shall be rewarded according to their workes; not so much as a cup of cold water which they have given to relieve the Saints of God, but shall bee recompensed to the full, *Matth. 25. 42.*

Ps. Seeing God hath set downe a set and certaine time when we are to reape, it is our duty with patience to expect it, as the husbandman doth, who having sowed his seed, doth not looke for a croppe the next day, or weeke, or moneth: but patiently expecteth the harvest, that he may receive the precious seed of the earth. For he is too unreasonable, who having sowed in September, looketh for a crop in October: hee must wait for the moneth of August, till the harvest, and in the meane time endure storme and tempest, winde and weather, snow and raine, haile and frost. So we must sowe our seed, and sow plentifully, still expecting the fruit of our labour with patience, till the greatest harvest come, the great day of retribution, in which God will separate the wheat from the chaffe, gathering the one into his garner, & burning up the other with unquenchable fire, *Mat. 3. 12.* Let us consider the example of *Moses*, who doth patiently expect, and (as I may say) waits our leisure when we will turne unto him, *that he might have mercy upon us*, *Ex. 30. 8.* he waits at the doore of our hearts and standeth

standeth knocking to belee in, *Apoc. 3. 20.* nay, hee calleth unto us standing without, *Open unto me my sister, my love, my dove, my undefiled, for my heart is full of thee, and my flockes with thee, the dropper of the night, Cant. 5. 2.* *For unto thee Ierusalem, will thou never be made cleane* 7 when wilt thou once be? *Jerem. 13. 27.* More particularly, Gods waiting and expecting is set downe in Scripture by sundry degrees. First, hee waiteth all the day long. *1 Iay. 65. 3.* I have stretched out my hand all the day long to a disobedient and gainsaying people. Secondly, forty dayes together, *Tei ori dayes, and Ninive shall be destroyed*, *Jonas 3. 4.* Thirdly, all the yeare long, as the husbandman doth, *I looked for grapes, and loe wilde grapes*, *Ez. 5. 4.* Fourthly, hee expecteth our amendment many yeares together, *Luke 13. 7.* Behold, these three yeares have I come and sought fruit on this figtree, and finde none. Fifthly, the Lord suffered the manners of the Israelites forty yeares in the wilderness, *Psal. 95. 10.* *Al. 13. 18.* Sixtly, the long suffering of God (as *Peter* saith, 1. *Epist. 3. 20.*) did patiently expect the conversion of the old world, all the while the Ark was in preparing, for the space of 120. yeares. Seventhly he expected the Canaanites, and Amorites for the space of four hundred yeares, yea, he suffered all Gentiles to wander in their owne waies, and in the vanity of their minde almost for three thousand yeares together, *Al. 14. 16.* Now if God bee so patient in expecting our amendment from day to day, from yeare to yeare, wee ought to be patient in expecting the accomplishment of his promises day after day, and yeare after yeare, as we are commanded, *Hab. 2. 3.* Though the vision tarry, yet tarry for it, for it shall surely come, and shall not stay: and though it be long before wee reape any fruit of our labour, yet let us with patience expect it, for in due season we shall reape, if wee faint not. For, if God wait upon us, not for his owne good, but for ours: what a shame is it that we will not wait upon him, in tarrying his good leisure, for our owne good? The dumbe and senseless creatures may yet us to schoole in this point, for they expect with fervent desire to be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God, *Rom. 8. 19, 20.* and as the word lignifieh, they expect with a longing desire, even with thrusting forth their heads, as the poore prisoner that is condemned, doth, who effoones putteth forth his head out of the window, in a continuall earnest expectation of the gracious pardon of the Prince. It is our parts therefore to waite as *David* did, who faith of himselfe, *Psalme 69. 3.* I am weary of my crying, my eyes faile mee, whilst I waite for my God. For if we give over our patient expecting, and faint in our minds, seeking to anticipate this DVE T I M E, this period which God hath prefixed in his unchangeable will, (more immutable than the lawes of the Medes and Persians) a thou-

sand to one but wee runne for helpe, either to the witch of *Endor*, as *Saul* did, *2 Sam. 28.* or to the wizzard of *Phar*, as *Belshazzar*, *Numb. 22. 1.* or to the forcerer and figure flinger of *Babel*, as *Nebuchadnezzar* did, *Ezech. 21. 21.* or if all these faile, (as commonly they doe) we either breake out into open blasphemy, as the King of Israel did, *2 King. 6. 33.* Behold, this evill cometh of the Lord, should I attend on the Lord any longer? or in the depth of discontent, wee play the desperate part of *Razee*, and lay violent hands upon our selves, *2 Maccab. 40. 41.*

The third thing to be considered, is the condition required on our part, that wee may reape in due time; set downe in these words, *If we faint not.* The words in the original are thus: wee shall reape in due time not fainting: which may be (and are of some) taken in a double sense: either as a promise, or as a condition. As a promise, thus, if we bee not weary of well-doing, wee shall reape in due season without all fainting and wearinesse, either to the body or mind; that is, wee shall reape with all joy and comfort, as it is, *1 Iay. 126. 5, 6.* They that sown in teares, shall reape in joy: and they that went weeping, and carried precious seed, shall come againe with joy, and bring their harvest with them. As a condition, that if we continue constant in well doing to the end, without fainting, we shall reape in the time that God hath appointed: and in this sense it is to be taken in this text, to wit conditionally, as it is well translated, *If we faint not.*

Wee are further to consider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which cometh by labour and toying, is not here meant, seeing it doth nothing impeach the goodnesse of the worke, (it is an argument rather of the soundnesse and sincerity thereof:) but the spiritual fainting is that which is to be feared, because it maketh our labour all in vaine. And this spiritual fainting is twofold: the first is, the slacking & remitting somewhat of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of Ephesus, which left her first love, *Apoc. 2. 4.* Yea, all the Saints of God have their *turbida intervalla*, troubled and disordered times, sometime in the full, sometime in the wane, sometime zealous and forward in the service of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing that wee cleane give over our course, of which *Paul* speaks, *1 Cor. 16.* Therefore wee faint not, but though our outward man perishe, yet the inward man is renewed daily. And the author to the Hebrews, *We must confidently Christ, who endured such speaking against of sinners, lest we should be wearied, and faint in our journey*, *Heb. 12. 3.* And againe, *1 Iay. 40.* Despoise not the clothing of the Lord, neither faint when thou art rebuked of him. This fainting is meant in this place,

and the latter raine. *So must we be patient, and strive our hearts, for the coming of the Lord draweth nigh, and he will recompence every man according to his workes.* Thirdly, if it be lawfull for a man to abstaine from sinne, for feare of eternall punishment, and torment in hell, (as we know it is) *Mat. 10. 28.* then it is lawfull to doe good, in hope of eternall reward. It will be said, that it is the property of a mercenary hireling to looke for reward. I answer, It is the property of an hireling to looke onely or principally for his hire, either not minding the glory and honour of God, or lesse respecting it, than his owne private advantage: so that when the hope of his gaine is gone, he leaveth his charge, and stich away: like the Popish Monke, who were right hirelings indeeds for they minded nothing but their owne commodity, according to the old saying, *No penny, no Peter suffer.* But to looke to the recompence of reward, in the second place after the glory of GOD, the performance of our duty, and discharge of a good conscience, is no property of a hireling; seeing God hath promised to give to them which by continuance in well doing, seek for, and honour, and immortality eternally life, *Rom. 2. 7.*

By this that hath bene said, we may see the impudency of the Rhemists, who in their marginal notes upon *Luke 14. 1.* *Hebr. 11. 26.* and *Apoc. 3. 5.* doe notably slander us and our doctrine, in averting that wee teach, that no man ought to doe good in respect of reward: the like may be said of *Cardinall Bellarmine, Binsfeldius*, and others. For this is our constant doctrine, that we may, and ought to stirre up our dullnesse to all chearefulness, in the discharge of our duty, by setting before our eyes the reward which is promised. Yet so, as that we ought not only, nor principally, to respect the rewards for the zeale of Gods glory, the care and conscience we have to discharge our duty, ought rather to move us to be plentifull in good workes, (in lieu of thankfulness unto God for the riches of his mercy) than the greatnesse of the reward, seeing wee ought to doe our duty, though there were no heaven, no hell, no reward, no punishment, no devil to torment, no conscience to accuse, the very love of God ought to constrain us. *2 Cor. 5. 14.* And here wee must with thankfulness acknowledge the endless love and mercy of God towards us, seeing that when he might exact strict obedience without any promise of recompence for our labour: nay, when he might thiver us in peeces with his iron scepter, yet as *Abahurrah* did to *Queene Esther*, he holdeth out his golden scepter unto us in the preaching of the word, that we might lay hold of it, and by it apprehend eternall life. Yea it pleaseth him to winne us by gifts, to incite us by rewards, to allure us by promises, in giving his word, that if we give, we may look to receive,

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The second general point, is the circumstance of time, when we shall reape, to wit, *in due time.* This due time may be understood, in point of this life: for godliness hath the promise of this life, as well as of the life to come, and the workes of mercy have bene even in this life recompensed to the full. The widow of *Zareph* for entertaining the Prophet *Elisha*, was miraculously sustained in the dearth: *Thou wast in her barrel did not wast, and she style in her barrel did not diminish.* *1 King. 17. 16.* And to the *Sunammite* for the like kindnesse shewed to the Prophet *Elisha*, being barren, obtained a sonne: and when hee was dead, shee obtained him to life againe, *2 King. 4.* as the widow of *Zareph* did hers at the prayer of *Elisha*, *1 King. 17. 23.* For as God doth always give to his children in this life the first fruits of his Spirit: so hee doth often give them the first fruits of their labours, as a taste of their future felicity, and an earnest of that happiness which after they shall fully enjoy. Our Saviour Christ saith, he will reward them a hundred fold in this life, *Mat. 19.* But this due time is properly meant of the life to come, which hath two degrees, the first is, at the day of death, when the soule entrench into happinesse: the second, at the day of judgement, when both soule and body (being re-united) shall be put in full possession of eternall glory and felicity: for then they shall be rewarded according to their workes; not so much as a cup of cold water which they have given to relieve the Saints of God, but shall be recompensed to the full, *Mat. 10. 42.*

Viz. Seeing God hath set downe a set and certaine time when we are to reape, it is our duty with patience to expect it, as the husbandman doth, who having sowed his field, doth not looke for a croppe the next day, or weeke, or moneth: but patiently expecteth the harvest, that he may receive the precious seed of the earth. For he is too unreasonable, who having sowed in September, looketh for a crop in October: hee must waite for the month of August, till the harvest, and in the meane time endure forme and tempest, winde and weather, snow and raine, haile and frost. So we must sow our seed, and sow plentifully. Still expecting the fruit of our labour with patience, till the greatest harvest come, the great day of retribucion, in which God will separate the wheat from the chaffe, gathering the one into his garner, & burning up the other with unquenchable fire, *Mat. 3. 12.* Let us consider the example of God, who doth patiently expect, and (as I may say) waite our leisure when we will turne unto him, *that he might have mercy upon us*, *Eccl. 30. 8.* he waite at the doore of our hearts and standeth

under knocking to bee let in, *Apoc. 3. 20.* I say, hee calleth unto us standing without, *Open unto mee my sister, my love, my dove, my undefiled, for my breast is full of dew, and my locks with the droppes of the night.* *Cant. 5. 2.* *Was unto this Jerusalem, wilt thou never be made cleane? when wilt thou be? Terem. 13. 27.* More particularly, Gods waiting and expecting is set downe in Scripture by sundry degrees. First, hee waiteth all the day long, *1 say. 65. 2.* *I have stretched out my hand all the day long to a disobedient and gainsaying people.* Secondly, forty dayes together, *Ter forty dayes, and Ninive shall be destroyed.* *Jonas 3. 4.* Thirdly, all the year long, as the husbandman doth, *looked for grapes, and loe wilde grapes.* *Esey. 5. 4.* Fourthly, hee expecteth our amendment many yeares together, *Luke 13. 7.* *Behold, these three yeares have I come and sought fruit on this figtree, and finde none.* Fifthly, the Lord suffered the manners of the Israelites forty yeares in the wilderness, *Psal. 95. 10.* *Al. 13. 18.* Sixtly, the long suffering of God (as *Peter* saith, *1 Epist. 3. 20.*) did patiently expect the conversion of the old world, all the while the Ark was in preparing, for the space of 120. yeares. Severely he expected the Canaanites, and Amorites for the space of four hundred yeares, yea, he suffered all Gentiles to wander in their owne waies, and in the vanity of their minde allowed for three thousand yeares together, *Al. 14. 16.* Now if God be so patient in expecting our amendment from day to day, from yeare to yeare, we ought to be patient in expecting the accomplishment of his promises day after day, and yeare after yeare, as we are commanded, *Habac. 2. 3.* *Though the vision tarry yet tarry for it, for it shall surely come, and shall not stay:* and though it be long before we reape any fruit of our labour, yet let us with patience expect it, for in due season we shall reape, it wee faint not. For, if God waite upon us, not for his owne good, but for ours: what a shame is it that we will not waite upon him, in tarying his good desires, for our owne good? The dumbe and senseless creatures may let us to schoole in this point, for they expect with fervent desire to be delivered from the bondage of corruption, into the glorious liberty of the sonnes of God, *Rom. 8. 19. 20.* and as the word signifieth, they expect with a longing desire, even with *struggling for their heads*, as the poore prisoner that is condemned, doth, who oftentimes putteth forth his head out of the window, in a continual earnest expectation of the gracious pardon of the Prince. It is our parts therefore to waite as *David* did, who faith of himselfe, *Psalme 69. 3.* *I am weary of my crying, my eyes have failed mee whilst I waite for my God.* For if we give over our patient expecting, and faint in our minds, seeking to anticipate this DVE TIME, this period which God hath prefixed in his unchangeable will, (more immutable than the lawes of the Medes and Persians) a show-

ing unto one but we waite for helpe, either to the widd of *Endor*, as *Saul* did, *2 Sam. 28.* or to the wizard of *Pethor*, as *Balaak* did, *Numb. 22.* or to the forcerer and figure-finger of *Babel*, as *Nebuchadnezzar* did, *Ezech. 1. 1. 2.* or if all these faile, (as commonly they doe) we either breake out into open blasphemie, as the King of Israel did, *2 King. 18. 33.* *Behold, this evil cometh of the Lord, I should I attend on the Lord any longer? or in the depth of discontent, we play the desperate part of *Reraz*, and lay violent hands upon our selves, *2 Maccab. 40. 41.**

The third thing to be considered, is the condition required on our part, that wee may reape in due time, set downe in these words, *If we faint not.* The words in the original are thus: we shall reape in due time *not fainting*: which may be (and is of some) taken in a double sense: either as a promise, or as a condition. As a promise, thus, if we bee not weary of well-doing, we shall reape in due season without all fainting and weariness, either to the body or mind; that is, wee shall reape with all joy and comfort, as it is, *Psal. 126. 5. 9.* *They that sow in teares, shall reape in joy: and they that went weeping, and carried precious seed, shall come againe with joy, and bring their sheaves: with them.* As a condition, that if we continue constant in well doing to the end, without fainting, we shall reape in the time that God hath appointed: and in this sense it is to be taken in this text, to wit, conditionally, as it is well translated, *If we faint not.*

We are further to consider, that there is a double fainting, one of the body, another of the minde. The bodily fainting which cometh by labour and toying, is not here meant, seeing it doth nothing impeach the goodnesse of the worke, (it is an argument rather of the foundnesse and sincerity thereof:) but the spiritual fainting is that which is to be feared, because it maketh our labour all in vaine. And this spiritual fainting is twofold: the first is, the slaking & remitting somewhat of our course, and this hath, and doth befall the Saints of God, as we may see in the example of the Church of *Bphestus*, which left her first love, *Apoc. 2. 4.* Yea, all the Saints of God have their *tribulation*, troubled and distressed fits, sometime in the full, sometime in the wane, sometime zealous and forward in the service of God, sometime againe heavy and backward, &c.

The second is such a fainting and languishing that we cleane give over our course, of which *Paul* speakes, *2 Cor. 16.* *Therefore wee faint not, but though our outward man perishe, yet the inward man is renewed daily.* And the author to the Hebrewes, *We must confesse Christ, who underwent such speaking against sinners, lest we should be wearied, and faint in our souls.* *Heb. 12. 3.* And againe, *12. 3.* *Therefore not the chaffening of the Lord, neither faint when thou art rebuked of him.* This fainting is meant in this place,

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sonnes of God, heires of his kingdomes, members of
Christ, Temples of the holy Ghost, &c.

Further, in that all the faithful are called a household and a family, this teacheth us, that as we have one bed and one board, one bread trod upon, and one cuppe whereof all drinke: so we should have one minde and one heart, we should cleave together, and hold together: for if they of the family of Ioyne together, why should not we which are of the family of faith hold together? If those of the kingdom of darknes combine themselves together, as it is *Psal. 2. The Kings of the earth band themselves, and the Princes are assembled together, against the Lord, and against his Christ. Ali. 4. 7. Doubtlesse against himselv body Sinne Iesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel gathered themselves together. Psal. 83. 6, 7. They have conspired together in heart, and have made a league against thee: The rulers of Edom, and the Ishmaelites, Moab, and the Amorit, Cabat, and Ammon, and A-malec, the Philistims, with the inhabitants of Tyre: Asur is also joined with them: they have bin an arm to the children of Lot: How much more therefore ought the children of light to company and comfort together? But the children of this world: are wifer in their generation than the children of light. Nay the brut beasts may condemne us in this point: for cattell herd together, sheepe flocke together, fishes hole together, and (as the proverb is) birds of a feather will flye together. Whera shame is it therefore for us that are of the same family of fai h, to fall out, making a rent in the coar, and a division in the body of Christ, by separating our selves one from another, in affection of heart, and practice of life?*

Again, this may minister comfort to all the faithfull, being under the crosse, to consider that they are of Gods family; and therefore need not doubt of the providence of God, but that he will provide things necessary for them: *For hee that provideth not for his owne, and specially for them of his family, hath denied the faith, and is worse than an infidel.*

Lastly, in that the faithfull are called a *family*, it shewes that they are but few, even a handful in comparison of the worldfor what is a family to a country or a kingdom? Indeed I grant, if those of the family of faith be considered by them selves, they are many. *Math. 8. 11. I say unto you, that many shall come from the East, and from the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heauen.* Nay, they are innumerable, *Apc. 7. 9. after thestings: I behold, and loe, a great multitude, which no man could number: of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and had in their hands.* But being compared with infidels, which shall be condemned, they are but

few. *Matth.* 7. 13, 14. Enter in at the strait gate: for it is the wide gate and broad way that leadeth to destruction, and many there be which goe in thither 4 Because the gate is strait, and the way narrow, that leadeth unto life, and few there be that finde it; *Many* are called, but few chosen. Here they are called, *as many*, and a little flocke, *Luke* 12. verse 32. and a remnant; *Rom.* 9. 27. Let the Papists therefore bragge of their universality and multitude, as much as they list, in the meane time let nor us feare to joyne our selves to the little flocke of Christ, and with them to goe on in the strait way to eternal life.

The order which we are to observe in doing good to others, is elsewhere more distinctly set downe in Scripture, and it stands in these degrees. First and principally, a man must doe good to those of his family, as to his wife, children, servants, *1 Tim. 5. 3. If there be such that provideth not for his owne, and especially for them of his household, he hath denyed the faith, and is worse than an infidell.* Secondly, after those of our family, we must doe good to our parents and progenitors, *1 Tim. 5. 4. If any man have children or nephewes, let them that is, those children or nephewes, learne first to be good-willers toward their owne house, and to recompence*

self towards their own house, which is contrary
 to their parents. Mark, they must first do good
 to their own house, and then in the second
 place to their parents, that is, their fathers
 and mothers, if they be children; their grand-
 fathers & grandmothers if they be nephews.
 Thirdly, after the two former, we must do
 good to our kindred, 1 Tim. 5. 8. *If any provide
 for his own — he hath denied the faith,*
&c. Where by *own*, we are chiefly to under-
 stand, those poor widows that are neere of
 blood, or kindred unto us; or generally all
 those that are of our kindred in the flesh, who
 are therefore called *ours*, because they do
 more neerly concerne us, as being linked
 unto us by the bond of nature. They that are
 of our kindred are to be respected and releev-
 ed of us in the third place, if they be of the
 household of faith; otherwise, the Saints of
 God, which are neither kith nor kinn unto
 us, are to be preferred before them. Fourth-
 ly, of strangers and forrainers, we are to do
 good to the *faithfull* before others. Fifthly, and
 lastly, we must bee beneficiall to *all*, whether
 friends or foes, of our kindred or strangers,
 of the house of God, or otherwise, as God in
 his providence shall offer them unto us: for
 so *Paul* saith, *We must doe good unto all men.*
 It will be said, we are to love all men alike
 (seeing we must love our neighbors as our selves)
 and therefore we must doe good to all men
 alike, not respecting the faithfull more
 than others. I answer, our love of our bre-
 thren, is lesse or greater, either in respect of
 the *object*, in wishing a greater or a lesse good
 unto them: and thus we must love all men a-
 like, in wishing to them eternall life: or in re-
 spect of the *intention of our love*, in having a
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greater desire of the good of some, than of others: and thus we are not bound to love or to do good to all alike. For as *Bernard* saith, *Meliori major affectus, indigentiori major effectus tribuendus.*

This doctrine invested with the former examples, may flame the base, fervid, and beggerly liberality of the common sort of men, which professe the Gospell, whose hands are tyed in their purses, and their hearts locked to their chests, who are so extremely inconsiderable, that they neither do good to others, nor yet to themselves. Secondly, it condemneth them which are so unnatural, that they forget all their duty to their kindred and acquaintance in the flesh. Thirdly, those who will do good to none, but to those that have done good to them: this is right the Pharisees righteousness, to love our friends, and hate our enemies: the goodnessse of the Publican, to lend to those of whom they looked for the like. Lastly, those who are so full of the poison of malice and revenge, that being once incensed, they can never bee appeased, till they cry quittance wich those that offend them.

The third thing to be considered in the words, is the circumstance of time; *We must do good to all, while we have time.*

Here sundry points are to be observed.

I. If we must do good while we have time, we must make a holy and profitable use of our time, (the rarest jewel, and greatest of all earthly treasures) because time will not always last, and therefore we must take time while it is time, feeling time and tide will tarry for no man. Let us consider what a shame it is, that the children of this world should be wiser in their generation than we, who profess our selves to be children of light. The Mariner or sea-faring man, who observes wind and weather, taketh the opportunity of the time: the traveller or way-faring man takes day before him, and travelleth while it is light. The Smith smiteth the iron while it is hot, for when it is cold, it is to late to strike. The Lawyer taketh his time, to wit, the Terme time, for the enheartning of his Clients, and following of his suits: for when the Terme is ended, his time is gone. Now it is alway Terme time with Christians, every present day, even this present time, is their Terme-time: therefore if we will not shew our selves more careless and negligent, nay, more absurdly foolish, or desperately madde than all men, we must take the opportunity that is offered to do good, and use the precious time which God in mercy affordeth us, to his glory, our comfort, and the good of others. Time and opportunity of doing good, is hieroglyphically resembled by the head of a man that hath lockes of haire before, which a man may take hold of, but hath none behinde: whereby is signified, that when opportunitie is past, there is no possibility left to do good.

Fronte capillat.
la est, post est
Osculo satia.

the Epistle to the Galatians.

¶ Wee must not therefore let slippe any good occasion, but take hold of it as the first, when it is offered. Hence it is that the Apostoll *Ezek. 3. 13.* biddeth us *exhort one another daily* while we are called to day. And the Wileman, *Prov. 3. 28.* *Say not to thy neighbour goe, and come againe: nor to morrow will I give thee, if thou sayest he is. For he may die, and he cannot come to thee. Or by thy delaying of him, may be discouraged from coming, or thou mayst be hardened against him, or malit with the sick man in the Gospell, be suddenly taken away from thy riches, or thy riches taken from thee. Our Saviour biddeth us *walk in the light while we have the day, Iohn. 12. 34.**

II. If we must do good while we have time, we must observe the Apostles golden rule, *Eph. x. 16. Redeem the time*; which is not anything else, but to employ it, and use the benefit of it, as that we suffer it not to slip away from us without fruit or profit, either for flesh and idleness, or by reason of vain and transitory pleasures, or other occasions of this life: but to gain that time we formerly lost by negligence, with double diligence to redeem it with the loss of our earthly pleasures, our profits. And we shall the better perceive this duty, if we consider that time is *short, precious, irrevocable*: it is *short*, and therefore to be guided by diligence; it is *precious*, and therefore to be redeemed by an high estimate and account of it, in not being too lavish of it; in bestowing it upon our friends, not upon our enemies; in placing it as a jewel in our golden age, and wearing it in our new garments, the robes of Christ his righteousness, and not (as a pearl in a swines snout) in the rotten rags of sinne and wickedness. Lastly, it is *irrevocable*, and therefore it is to be redeemed by taking the opportunity thereof.

111. *Paul* commanding us to *demean* while we have time, would have us know times and seasons; to observe the *flowmills* of time; to number our days; that we may apply our hearts to wisdom. The not knowing and observing of time, is a sin much inveighed against by our Saviour Christ *Math. 16. 3*. *O hypocrites, you can discern the face of the sky, and can yet not discern the signs of the times.* *Luke 12. 56.* *Why discern ye not this time?* The Lord doth preferre the very brutes before his people, because they know their appointed times and seasons, whereas his people knew not the time of mercy and grace which was offered unto them. Even the *quail* in the *synagogue* with her appointed times; the *curlew* and the crane, and the *swallow*, observe the times of their coming, but my people knoweth not the judgement of the Lord. *Isaiah 8. 8.* And *Samuel* thought Jerusalem, that one should not be kept upon another, because they kept not the times of their visitation, *Luke 9. 44.* And verily of all follies and ignorance, this is the greatest, not to know the day of our visita-

tion, the acceptable time, the day of salvation, when God offereth mercy, by rising early, and calling us by the ministry of his word, and stretching out his hands all the day long, *Rom. 10. v. 22.* For if he stand at the doore of our hearts, and knock by the sound of his word outwardly, by the motion of his Spirit inwardly, by his threatenings, by his promises, by his judgements, by his mercies, by his tolerance and long suffering, and yet for all that we will not open nor listen unto him, we shall stand with the five foolish virgins, and knock at his mercy gate, and say, *Lord, Lord, open unto us*, when it will be too late, when heaven shall be shut against us, *Mat. 25. v. 11, 12.* For, for this cause among others, they are called *foolish virgins*, because they considered not the time of the bridegroom coming.

Here it will be said, observing of time is forbidden, *Gal. 4. 10. Ye observe times and times and months and years, I am afraid of you, lest I have spent on you labour in vain.* *Answ.* There is a twofold observing of time, good and evil, lawful and unlawful. Unlawful and superstitious, is either *Jewish* or *Heathenish*: the *Jewish* and superstitious observance of times, is, when Religion is placed in the keeping of them, in an opinion that they bind the conscience to the strict observing of them, as their Iubilays, Feasts of the Passover, of Weeks, of Tabernacles, Calends, New Moones, &c. *Heathenish*, when times are observed in respect of good or bad success: as when men make two unlucky daies in every month, in regard of health: when they count leape-year ominous: as *Valentinian* did, who being newly created Emperour, would not come forth and shew himselfe the sixteenth of February. Not to marrie in the month of May. To observe Planetary hours, and Climatrical yeares, the Horoscope or time of a mans birth, and the position of the heavens at that time. Both these kindes are forbidden *Paul* was afraid of the Galatians, first, because they observed *daies*, and *months*, and *years*, that is, Jewish ceremonies, and beggerly rudiments. Secondly, because they observed *times*, and *seasons*, that is, heathenish superstitions mentioned before. And assuredly, besides the unlawfulness of this practice, it is also vaine even in the judgement of the heathen themselves. *Alexander* the Great commanded the Macedonian soldiers (which had not bene accustomed to fight in *turne*, because it had bene ominous unto them) that they should call it *July*, and so got the victory over *Darius*. *Laelius* being to fight with *Tyrranus* upon an unlucky day, in which *Cepus* was overcome of the Cimbrians will (said he) make it fortunate to the Romans, and got the victory. And who knoweth not that the selfe same day hath bin fortunate or lucky to some (as they use to speake), unfortunate and unlucky to others? The same day was *Cressus* slain by the Par-

thians, and *Paccher* King of Parthia taken by *Pentidius*. The same day was unto *Pompey* the day of his birth, and the day of his death. The same day was to *Fredericke* the second, his coronation day, and his funeral day.

The lawful observing of time is two-fold, Humane, Divine. Humane is threefold, Natural, Civil, Ecclesiasticall. Natural, is the observing of the motion of the Sunne, the Moone, and the Starres, whose revolutions make times, and seasons, dayes, months, yeares: the observing of the four quarters or seasons of the year, Spring, Summer, Autumn, Winter. The Eclipses of Sunne and Moone: the full Moone, the wane, the change. The time of cutting of timber, of planting, sowing, &c. in observing whereof, a great part of Astronomy, Philosophy, and Husbandry is employed.

Civill is, when times are observed in regard of policy, or of the good of the common wealth, as *Fayre* times, Market times, Terme times, &c. the Spring, as fit time for Kings to goe forth to warre, 2 *Sam. 4. 11.* The keeping of Lent, fasting dayes, Ember weeks, are all in a civill respect, for the breed of cattell, the maintenance of navigation, and the plenty of all things.

Ecclesiasticall, when set times are observed in the Church for order sake, without superstition, or opinion of worship: as among the Jewes the feast of Purim, *Eth. 9. 26.* the feast of the Dedication, *John 10. ver. 22.* Amongst Christians, festival dayes, as the feast of the Nativity, of Circumcision, of the Resurrection and Ascension of Christ: these and such like solemnities, appointed for our thanksgiving and humiliation, are not unlawful, if they be enjoined by lawfull authority, and kept in good manner.

Divine is, when upon the consideration of the shortness and uncertainty of our lives, we prepare our selves against God shall call us, and so number our dayes that we apply our hearts to wisdom, *Psal. 90.* Or, observing the day of Gods mercifull visitation, we take the opportunity, and use the means that is offered for our conversion and salvation. Or, observing the time of Gods visitation in judgement and indignation, we hide our selves under the cover of his wings. *Prov. 23. 13.*

IV. Hence we learne, that there is no possibility of doing good, or being beneficiall unto others after this life, for *Paul* biddeth us doe good *while we have time*, thereby insinuating, that after death all possibility of doing good is cleane cut off. The time allotted to do good, being included within the limits of this life. *The dead that die in the Lord rest from their labours, Rev. 14. 13.* Therefore no good works are performed after this life. *Paul* being aged and ready to dye, the terme of his life being almost expired, saith, *I have finished my course*, 2 *Tim. 4. 7.* which could not bee truly said, if hee were to performe any good works

works after his death. 1 *Cor. 3. 13. Who must give account for all things we have done in this body, that is, in this life.* Where is no doubting, that the Apostle speaking of all the works wherof we are to give account, doth confine them within the compass of this life; therefore no works can be done after this life be ended. Let us heare the testimony of the ancient *Cyprian* to *Demesius*, *Quamvis istius saeculi sumus, sed non laici panitentia est, nulla satisfactio sufficiens. Item, Dum in praesenti saeculo sumus, sine orationibus, sine confusione deorum possumus coherere, cum autem aut Christi tribuimus nosmetipsos, non Iob, non Daniel, nec Nos regere posse pro quoquam, sed unumquemque, portare onus suum.* And againe, *In hac vita, licet nihil cogitemus, tamen quoniam transierit, operandi tempus auferatur, &c.* Hence I gather two things, First, that the doctrine of Purgatorie is a meetable, because there is no time after this life is ended, left to doe good, either to our selves or others, and therefore not to worke righteousness, to repent, or to satisfie the justice of God, which the Popish sort say is done in Purgatorie. But what should I stand to batter the paper walls of Purgatorie, with the Canon of the Scripture, which were long agoe burnt to ashes by the fire of the word?

Secondly, seeing all opportunity, nay all possibility of doing good is confined in the compass of this life, every man must follow the counsell of the wise man *Salomon*, *All that thy hand findeth to doe, do it with all thy power; for there is neither worke, nor invention, nor knowledge, nor wisdom in the grave whither thou goest, Eccl. 9. 10.* *David* saith, in the grave no man will can praise God. And this is the cause wherefore *Paul* doth so instantly urge all men to take the present opportunity, *Behold, now is the acceptable time: behold, now is the day of salvation*, 2 *Cor. 6. 2.*

V. Hence we are taught to account every day, even this present day, as the day of death, or the day of judgement: for we must do all the good we can while we have time: now our time is the instant, or present time; for we are uncertaine whether we shall live till to morrow or no, *James 4. 14.* Therefore looke what we would doe at the houre of death, if we were now at the last gaspe pining for breath, or if we did see Christ coming in the clouds to judgement: the very same thing we ought to do every day, with like zeale and fervency of spirit, to praise and magnifie the mercy and goodness of God, with like feare & trembling, to work out our own salvation, and to seeke reconciliation: with like love and sincerity of affection, to bee beneficiall unto our brethren, &c.

VI. This doctrine meeteth with all miserable minded men, who having great means and opportunity of doing good, yet let slippe, or rather cut off all occasions that might induce them thereto, who in a brutish

minde like to the swine, never doe good, nor profit any till their dying day. I speake not against the laudable custome of bequeathing goods to *goodnes*, by a mans last will and testament; but against those that do little or no good all their life long, till the houre of death. Let these men consider, that as late repentance of malefactors a little before their death is commonly but a ceremoniall repentance: so the funerall beneficence of those who give little or nothing in all their life, is usually no free, but a formal, and extorted gift: formal, in doing as others doe: extorted, in that it is given to stoppe the mouth of an accusing conscience. The *vital* beneficence is that which God accounteth of, and by so much to be preferred before the other, by how much it doth more evidently declare amore lively faith in the providence of God, and a more unfeigned love of our brethren. Again, they give testimony that they trust not in uncertain riches, but in the living God. Lastly, they have the benefit of poore mens prayers, (to whom they are beneficiall,) which otherwise they should want.

VII. The circumstance of time hath here the force of an argument, for it enforceeth the exhortation much, that we should doe all the good we can, and take the benefit of the opportunity, because time will not always last: the holy Ghost in sundry places of Scripture, from the consideration of the shortness of our time, enforceeth the duties of faith, repentance, new obedience, as 1 *Cor. 7. v. 30. 31.* And thus I say brethren, because the time is short, hereafter that both they that have wives, be as though they had none: and they that weep, be as though they wept not: and they that rejoice, be as though they rejoiced not, *Heb. 3. 7, 8.* To day if ye will heare his voice, harden not your hearts: and v. 13. Exhort me another day, while it is called to day. The godly in all ages have practised this duty. *Peter* knowing that the time was at hand, that he was to lay downe his tabernacle, stirres up himselfe to greater diligence in his calling, and saith, *I will not be negligent to put you in remembrance of these things, so long as I am in this tabernacle, seeing I know the time is at hand that I must lay it downe as our Lord Jesus Christ hath blessed me*, 2 *Pet. 1. 12, 13, 14.* The Church prayeth thus to God, *Teach us to number our dayes*; that is, to consider the shortness, uncertainty, and vanity of our life. *Thou may apply our hearts to wisdom*, *Psal. 90. 12.* but wicked mens practice is cleane contrary, for they take occasion upon the shortness of their time, to live as they list, to take their pleasures, and to follow the lust of their hearts: therefore they say, *Let us eat and drinke, for to morrow we shall die*, *Eph. 2. 2. 13.* *Our life is short and tedious, and our time is as a shadow that passeth away* — Come therefore & let us enjoy the pleasures that are present, *Wisd. 3. 1, 5, 6.* And hence it is that some spend their time in eating and drinking, & going gorgeously,

Who be men of good Will, but bad deeds.

Egyptian dayes.

Menstruall dayes.

Quintid.

Quintid.

Quintid.

Lord &c. I grant it is probable that Paul writ his owne name in the end of every Epistle, whether in the Greeke tongue, and in the Hebrew characters (as Hamon affirmeth) I leave it as uncertaine, and that by the salutation or signe of his Epistle his name written with his owne hand, is in part to be understood: yet it is not only nor principally meant. The certaine signe therefore of his Epistles is, beside the subscription of his owne name, the farewell that he gives them in these words, *The grace of our Lord Iesus Christ be with you all*, or the like to the same effect: I say to the same effect, because these very formall words are not to be found in every of Pauls Epistles. Therefore Cajetan is far wide, who taketh the intire and formall salutation, as it is literally set downe, 2 Thess. 2. 17. to be a note that the Epistle is his; in that if it want any one word, either the Epistle is not Pauls, or there is some defect in the text: for hereupon he concludes, that the Epistle to the Colossian, onely, hath something wanting in the farewell or salutation, because it is said, *Grace be with you*: and not the *grace of our Lord Iesus Christ be with you*, as it is in all his other Epistles. But first, it is an untruth, for they are not only wanting in the Epistle to the Colossians, but also in the 1. to Timothy, and in that to Titus, where it is onely said, *Grace be with thee*, *Grace be with you all*. Secondly, it is a flat mistaking of the text, for Pauls meaning was not in every Epistle to tie himselfe precisely to many words and syllables, but to commend them to the grace of Christ: sometime making expresse mention of Christ, sometime concealing his name, yet so, as that it is alway understood, though not expresse.

12. As many as make a faire shew in the flesh, compell you to bee circumcised, onely because they would not suffer perfection for the crosse of Christ.

From hence to the end is laid downe the second part of the conclusion, which I call a Recapitulation, wherein the Apostle doth very artificially (as Oratores are accustomed) repeat those things which he would have specially to be remembered, the maine points handled in the Epistle. First, that neither circumcision is necessary to justification, nor the ceremoniall law to salvation. Secondly, that the false apostles urging the observation of the law, as a thing necessary to salvation, sought not herein Gods glory, or the edification of their hearers, but their owne ease and freedome from the crosse, and persecution. Thirdly, that Christ crucified is the only thing that justifies a sinner without the works of the law. Fourthly, that true religion standeth not in outward things, but in the renovation of the inward man.

In this verse and the next following, Paul describes the false apostles by five properties: three whereof are laid downe in this verse. The first is, that they make a faire shew. The se-

cond, that they compell men to the observing of their devised religion. The third, the end and scope they aime at, that they may alway bee in the sun-shine, living at ease, and having the world at will; onely because they would not suffer perfection for the crosse of Christ.

First, the Apostle saith, that they make a faire shew in the flesh: which is taken diversly, for it signifies sundry things. First to make an outward glorious shew according to the flesh, as that they were true Israelites, of the seed of Abraham &c. of which boasting Paul speaks, 2 Cor. 11. 18. Seeing that many glory after the flesh, I will glory also. They are Israelites, so as 1. they are the seed of Abraham, so as 1. Secondly, to please the Israelites which are after the flesh, and to approve themselves unto them, which held the keeping of the ceremoniall law. Thirdly, to vaunt themselves to the Jewes, and them of the circumcision, of the Galatians, whom they had circumcised in the flesh, as being made profelytes, and wonne to their profession by their meanes. Lastly, to pretend great zeale and religion in outward observing of the law, standing in carnall rites, and bodily exercises, as circumcision, meates, purification, and the like: which carnall rites the Apostle opposeth to spiritual worship, Rom. 7. 1. and to the new creature, v. 1. of this chap. and bodily exercise (which profiteth little) to true piety, and the sincere practice thereof, which is profitable for all things, 1 Tim. 4. 8. The words may be taken in all these acceptations, though principally in the last.

Here wee have a notable property of false teachers, which is, to set a faire face upon the matter, to carry all before them with a smooth countenance, and in outward appearance to excell. For as Satan, though a black devill, an angel of darkenesse, doth change himselfe into a white devill, as though hee were an Angel of light, so that a man can hardly distinguish his wicked suggestions, from the good motion of Gods Spirit, and therefore may say, as Iulian said to the Angel, *Art thou on our side, or on our adversaries*, Iohn. 8. 13. So his instruments transforme themselves, as though they were the Apostles of Christ, and Ministers of righteousness, 2 Corint. 11. 23. 25.

In the old Testament, false prophets were accustomed outwardly to conforme themselves to the habite & attire of the holy men of God, in wearing of a rough garment, as Elias and the rest of the Prophets did, Zach. 13. 4. Under the new Testament, in the time of Christ, the Pharisees in hypocrisie, under a shew of long prayer, devoured widows houses, Mat. 23. 24. In the Apostles time false teachers with their wil-worship, as touch not, taste not, handle not, (which had a shew of wisdom in voluntary religio, and humbleness of mind, and not (sparing of the body) did undermine the religion of God, Col. 2. 21, 23, 23.

And

And after that, in the Primitive Church, the heretikes, called Catharists, under a shew of holinesse, fasting, prayer, &c. did low most damnable heresies in the Church.

And as in former times, the Jewes under the theologicall titles of the children of Abraham, the Schollers of Moses, the temple of the Lord, the temple of the Lord, made many profelytes by deceiving the soules of the simple. So at this day, under the glorious titles of the Church of Councils, Fathers, antiquity, consent, universality, the pretended Romane Catholikes, have ensnared many a simple soule: and no marvell, considering that these are the times of which Christ foretold, that false prophets should deceive (if it were possible) the very Elect, Matth. 24. 24. And of which S. Paul prophesied, that Antichrist should come through the efficacy of Satans, with all power, and signes, and lying wonders, and in all deceivablenesse of unrighteousnesse, among them that perish, 2 Thessalonians 2. 9, 10. And all this is done by outward shewes and semblances, which our Saviour Christ teacheth shewe, clothing, Mat. 7. 15. and it standeth in these four particulars: First, in great swelling gaites, as the onely true Catholike Church, the Vicar of Christ, the Oecumenicall Bishop: most profound, illuminate, Angelicall, Scraphicall Doctors: Iesuites, the onely true followers of the doctrine and example of Iesus, &c. Secondly, in preceeding zeale and devotion, whereby they would persuade, that their religion is the onely true religion: all others, which I sweare from it, are nothing but false, and fabulous: and this they doe three wayes. First, by having God alwaies in their mouths, crying in hypocrisie with the false prophets, Lord, Lord, Mat. 7. 22. Or as the Iesuiticall faction doe, Iesu Maria. Secondly, by enticing words, consisting in probable reasons, & perfwative arguments, Colossians 2. 4. Thirdly, by shewes, with faire and flattering words, to deceive the hearts of the simple, Romans 16. 18. By which three meanes, the Iesuites have prevailed much in Princes Courts, in these latter dayes, Apoc. 16. 14. Thirdly, in the glorious outside of holinesse of life and conversation, in not (sparing the body, by whipping of the selves, as Beards priests lanced themselves till the blood gushed, 1 Kin. 18. 28. in strict fasts, agonies, labours, hard fare, bad lodgings, austere apparrell, and such like. Lastly, in rare and excellent gifts of prophesie, tongues, eloquence, miracles, &c. And thus they make Pauls shew of godlinesse, 2 Tim. 3. 5. to be a crosse of righteousness, 1 Pet. 2. 10. so that as the devill with faire words put Eve into a foolish paradise full at length he had driven her out of the terrestrial Paradise, and made her also hazard the celestiall. So, his ministers, false teachers, by faire and flattering speeches, deceive the mindes of the simple, & cause them to fall from their owne stability.

By this wee may see how hypocrites and false teachers stand especially upon outward things, as, externall rites and ceremonies, which are but a crosse and doctrine of men, Mat. 23. 5. The Pharisees made much ado: about walking the outside of the cup, and of the platter, when as the inside was full of rapine and all uncleannesse, Mat. 23. 25. Very curious about washing of their hands before meat, Mat. 7. 3. and yet careless to walk their hearts from wickednesse, Jer. 4. 14. precise in small matters, as in rything of mint, anise, & cummin; but prophane in the practice of the weightier things of the law, as judgement, mercy, & fidelity, Mat. 23. 23. whored tombs, faire without, and filthy within, ver. 27. Thus the Popish worship consisteth especially in outward things, which may please the senses of carnall men, as in vocation, and instrumentall Musike, to please the eare: censings and perfumes, to delight the smell: guilding and painting, with other sights and spectacles to affect the eye. And at this day, in the Masse (which they account the very marrow of their Mattins) there is nothing but dumbe shewes, hystrionicall gestures, and trickes: sifter to mocke apes initially, than to edifie the people. For whereas in former time they were wont to say, *Let us goe before at Masse*: now the common saying in Italy is this: *Let us goe for a Masse*: Let us there be the spirits before we trust them, and especially in matters of religion, follow Christs precept, *Not to judge by the outward appearance*, Iob. 7. 24. But to judge of Prophets, by the fruit of their doctrine, Mat. 7. 16. and of their doctrine by the touchstone of the word, Isa. 8. 20. so that though the devill transforme himselfe into an Angel of light, nay, though an Angel from heaven preach any other thing, beside that wee have received from Christ, wee must hold him accused, and in so doing we shall follow Christs his practice, who was prudent in the fears of the Lord, and did not judge by the sight of his nees, nor approve by the hearing of his nees, Isa. 55. 2.

The second note and marke of these false teachers is, that they compell men to be circumcised. The word compell, hath great emphasis, for it signifies, that they did not convince the judgement, or persuade the will and affection of the Galatians, but enforced them against their wills: for though circumcision be nothing of it selfe (as Paul saith) yet to bee compelled to receive circumcision, and to place justification in the use of it, and thus in the neglect of it, is the ready way, to overturne Christ, the foundation of our salvation, Gal. 3. 4.

Hereundry questions are to bee answered. First, it may bee demanded, whether it be lawfull so to compell men to embrace religion, as the false apostles compelled the Galatians to circumcision? Answer, The Magistrate may, and ought to compell obstinate

M m 2 Recusants

Recufants to professe true religion: for hee is *christianus fidei tabula*, and therefore is to have care that true religion bee professed, and the contemners thereof punished. An example hereof wee have in good King *Iofiah*, who *caused all that were found in Ierusalem and Benjamin*, (that is, all his subjects) *to stand to the woman which he made with the Lord*, nay, which is more, he compelled all that were found in *Ierusalem to serve the Lord their God*, 2 *Chro.* 34. 33. among which multitude many there were (no doubt) which did like better of Idolatry, than of Gods worship, as the word *compelled*, doth import. The King that made that great supper, commanded his servants *to compel the guests to come in unto him*, *Luke* 14. 23. whence *Augustine* gathereth that it is the Magistrate duty to compel recufants, chifmarikes, heretikes, and such like to the hearing and professing of the word. But here three things are commonly objected against this doctrine.

Objection I. To compell men to embrace true religion, is to make them goe against their conscience, which the Magistrate ought not to doe: as some Papists have affirmed, that they would not for ten thousand worlds compell a Jew to sweare that there were a blessed Trinity, because he should bee damned for swearing against his conscience, although the thing were never so true. *Answer* I. If it were so hainous a sinne to compell any to embrace true religion, because it is against their conscience, why doe Popish Prelates, and Magistrates, compell Protestants (and that by exquisite torments) to reconcile themselves to the Church of Rome, to sweare obedience to the Pope, to acknowledge Transubstantiation, and to heare Masse, which they know are directly against their conscience? II. If they will not compell men to do any thing, (though never so good or godly, because it is against their conscience: why should they not bee as scrupulous in restraining them from doing that which is unlawful, because they are persuaded in conscience they ought to doe it? For if they compell men to omit that which they believe to be good, because they know it to be evil, (as their owne practise proveth, in that they will not suffer Protestants to pray publicly in a knowne tongue; nor receive the Sacrament in both kinds, &c.) why doe they not compell them also, to doe that which they know to be good, though they thinke it to be evil? III. The Magistrate is to compell men to embrace true religion, or to punish them for their obstinacy in not hearkening to the word, because he is to seeke means to reclaim them, and to win them to a love and liking of themselves. Now so long as they are urged to heare the word, there is hope they may be wonne againe, and as *penitence* shewes (as *Augustine* testifieth of the *Demetrius*) that they which did professe religion, at the first

meere by compulsion, may afterwards (by the mercy of God) professe it only for devotion. And what though some come not to learne, but to carpe and cavill? yet God may cast the net of his mercy so far over them, that contrary to their purpose, they may bee caught. IV. If the Magistrate, who may compell them, & so reclaim them, do suffer them to continue in their errors or heresies, without controulement, he is guilty of their sinne: but by compelling them he hath discharged his duty: for albeit they being compelled, do dissemble and play the hypocrites, do lie, and forswear themselves, that is not the Magistrates sinne, who intends nothing but their conversion and salvation, it is their own proper and personal sinne.

Objection II. Men ought to be persuaded to embrace religion, and induced to beleve, but not compelled: for the will cannot bee compelled. *Answer.* True it is, the will cannot be compelled, and as true it is likewise, that the Magistrate doth not compell any to beleve: for when a man doth beleve, & from his heart embrace true religiō, he doth it willingly: notwithstanding meanes are to bee used to make the willing, that are unwilling, and the meanes is to compell them to come to our assemblies, to heare the word, and to learne the grounds of true religion: for it is Gods commandment, men should *prove the spirits*, 1 *John* 4. 1. that so they may know the truth, and cleave unto it. *Augustinus* saith freely, and finely to this purpose, *Quod autem vobis videtur invitus ad veritatem non esse cogendus, erratis: necesse est Scripturam, neque inconvictam Dei quiescere: volentes facit, dum cogitur invitus*. Secondly, when Papists receive the Sacrament, sweare allegiance to their Prince, professe themselves in our congregations; who knoweth that they doe these things against their conscience? nay, rather wee ought in charity to thinke that they are persuaded in conscience they may doe them, when by oath and proclamation they confesse so much. But bee it they did all in hypocrisy, shall the execution of godly lawes therefore cease, because hypocrites will not obey, but in dissimulation?

Objection III. The Magistrate by compelling Recufants to the outward profession of religion, maketh them to play the hypocrites, to counterfeit and dissemble. *Answer.* The Magistrate in executing the lawes, hath no such intent, but onely that they might heare the word, beleve it, and bee saved. Again, Protestant Recufants in other countries, are not allowed by Papists to alledge their conscience for their refusal, but are compelled, either to conforme themselves, or to undergoe well knowne: who more may thinke presence of conscience, than the Papists, or other heretikes, but that they should receive the same misdeeds which they mete to others.

Perfunderi sub
falsis argum.

Cyprianus
Gent. Epist. lib.
6. 17.

II. *Quest.* How can it be truly said, that the false apostles, compelled men to receive circumcision, seeing *Titus* was not compelled to be circumcised? 1 *Gal.* 2. 3. *Ans.* That place maketh nothing against the text in hand: the meaning is, that *Paul* for his part was ready to have circumcised *Titus* (as hee did *Timothy*, *Acts* 16. 3.) rather than offend the weaker brethren. But when it came to this point, that they would needs urge circumcision as a thing necessary to salvation, *Paul* refused to doe it, for all the false brethren that creep in, v. 4. that is, notwithstanding they laboured by all means to bring it in use againe. Neither did the Apostles urge it, or require it, as a thing necessary to salvation.

III. It may be demanded, whether that circumcision being so vehemently urged by the false apostles, might not have beene used? *Answer.* It might not. For albeit it be in it selfe a thing indifferent, and so it skilleth not, whether a man bee circumcised or not, (as *Paul* saith,) *Circumcision is nothing, and uncircumcision is nothing*: yet being urged as a matter of absolute necessity, as without which men could not be saved, *Acts* 15. 1. it ought not to be used. The like may be said of all indifferent things, if they be made essentiall parts of Gods worship, or necessary to salvation; as the use of meates and drinks, observing of times & seasons, wearing this or that habit, or attire, forbidding of marriage to some orders of men. For when things indifferent are made necessary, the nature of them is changed. Upon this ground *Exekiel* brake in peeces the brazen serpent, when the Israelites began to worship it, 2 *King.* 18. 4.

First, let us observe out of these words, *They compell you to be circumcised*, that *Paul* doth not onely use Christian pollicie, but doleth very rhetorically, exculcing the Galatians, as though they were constrained against their wils, to doe as they did: and laying all the blame upon the false apostles: and so doth closely alienate their affection from these seducers, who would have them circumcised, either by voluntary submission, or by violent compulsion: the like godly policy we ought to use in dealing against heretikes, and false teachers, that the peoples mindes may bee estranged from them, and take no love of their doctrine, nor liking of their persons.

Here wee have a second note of false teachers, which is, not onely to retaine ceremonies themselves, but to urge them upon others, and constrain men to the observing of them: for they were more earnest and forward in urging circumcision (their owne device) than the keeping of the morall law: and so are all seducers. The Pharisees did urge their owne ceremonies, as washing before meate, washing of pots, cups, and platters, &c. more than the commandment of GOD. And the Papists urge the Lent fast

more strictly, than fasting from sinne: which is the onely true fast, *Isay.* 58. ver. 6. And their owne stories shew, that men have beene more severely punished for eating flesh on good-friday, than for committing the simple fornication, or following of strange flesh. They stand more in urging, the outward worship of an Image, or a piece of bread, than the inward spiritual worship. And as they have made the Saints dayes equall with the Sabbath dayes, so have they made the prophanation of them an equall sin, and have punished it with equall punishment.

It is further to bee observed, how they abuse circumcision, for whereas by Gods ordinance it was but a *scale of the righteousness of faith*, *Rom.* 4. 11. they perverting the end of it, make it a meticulous cause of salvation; and therefore compell men to bee circumcised: it is Gods worke, they make it their owne worke, yea, such a worke, as by which they hope to be saved. And this their dealing may fitly bee paralleled by the Popish practise at this day, in making baptisme, which is but a signe and scale of grace, to bee the proper, immediate, and physicall cause of conferring grace, by the worke wrought: Almes, prayer, and fasting, (which are but signes & testimonies of justification) to bee causes thereof. Nay, their owne devices, of confession, satisfaction, supererogation, to bee meritorious causes of justification, and salvation.

Lastly, see here how the perverseness of the corrupt heart of man, doth thwart the ordinance of God. As long as circumcision was commanded by God, most abhorred it by the heathen religiō so much, that the Jewes were odious for it. But now being abolished, they take it up againe; receive it, and urge it as a thing necessary to bee observed upon paine of damnation. Whereas if GOD should enjoyne it againe, they would (no doubt) account it as a heavy yoke, which neither they nor their fathers were able to beare. This improving of that which God commandeth, and approving that which he forbiddeth, argues the great corruption of the heart, and that the wisdom of the flesh is not onely an enemy, but even hat enemy against GOD, *Romanes* 8. 7. It must therefore reach us to captivate our reason, and to subject our wils to the will of God in all things.

The third property of these false apostles is, the teaching of circumcision, that is, of false doctrines, because they would not suffer persecution for the cross of Christ; that is, for preaching the true doctrine of the Gospell, concerning Christ crucified. It may bee demanded whether it was necessary that those who taught no circumcision, but spake against it, should be persecuted? To which I answer, that it was necessary, according as *Paul* affirmed, *Gal.* 5. 11. *If I teach circumcision, why do I yet suffer persecution?* The reason was this:

Apella Iudeus.

Heaven. in Com-
ment. in Isaac
locum.

The Romane Emperour had given liberty to the Jewes to live according to their owne lawes, and that without molestation or disturbance, in all places of the Romane Empire; so that if a Jew became a Christian, hee had the privilege of a Jew, so long as hee kept the ceremoniall law, and taught no departing from *Moses*; whereas they which taught, that ceremonies were abrogated and that men were justified onely by faith in Christ, wanted this privilege, and so were persecuted of no men more than of the Jewes, either by themselves, or by incensing others against them, 1 *Thessalonians* 1. 15, 16. The false apostles therefore to avoide persecution, coynd a new Gospell, in matter of salvation, joyning Christ and *Moses*, justification by faith, and by works. So that here wee have another character and marke of false teachers, which is, to labour by all means to enjoy the world, and to eschew the crosse; and rather than they will suffer persecution, to make a horchpoch of religion, as we may see, not onely by this particular, but by the course of the history of the Church, and in latter times by the *Inferius* under *Charles* the first, and the sixe articles under *Henry* the eight by our Mediatours and reconciliatours, who either (as it is said of old *Cociliator*) labour to accord fire and water: or els like hucksters, mixe wine and water for their own advantage: and by all neuters and mungils in religion, who hover in the winde, because they would stand sure for all sides, or winne the favour of great men, that they might not stand in the way of their preferment. This is the sinne of the multitude among us, who desire to have Christ, but they will none of his crosse: they would bee with him upon mount *Tabor*, but not upon mount *Calvary*, crowned with glory, but not crowned with thornes.

Further, wee may hence gather an essentiall difference of true and false teachers: the one seeke the good of the Church, the other seeke themselves: the one the glory of God, the other their owne glory. It is observed by Popish Priests, and other, that though the Jesuites pretend they doe all things in *ordine ad Deum*, yet they intend themselves, doing all things in *ordine ad seipios*, it being the marke they thooke at in all their Machiavelian plots and policies, that they may have *convenientior omnium*, a Lordly command, and a false life.

Againe, here wee see that the love of the truth, and of the world, the feare of the face of men, and the feare of God can never stand together: As also how dangerous a thing it is to be addicted to the love of the world: for it hath bene alwayes the cause of revolt, in that men never embraced religion, so as that they could be contented to suffer persecution for the profession of it, nor lay downe their lives in the maintenance thereof, *Mar.*

23. 21. As soone as tribulation or persecution cometh, by and by they are offended: whereas wee ought to have the same minde that *Paul* had, who knowing that bonds and imprisonment abode him, yet passed not to them, neither was his life deare unto him, *Acts* 20. 23, and was not onely ready to bee bound, but to die also for the name of the Lord *Iesus*, *Acts* 21. 13. The reasons which should make us willing to take up our crosse & follow Christ, are these: First, it is a great mercy and favour of God, that we are accounted worthy to suffer any thing for his sake, *Acts* 5. 41. The *Apostles* departed from the Council, rejoicing that they were accounted worthy to suffer rebuke for his name. Secondly, it is a meane (by the mercifull promise of God,) to procure and obtaine the blessings of this life, *Mark* 10. 30. Thirdly, it hath blessednesse annexed to it, with a promise of assistance and helpe of the Spirit of God, 1 *Peter* 4. 11. If ye be railed on for the name of Christ, blessed are ye, for the Spirit of glory, and of God resteth upon you, which on their part is evil spoken of, but on your part is glorified. Lastly, the end of the crosse, is glory unspokeable, If we suffer with him, wee shall also be glorified with him, *Rom.* 8. 17.

Further, whereas *Saint Paul* linketh together persecution, and the preaching of the crosse, wee may see, that the profession of the Gospell and persecution doe either goe hand in hand, or doe follow one another inseparably, for as many as will live godly in Christ *Iesus* must suffer persecution, 2 *Timothy* 3. 12. *Moses* is said to have chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season, *Hebrew.* 11. 25. Where wee see that affliction is the lot and portion of the godly. The reason hereof is twofold. The malice of the devil, who is alway nibbling at the heele, *Gen.* 3. 15. And the hatred of the malignant Church (the devils seede) ever maligning the Church and people of God. The devil maketh warre with the remnant of the womans seede, which keepe the commandments of God, and have the testimony of *Iesus*, *Apoc.* 12. 17. The malignant Church persecuteth the Church of God, as we may see in their types; namely, in *Cain* hating and persecuting *Abel*: In *Ismael Isaac*, *Elsan Jacob*: Which they did onely because they saw their owne works to be evil, and theirs to be good, 1 *Iohn* 3. 12. And if it be demanded, why those that preach the word plainly and powerfully to the conscience of men in evidence of the spirit, are so extremely hated and maligne? *Ans.* It is for no other thing, but even for the workes sake, for which they ought to be revered, 1 *Thess.* 5. 13. and because they prophesy not good unto them, but evil, 1 *King.* 22. 3. That is, preach not pleasing things, by sowing pillows under their elbows, and lulling them asleepe in the bed of security, but denounce the judgments of God against them, and so disquiet and trouble

trouble their puerility consciences. And what (I beseech you) is the reason why those that make conscience of sinne, are so maligne of the wicked world, & branded with the black names of *Persecutors* and *Procurers*? but this which our Saviour Christ giveth, *Iohn* 15. 9. Because they are not of the world, therefore the world hateth them? Now all this cometh to passe, by reason of that enmity which God hath put betwixt the woman and the serpent, his seed, and her seed, *Gen.* 3. 15.

This teacheth us, first, that wee should suspect our selves, that our hearts are not sound, nor our practice sincere, when all men speake well of us: for true profession is alwayes accompanied with persecution, *Woe be to you when all men speake well of you, Luke* 6. 26.

Secondly, that wee must not be discouraged in our profession, though there bee never so many that make opposition, or so mighty that raise persecution against us. Though they tell us that wee did *Paul*, *Acts* 28. 22. Concerning this selfe, wee know that every where it is spoken against: or take us up with *Nicodemus*, *Iohn* 7. 52. *Arise thou also of Galile*? search and looke, for out of Galile ariseth no Prophet. In these blasts and stormes of temptations, wee ought to make that saying of Christ our anchor hold, *Blessed is hee that is not offended in mee, Matthe.* 11. 6.

Lastly, that wee thinke it not strange when wee finde affliction, or meet with persecution, 1 *Pet* 4. 13, 13.

3. For they which are circumcised, keepe not the Law, but desire to have you circumcised, that they might glory in your flesh.

Here the Apostle preventeth an objection, which might be made against his former conclusion, v. 12. For it might be said, *Paul* did them wrong in slandering them, to urge circumcision on'y because they would avoide persecution, when as they did it, as zealous observers of the Law. To this he answereth negatively, that whatsoever they did pretend, they intended no such thing. And hee prooveth his former assertion, by two arguments, and willall describeth the false Apostles by two other properties. His first reason may be framed thus: If they did urge circumcision as being zealous of the Law, and having conscience of the observing thereof, they would keepe it themselves, as well as compell others to the keeping of it: But they keepe it not themselves: Therefore they urge it not in conscience to have it obeyed, but for some sinister end. The second reason is this: They that propound no other end to themselves in urging circumcision, but: vaunting and boasting in the flesh: they seeke not the observation of the Law: But these seducers urge circumcision and other ceremonies, that they might glory in the flesh. Therefore they seeke not the observation of the Law. So that here wee have two other properties of false teachers.

The first is, to compell men to the observing of the Law, which they will not observe themselves. For thus these seducers urged the ceremoniall Law. Resembling herein the Scribes and Pharisees, who bound heavy burdens and grievous to be borne, & laid them on mens shoulders, whereas they themselves would not move them with one of their fingers, *Matth.* 23. 4. The Popes, and Prelates of the Romish Church, are notorious in this kind, in urging men to make conscience of that, which they themselves will not keepe to practise that, which they will not performe, and to believe that, which they count false and fabulous. For firstly, they require regular obediences to bee performed of their novices, and others, to their Generals or governours, specially to the Vicar of Christ, and See of Rome; whereas they will not bee subject to the higher powers as they ought, *Rem* 13. ver. 1. nor obedient to governours, as it is required, 1 *Pe.* 2. 13, 14. Nay, their practice is notorious in these foure particulars. First, in treating children from obedience to their parents. Secondly, in exempting their shavelings from subjection to the civil Magistrate. Thirdly, in treating subjects from their oath of allegiance to their Sovereignes. And lastly, by advancing that man of sinne above all that is called God, or worshipped, and giving him power to depose Princes, to depose of Crownes and Kingdomes, and to impose lawes which shall properly binde the conscience; yea, to read Kinges and Emperours under his feet, and caute them like vassals to hold his stirrup. Againe, they compell others to fast, specially in Lent, when as they in the meane time feast their fast being to cate fast, and drinke fast, in mortifying the flesh with their Indian Capons and Peacocks, and that upon good Friday, whereas to cate white meates upon that day, should bee in others a mortall sinne. Further, they beare the poore people in hand, that Indulgences are meanes to remit sins; and that those that are excommunicated by the Pope are in a damnable estate: whereas many of them account Popes bulls to be but *bulle*, meer trifles, and such as buy them, starke fooles; witnesseth the speech of the Duke of *Valence*, bastard to Pope *Alexander* the sixth, who having lost certaine thousand crownes at a throw at the dice; *Tull* (said he) theare are but the finnes of the Germans. And that of *Charles* the sixth (though a favourer and mainainer of the Romane Religion) who, being menaced by Pope *Pavlus* the third, with excommunication, if he would not yeeld up *Playance* into his hands, let him understand by his Embassador, that he would thunder at *S. Angelo* with his cannons and artillery, if he would needes be thundering out his excommunications. Lastly, they urge confession of Purgatory, almost as an article of faith, whereas some of them are so farrre from believing it, as that they thinke there is neither heaven, nor hell,

chief Apostles, although I am not being, 2 Cor. 12. 5. 11. Of his person or personall gifts he boasteth not: but only of his Apostolical calling, and his faithful discharge thereof, to the end hee may stoppe the mouths of the false Apostles. Thus to confesse the good things we have to the glory of God, being urged thereunto, is lawfull boasting, nay it is sometime necessary, making much for the maintenance of the Gospell; as *Paul* boasting made much for the good of the Church of Corinth. Against, there is a twofold lawfull boasting, one before God, another before men, *Rom. 4. 2.* Of the former the Apostle speaks in this verse: of the latter in *2 Cor. 12.* Hee gloried not in the testimony of a good conscience, before God, but only before men. Before God hee gloried in nothing, but in the saving knowledge of Christ and him crucified. And whereas it may bee sayd, that this his boasting in regard of the false Apostles, as also his glorying in the testimony of his conscience, and his infirmities, *2 Corin. 12. 30.* were not in the crosse of Christ. I answer, they were: for his glorying over the false Apostles, in teaching freely, was in the good and prosperous success of the Gospell, which is the doctrine of the crosse; and his glorying in the testimony of his conscience, in that it was washed by the blood of the crosse, as *Paul* speaks; *Coloss. 1. 20.* in his afflictions, in that they were afflictions of Christ, and he by them made conformable to him;

But it will be said, that he gloried in his revelations, in his paines and travell, in preaching the Gospell, and in the multitude of Churches which he had planted. *Answer.* First, hee did it being urged thereunto; secondly, hee did it to defend his calling, and the credit of the Gospell, and therefore this boasting was not unlawfully say, it was necessary, and in the Lord. For when we are compelled, we may confesse the good things we have, if we doe it sparingly, and for the edification of others, that they may be bettered by our example: and that they seeing our good works may glorifie God our heavenly Father, *Mat. 5. 16.*

Here wee see what glorying is unlawfull; namely, when men ascribe unto themselves either that which they have not, or more than they have, or as proceeding from themselves, their wisdom, strength, industry, in sacrificing to their own names, and burning incense to their own yames, *Malak. 1. 16.* or in boasting of them without necessary cause, either for their own vain glory, as *Nehemiah* did, *Dan. 4.* or to draw Gods glory, as *Herod* did, *Mat. 23. 12.* And if this glorying be to great a sinne, surely boasting in wickedness (as *Davy* did, *Psalm. 52. 1.*) must needs be most dimmable: as when the greatest swearers and swaggers, count themselves the best companions the greatest idolaters, and superstitious,

most persons, most religious: the greatest oppressors, surerers, drunkards, fighters, most valiant and courageous: &c. Now this may be done three wayes, either ignorantly, as when *Paul* gloried in his cruell persecuting of the Saints before his conversion, *Act. 26. 11.* or presumptuously, when men glory in wickedness, notwithstanding they be perfwaded in conscience, that it is evill: and then it is the sin of Sodom, *Isay. 3. 9.* or maliciously, to despise God, and then it is the sinne against the holy Ghost.

The second point to be considered in the words, is the thing wherein he will glory, called here the Crosse of Christ: *Saves in the Crosse of our Lord Iesus Christ.* The words in the original translated *saves*, are exceptive: as if hee should say, I will glory in nothing, except in the crosse of Christ: and exclusive, only in the crosse of Christ, and in nothing else. Albeit they are sometime adverbative, as *Gal. 2. 16.* and *Apoc. 21. 27.* There shall enter into it no unclean thing, &c. but they that are written, &c. where the words are not exclusive: (for then it would follow that some which wrote abominations should enter into it) but adverbative, as *Matth. 12. 4.* and *Luke 4. ver. 30.* which may serve (by the way) to cleare the text: *Iohn 17. 12.* These thou gapest me have I kept, and none of them is lost, but the child of perdition: that is, but the child of perdition is lost. For the words *is lost*, (as I take it) are not to well translated by the exceptive conjunction *except*, as by the adverbative *scilicet*: seeing here is no exception made of *Indus*, as though he had bin given to Christ; and afterward had fallen away: which expostion must needs be made, if the words be read, *missi sunt perditionis*.

Further, by the Crosse of Christ, the Apostle understandeth synecdochically, the sufficient, expiatory, and satisfactory sacrifice of Christ upon the crosse, with the whole work of our redemption in the saving knowledge whereof hee protesteth hee will glory, and boast. For Christ is made unto us wisdom, righteousness, sanctification, &c. that as it is written, *Herib gloriam, gloria gloria in the Lord:* even to make boast of him all the day long, as the Psalmist speaketh. And the reason why *Paul* professeth that hee will glory only in the Crosse of Christ, is, because Christ crucified is the treasury and storehouse of the Church: seeing that in him are hid, not only the treasure of wisdom and knowledge; *Coloss. 3. 3.* but of bounty and grace, *Ioh. 1. 16.* and of all spiritual blessings, *Eph. 1. 3.* For first, by Christ crucified, we have reconciliation with God, remission of sinnes, and regeneration to eternal life. Secondly, we have the peace of God which passeth all understanding, peace with God, with Angels, with men, with our selves, with the creatures. Thirdly, we recover the right and title which we had in the creation to all the graces and blessings of God, *2 Cor. 5. 21.* Fourthly, all afflictions and judgements,

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ments, cease to bee curses and punishments, and become either trials, or corrections. Lastly, death it selfe is no death, but a sleepe: for all that die in the Lord, are said to sleepe, and to rest upon their beds, *1 Jo. 3. 7. 2.* Indeed, if we looke upon death through the glasse of the Law, it is the very downefall to eternal destruction: but if we consider it as it is changed by the death of Christ, it is but a passage from the transitorie life, to eternal life. Christ by his death hath taken away sinne, the sheathing of death: so that though it seeme upon us, yet (having lost it) it cannot hurt us. So that in a word, in Christ crucified, are all things that a man can glory of. If wee would glory in knowledge, and wisdom; He is the wisdom of the Father, seeing that all treasures of wisdom and knowledge are hid in him: and therefore *Paul* desired to know nothing among the Corinthians, but Christ and him crucified, *1 Cor. 2. 2.* for this knowledge is eternal life, *Ioh. 17. 3.* If in the love and favour of great men: by him wee are highly advanced into the love and favour of God, *Eph. 1. 6.* If in honours and riches: by him we are made Kings and Princes: *Apoc. 1. 6.* If in liberteie: by him wee are delivered from the hands of our enemies, Sinne, Satan, &c. *Luke 1. 74.* If in pleasures, comfort, and content: he is purificator, in him wee are complete, *Coloss. 2. 10.* By him we have right to those things which we have not seen, care hath not heard, neither can the heart of man conceive. It may be said, why doth *Paul* glory in the ignominious death of Christ, rather than in his glorious resurrection, triumph, ascension, and imperiall jurisdiction now sitting at the right hand of the Father? *Answer.* These are not excluded, but included in the Crosse: yet hee nameth the crosse rather than them. First of all, to shew that upon the crosse, Christ did fully finish the work of our redemption: for being now ready to give up the ghost, he said, *It is finished.* *Iohn 19. 30.* this made *Paul* to desire to know nothing but Christ, and him crucified. For in his humiliation stands our exaltation, in his weakenes stands our strength; in his ignominie, our glory; in his death, our life. Secondly, to shew that hee was not ashamed of the crosse of Christ, though never so ignominious in the eyes of the world. It had beene no great thing for *Paul* to have gloried in the resurrection, ascension, wisdom, power, Majestic of Christ, wherein the world can and doth glorie. But to glorie in the shameful, contemptible, accursed death of the crosse, was a matter of great difficulty, & the worke of faith, judging that which the world counts ignominious, to be most glorious: that which the learned Philosophers counted foolishness, to be the wisdom of God, *1 Cor. 1. 24.* The Popish sort abuse this text two wayes. First, in applying it to the *transient crosse*. Secondly, to the *permanent or eternall crosse*. To the *transient crosse*, in that they glorie in it:

First, as having a vertue in it, (when it is made in the ayre) to drive away devils. Secondly, being made in the forehead, to bee as an amulet against chaimes, blittings, and other such like calamities. To the *eternall crosse*, when they adorne it with gold and jewels, &c. so cause it to be carried in great pompe before them. When the *Crucigers* wear it in their hats in a white, redde, or greene colour. When they put their confidence in it, & pray unto it, *Holy crosse, save us.* This is Popish and carnall glorying in the crosse; and not spiritual, in the death of Christ upon the crosse, of which only the Apostle speaks in this place.

The reason why hee would glory in nothing but in the crosse of Christ, followeth to be considered, in these words, *By which the world is crucified to me, and I unto the world:* It is taken from a double effect, which Christ, or the crosse of Christ, wrought in him: (for the words *by which*, may be referred to either indifferently.) The first, to be crucified to the world; the second, the world to be crucified to him. By the world, wee are not to understand the frame of heaven and earth, nor the creatures, nor mankind: but honour, riches, pleasures, favour, wisdom, glory, and whatsoever is opposed to the kingdom of Christ, and the new creature. To be crucified to the world, is to be dead unto it, so despise and contemne it, so count all the glory of it to bee no better then dung, in respect of Christ and his righteousness, as *Paul* did, *Phil. 3. 8.* The world is said to be crucified to us, when it hates and persecures us, and accounts us the fifth and off-scouring of all things, *1 Cor. 4. 13.* Yet here observe that we are crucified to the world, & the world to us, by the vertue of the death of Christ, after a different manner. Wee are crucified to the world, properly by the Spirit of Christ, wearing our affections from the love of this world. The world is crucified to us, by the death of Christ, improperly, and by accident, in that wee are made such as the world cannot but hate and persecute: for seeing wee are made new creatures, are chosen out of the world, therefore the world hateth us, *Ioh. 15. 19.*

Here wee see who those are that can truly glory in the crosse of Christ, namely, those that are dead to the world, and the world to them: such as feel the power of the Spirit of Christ crucifying the flesh in them, with the affections and lusts. Others can no more glory of the crosse of Christ, than he that glories of the victorie, which his Prince hath gotten over his enemies, himselfe in the meane time being a vassall, and slave unto them.

Secondly, that it is not sufficient for a Christian, that the world is crucified to him, except hee also be crucified to the world, neither loving the world, nor the things in the world.

Thirdly, that to be crucified to the world, is not to profess monasticall life, and to bee

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shut up in a Monastery: but to renounce the world, and the corruptions that are therein both in affection of heart, and practise of life.

Fourthly, wee are taught to cary our selves to the world, as crucified and dead men, not to love nor like it, to seeke or affect to, but to renounce and forsake it, with all the vanities, delights, and pleasures thereof: and to be as dead men to our owne wicked wils, and to our carnall reason, letting them lie dead in us, and suffering our selves to bee ruled, ordered, and guided by the Spirit of God: making his will our will, his word our wisdom.

Fifthly, by this we may examine our hearts; for if wee have our affections glued to the world, and set upon the honours, pleasures, profits, and preticements thereof, wee are worldlings indeed: for they that are Christs are crucified with Christ, *Gal. 2.20.* and have crucified the flesh, with the affections and lusts, *Gal. 5.24.* and therefore must needs bee crucified to the world. A man that is hanged upon a gibbet, ceaseth from his thefts and murders: so to all they that are indeed crucified with Christ to the world, cease from their old offences. For as the Apostle reasoneth, if wee be risen with Christ, wee ought to seeke the things that are above, and not the things that are upon the earth, *Col. 3.1, 2.* So if wee bee dead with Christ from the vanities of the world, wee ought as dead men to abstaine from all worldly lusts, which fight against the soule, *1 Pet. 2.11.*

15. For Christ Iesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Here the Apostle proves his former assertion, v. 14. that hee neither did, nor ought to glory in any thing, save in the crosse of Christ, because nothing is of any account in the kingdom of God, but a new creature. And thus hee proves by the removall of all those things, that are either opposite to, or differs from a new creature, signified by *circumcision* and *uncircumcision*: and withall hee laies downe two conclusions. The first is, that in Christ Iesus, that is, in the kingdom of grace, neither *circumcision*, nor *uncircumcision* are any thing, that is, are neither acceptable to God, nor available to salvation: Under these two, synecdochically comprehending all outward privileges, and prerogatives, dignities and regalities, or whatsoever can be named: under *circumcision* comprising the preeminence of the Jew, and the profit of circumcision, which was much every way, *Rom. 3.1.* seeing that to them appertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, *Rom. 9.4.* Under *uncircumcision* containing the Gentiles; with all their wealth, wisdom, strength, lawes, policie, & whatsoever is of high account, and glorious in the eyes of the world. All which he excludes and

accounts as nothing in respect of regeneration. For that which is highly accounted of among men, is abomination in the sight of God, *Luke. 16.15.* Therefore, wisdom, wealth, nobilitie, strength, are nothing, *1 Cor. 1.26.* Outward callings, as to bee King, or Kzar, Prophet, or Apostle: Outward actions of fasting, almes, prayer: Nay, kindred and alliance, as to bee mother, or brother of Christ, is nothing: for if the blessed Virgin had not borne Christ in her heart, as she did in her wombe, she should never have bene saved, *Luke. 11.27, 28.* and if his kinsmen had not bene his brethren by spirituall adoption, as well as by naturall propagation, they should have had no inheritance in the kingdom of God, *Mark. 3.33, 35.* Nay, the outward element of baptism, without the inward grace, is of no force: for it is not the washing away of the filth of the flesh (that is acceptable to God) but the stipulation of a good conscience, which maketh request unto God, *1 Pet. 3.21.* And if the communicant at the Lords table, doe not eate *panem Domini*, as well as *panem Domini* (as Augustine speaketh) that is, if he doe not receive Christ spirituallly by the hand of his faith, as he doth corporallly receive the element by his bodily hand, he receiveth unworthily, and so eateth and drinketh his owne judgement, *1 Cor. 11.29.* Now the reason why these outward things are nothing available, is, because the things that are accounted of with God, are spirituall and eternall, not temporall and carnall, as these are: which as they shall utterly cease in the kingdom of glory, *Math. 22.30.* (for then Christ will put downe all rule, authoritie, and power, *1 Cor. 13.24.*) so are they not of any moment or account in the kingdom of grace, as Paul teacheth, *2 Cor. 5.16, Gal. 3.18, Coloss. 3.11.* It may be said, these privileges and outward things, as Prince and people, master and servant, bond & free, &c. have place in the kingdom of grace, seeing Christianitie doth not abolish nature, nor civill policie. To which I answer, that man must bee considered two wayes: in respect of the outward, or inward man. Consider him as he is a member in civill society, as of the family, church, or commonwealth: these are sundry differences of persons, as bond, free; magistrate, subject; poore, rich; &c. in which sense the Apostles exhortation taked place, *Wives submit your selves to your husbands. Coloss. 3.18. Children, obey your parents. v. 20. Servants be obedient to your masters. verse 21.* But if man be considered in respect of his spirituall estate, as hee is a member of the invisible, or Catholike Church, under spirituall government, consisting in righteousness, peace of conscience, and joy in the holy Ghost, *Rom. 14.17.* there is no distinction of calling, condition, or sexe: For we are all one in Christ, *Galath. 3.28.* *Christ is all and in all things. Coloss. 3.11.* in that though we be many, yet are we but one body in Christ, *Rom. 12.5.* seeing wee are quickened with one spirit,

Ephes. 4.4. The Popish opinion therefore which teacheth that there bee some outward callings and actions which commend us to God, as, to leade a single life, to fast, to vow voluntary poverty, to performe regular obedience, to professe monkery, to be buried in a Friars cowl, or to abstaine from these & these meates, is here condemned, when Paul saith, that outward privileges will not serve the turne, and that meates commendeth us not to God, *1 Cor. 8.8.*

Again, neither this, nor the like places, *Gal. 3.18, Col. 3.11.* doe any thing favour the Anabaptistall fancy, of bringing in an anarchy, that is, an anarchy into Christian society; by taking away Christian Magistrates, and distinction betwixt Master and servant: for by the same reason wee may confound the sexe of man and woman, for Paul saith, *There is neither male nor female, but wee are all one in Christ*, the meaning thereof is this, that although in respect of our inward or spirituall estate before God, there be no such difference: yet that hindereth not but there may bee in respect of our outward estate.

Further, wee learne from hence, that no man is to thinke highly of himselfe in regard of outward privileges, as birth, honour, wealth, favour, nor to glory in them, *Ierem. 9.23.* Rich men must not bee high minded, *1 Tim. 6.17.* Nay, the King may not lift up his minde above his brethren, *Deut. 17.20.* Pauls example is notable, who accounted all the privileges which hee had before his conversion, whilst he was a Jew, (as that he was a citizen of Rome, a Pharisee, a great Rabbini, instructed by Gamaliel, of the tribe of Benjamin, circumcised the 8. day, &c.) and after his conversion being a Christian, (as that he was an Apostle, taken up into the third heaven, &c.) to be as nothing, or worse than nothing, even as *lasse or dung* in respect of being a new creature in Christ, that is, in respect of justification and sanctification. And therefore wee may not set our mindes too much upon outward things, as riches, honours, pleasures, seeing they are not available to salvation.

Besides, this teacheth all those that are but in meane and base estate, to bee content: for outward privileges availe nothing; outward wants and miseries hinder nothing. If a man be rich, he is nothing the nearer, and if he be poore, he is not a whit the further off: it is the poverie of the spirit, which makes a man rich in grace: for though the poore man be the rich mans slave, yet hee is the sonne of God, and fellow-heire with Christ: and though the rich man be the poore mans master, yet hee is the servant of Christ, as Paul saith, *He that is called, being a servant, is Gods freeman: and he that is called being free, is Christs servant. 1 Cor. 7.22.*

Lastly, this crosseeth the opinion of the multitude, who think that if a man be increased in riches, graced with favour, advanced

with honour, that he is a godly, wise, religious man; and that religion which he professeth, is the truth: This is nothing else, but to have the faith of our Lord Iesus Christ in respect of persons, *1 Sam. 16.7.*

The second conclusion is, that the new creature is the only thing that is acceptable to God. *Circumcision*, & *uncircumcision* availeth nothing, but a new creature. By the new creature, the Apostle understandeth the Image of God, or renovation of the whole man, both in the spirits of our mindes, and in the affections of our hearts, which is also called *the new man*. We shall the better conceive it by the contrary, namely, by the *old man*, which is a want of knowledge in the minde, and delight in ignorance: want of subjection and conformity in the will, and rebellion withall: want of holiness in the affections, and pronesse to evil. The new man then, is the restoring of all these defects. For the understanding hereof, consider that there are three things in the soule: The substance of the soule: the faculties or powers of the soule: and the qualities of these faculties. Now neither the substance nor faculties are lost by the fall, but only the qualities of the faculties: as when an instrument is out of tune, the fault is not in the substance of the instrument, nor in the sound, but in the disproportion, or jarre in the sound: therefore the qualities only are renewed by grace. These qualities or habits, are either in the understanding, or will and affections. The quality in the understanding, is knowledge, *Colossians 2.10.* To have put on the new man, which is renewed in knowledge, after the Image of him that created him. In the will and affections, they are principally two, *righteousness* and *holiness*, both which are in truth and sincerity without all hypocisie. *Ephesians 4.24.* Put on the new man, which after God is created in righteousness, and true holiness: where holiness and righteousness, are opposed to concupiscences, and lust of the old man; Truth, (which hath relation to both) to spirituall guile, and dissimulation: so that each of these qualities, have two parts, a want of the contrary evil, and a positive qualitie or habit of goodnesse. Holiness respecteth God, and containeth all duties of piety, contained in the first table: *Righteousnesse*, respects man, and the creatures, and compriseth all the duties enjoyed in the second Table. Truth respecteth the manner how both the former are to be practised, viz. with an upright and sincere heart, free from all hypocisie and deceit. These three making a perfect harmony in all the faculties of the soule: Holiness performing all the duties of piety: righteousness the duties of humanity; truth seasoning both the former with sincerity.

But (may some say) how is the new creature opposed to all externall things, or said to be of any force in the kingdom of Christ, seeing it is not available to justify a man before

before God, being stained with manifold imperfections? For answer whereof, we care to know, that outward things are sometime opposed to Christ, and his righteousness, as *Coloss. 3.11. There is neither Jew nor Grecian, circumcision nor uncircumcision, &c. but Christ is all, and in all things:* sometime to faith, as *Gal. 5.6. Neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love:* sometime to the new creature, or sanctification, as in this place, and *1 Cor. 7.29. Circumcision is nothing, &c. but the keeping of the Commandments of God.* But the sense is all one, for they are opposed to Christ, as to the matter of our justification: to faith, as to the instrument apprehending it: to the new creature, as to the signe of them both.

Further, where both here, and *1 Cor. 5.17. The Image of God is called a new creature,* or as it is in the original [*synesis*] a new creation; the meaning is not, that either the substance or faculties of the soule are created anew; but that the worke of regeneration is wholly to be ascribed to God alone, (not as though we were stocks or stones, without life or motion,) but because God doth create these new qualities in us, quickening us when we were dead in sinne, and working in us both the will and the deed, *Phil. 2.13.*

If regeneration then bee a new creation, it must needs follow, that before our conversion, we were not onely dead, but even flat nothing in godliness and grace. By which we see what to judge of the *Semipelagian* heresie, which teacheth, that a man by an *internum principium*, may dispose himselfe to will that which is truly good: and that man is not flat dead in sinne, but onely sicke or wounded, and halfe dead, as the man which fell among thieves *Luk. 10.* or as a prisoner that is shackled & manacled, who can walke of himselfe if his fetters be taken from him; so we (if Christ looke the chains of our sinnes) have power of our selves to move our selves. Which doctrine we know is most injurious to the mercy of GOD, and most derogatorie to the merits of Christ, seeing it makes him in the worke of our salvation, to be but *causa remota, prohibens*, which (as Logicians teach) is but *causa sine qua non*, which in truth is no cause at all. So that they make themselves their owne Saviours, and Christ to be but an instrument whereby they save themselves: for if he doe but remove the impediment, they without any more adoe, are able to move and set themselves. When as the conversion of a sinner is as great a worke, as the creation of heaven and earth: for *Paul* calleth it here a new creation. May, here is a greater power required, (if I may so speake) than that whereby the world was created. For though an infinite power be required as well to the creating of the great world, as the recreating or regenerating of the lesse world, as our Saviour Christ signifies, *Mark*

2.9. Whether it is easier to say to the sick of the palsy, Thy sinnes are forgiven thee, or to say, Arise, take up thy bed and walke? yet the Holy Ghost teacheth, of the two, to make it more difficult, to create a new heart, than a new world in that speaking of the creation of the world, he saith it was made by the word of God. By the word of the Lord the heavens were made, *Psalm. 33.6.* or by his fingers, *When I consider the heavens, the workes of thy fingers, Psalm. 8.3.* or by his hands, *Psalm. 102.25. The heavens are the workes of thy hands.* But the redemption of man and the conversion of a sinner, is said to be wrought by the arme of God. *Mary* in her Magnificat saith, *Hee hath showed strength with his arme, Luke 2.58.* say, he was faine to see his side to it, and it made him shed many a teare, and sweate as it were drops of blood, trickling downe to the ground, *Luke 22.44.* Before our conversion we are like the drie bones, *Ezekiel 37.* for as when the winde of God came upon them, bone came to bone, and were joyned with sinewes, and covered with flesh, and had their senses restored: so when the Spirit of God, like the Favonian winde, bloweth upon us, it reviveth us againe, giving us a new life, new senses, a new heart, new wills, and affections: for *all old things passe away, and all things become new, 1 Cor. 5.17.* For it opens the eyes of our understanding, making us discern of things that differ, *Ephes. 1.18. Phil. 1.10.* it beareth a new care of obedience in us, *Plac. 4.6.* and giveth us a new taste, not to favour the things of the flesh, but of the Spirit, *Rom. 8.verse 8.*

Further, this serves to detect the naturall Popery of the multitude, and of our owne hearts, when we persuade our selves (though falsely) that though we goe on in our sinnes, yet that we can repent when we list. When as the Prophet saith, *O Lord, I know that the way of man is not in himselfe; and Paul saith, that it is as great a worke to create a new heart, as to create a new world: for regeneration is a new Creation, 1 Cor. 5.17.* Augustine saith well, *He that will grant pardon to him that repenteth, will not always give repentance to him that is sinneless.*

Again, in the sense that *Paul* calleth the Image of God, a new creature, or the new man, and corruption the old man: we grant, that our religion is new, and Popish religion is old. For as the new man is the restored Image of God, in which *Adam* was first created, though afterwards defaced by his own inventions, *Eccles. 7.31.* So our religion is the restored or reformed doctrine first taught by the Apostles, which afterward was corrupted by mens devices. Albeit in *Terrentian* sense, ours is the old religion, and theirs the new: as the Image of God is the old man, and corruption the new.

Use. If we be not changed in our lives, but remaine olde *Adams* still, even the same men we were before, in minding, willing, affecting carnally things, and fashioning our selves to the

Ier. 10.23.

Qui dabit penitentiam vobis, nō dabit penitentiam paritatem.

Quid antiquitas morum, id vestigia man.

the guise of the world, we are no new creatures, though we promise and professe never so much: we are but hypocrites, deceiving others, and our selves also. For where this new creature is, there is a change in all the faculties and powers of soule and bodie: the minde is not set upon the world, but mindeth heavenly things; the will, affections, and conversation of the whole man is in heaven, *Phil. 3.20.* For the spirit of regeneration is like the leaven which a woman took and hid in three peckes of meale till all was leavened: for after the same manner, by a secret operation it altereth the minde, will, affections. If any bein Christ (saith the Apostle) bee is a new creature, olde things are passed away; behold, all things are become new, *1 Cor. 5.17.* If therefore we be new creatures, why lead we not a new life? if we be changed in affection, why are we not changed in conversation?

But by this we may perceive, that all which are Christians in profession, are not Christians in conversation: all that are washed with the outward Element of water, are not washed with the inward baptisme, the laver of regeneration: as first, those that are as good fellows, (that is) as bad as ever they were before, and make no conscience of sinne. Secondly, such as are no more but civil honest men, like those honest men which raised persecution against *Paul* and *Barnabas*, and expelled them out of their coast, *Act. 13.50.* Thirdly, worldly wise men which favour of nothing but the world. Lastly, such as have some love and liking of the word, and are in some sort outwardly conformable thereunto, having some legall sorrow for sinne, arising from legall terrors: but have no thorow change nor renovation.

Lastly, we may not marvel if the world hate and maligne those that are new creatures, seeing they neither minde nor affect the same things. For there can bee no true love, where there is contrariety of judgements, wills, affections which hath bene, is, and will be, betwixt those that are borne of the flesh, and those that are borne of God, *Gen. 3.15.*

16. And as many as walke according to this rule, peace shall be upon them, and mercy, and upon the Israel of God.

Here *Paul* commends this glorying in the crosse of Christ, and study of piety, in becoming a new creature, as the only rule of faith and manners, which all teachers and hearers were to observe and follow. Enforcing the keeping and observing of this double duty, by the fruit and benefit that comes thereby, specified here by peace and mercy. In the words two things are generally to be considered: First, the duty of walking, in these words, *As many as walke according to this rule:* Secondly, the reason or motive to the practice thereof, in these, *Peace shall be upon them, and mercy:* which is amplified by the

generallitie thereof, that is, shall light upon as many as walke according thereto, and upon the Israel of God. The duty is, that we walke according to this canon, or rule: the word translated walke, signifieth not simply to walke, but to walke warily and circumspectly (as it is expounded, *Ephesians 5.15.*) or to walke by rule, in order, and measure, without treading aside, but making straight steps to our feet. *Hebrews. 12.13. Paul*, rule which we must walke by, is faith in Christ, called here glorying in the crosse of Christ: and repentance towards God: called regeneration or the new creature: which is rightly called a rule of faith, and manners, of things to be believed, and practised, because by it all doctrines and actions are to be examined: nay, the Scripture is therefore called Canon, because it sets downe an exposition of this rule; there being nothing from the first chapter in *Gen.* to the last words in the *Apocal.* which smeth not at one of these two, either repentance towards God, or faith in Christ.

Here all ministers are taught what rule to follow in preaching the word, or building the Church of God, namely faith, and repentance, the doctrine of the crosse, and conversion, or the new creature. And all hearers according to what rule to order their lives and actions. For this metaphor of walking, and that by a rule or line, shewes that we are travellers or Pilgrims, that this world is a strange country, that we are to goe another, that the world is an endless labyrinth, in which we shall for ever lose our selves, except we be guided by this rule.

And here we see that there is a certaine rule for the regulating of all things appertaining to faith and manners, though we cannot apply it, nor use it as we should: The fault is in us, not in the rule.

Whereas *Paul* saith, as many as walke according to this rule, he shewes that Christians have but one onely rule which they are to follow, and according to which they must frame their lives: for the Apostle exhorts us that we all proceed by one rule, *Phil. 3.16.* Therefore the Papists doe notoriously offend not onely in wresting, perverting, and breaking this rule, but in making other new Lesbian rules, which they prescribe as necessary to be followed: as the rule of *S. Francis*, of *Saint Dominick*, *S. Antken*, *S. Jerome*, &c. holding one mans baptisme better than another, one mans profession holier than another, one mans rule perfecter than another: following any rule rather than Christ, and so divide the fardle of the coast. And that these sundry rules of Monks are vaine & wicked it may appeare: First, because they agree not with this rule of *Paul*, which they bring many times: it directing and leading to Christ, they leading to by-paths, obscuring the merit of Christ, and prescribing many things partly frivolous, partly impious, contrary to faith,

and good life. Secondly, in that they agree not among themselves, every sect having his owne proper orders, and contending their owne to be better, holier, perfecter than the rest. Thirdly, in that they divide into divers sects those that ought to be all one in Christ, for which cause Paul calls the Corinthians carnall, in holding some of Paul, others of Apollos, 1. *Corinth.* 3. 4. For how can they be spiritual, who in speech, action, habite and attire, profession and conversation, professe nothing but schisme and dissension? *Ierome* against the Luciferians faith, *Siculi audieris eos qui dicuntur Christiani, non à Domino Iesu Christo, sed à quocumque nuncupari, puta Marcionis, Valentini, Montanis, Campates, scito non ecclesiam Christi, sed Antichristi esse Synagagam*: that is, where ever thou shalt heare those that are called Christians, not to have their name from our Lord Iesus Christ, but from some other, as Marcionites, Valentians, Montanists, Campates, know thus much, that are they not the Church of Christ, but the Synagogue of Antichrist. Nay further, solitary life in leaving the society of men, and sequestering themselves from all company, which is the ground, and generall practice of Monkish Eremitics (for Cœnobites to speak properly are no Monks, as the word teacheth) is against the very light of nature it selfe. First, because it is natural for men to live together; nay, it is the ground of the family, the Church, and common-wealth. There was never nation so barbarous or savage, but endeavoured to live together, by associating themselves in cities, townes, villages, cave, woods, tents, or some other way, according to the custome of the country: which generall practice of all, argues the impression of nature in all. Secondly, speech is given men for this end, that they might converse together: for it were little or nothing available if men should live alone, and converse with none. Thirdly, sundry vertues bestowed upon men, as justice, fortitude, love, and friendship, should be given in vaine, if men should live solitary, sequestered from all company. Fourthly, mans imbecility argues thus much, for whereas all other creatures are aided by nature, as the Bull with horns, the Boare with tuskes: other with teeth, feathers, wiftnesse, &c. man is borne feeble and naked, not able to provide or defend himselfe, but onely by helpe of others: which is an argument that hee is borne to live in civill society, and to bee holpen by others. Lastly, man is borne to doe good to himselfe and others, in some estate and calling, 1. *Corinthians* 7. but he that liveth alone can doe no good to others, nor receive good from them: For whereas they please for themselves, that they leave their particular callings, and betake themselves to Hemetages, that so they may renounce the world: I answer, that to renounce the world, is not to leave their places and callings,

whereunto God hath called them, but to renounce the corruption that is in the world, through *Inf.* 2. *Pet.* 1. 4. These and the like reasons made the Philosopher to say, that he which left the society of men, and betooke himselfe to a solitary life, was either a god, or a beast.

By this we may see what Lesbian rules they follow; and how that which they account the highest degree of perfection, is in truth the depth of abomination: for it hath beene the cause of much wickednesse, as of idlenesse, hypocrisie, whoredome, sodomitry, besides the cruell murdering of many poore innocents. Therefore let neither their hypocrisie, nor the Churches pretended authority, nor the long received custome, any thing move us; but that leaving them, we follow the rule of Paul in this place: for they that walke according to it, *peace shall be upon thee, and mercy.* By peace wee are to understand outward peace, as prosperity, and good successe in all things we goe about. For *whosoever they doe, shall prosper*, *Psalm.* 1. 3. And peace with the creatures; as first with the good Angels, *Coloss.* 1. 20: who are *ministering spirits, sent forth to minister, for their sakes that shall be heires of salvation*, *Hebr.* 1. 14. Pitching their tents about them, *Psalm.* 34. 7. And bearing them in their hands as a nurse her child, *Psalm.* 91. 12. Secondly, with the godly. The Prophet saith, that in the kingdome of Christ, *The wolfe shall dwell with the Lambe, the Leopard shall lie with the Kid &c.* that is, men of fierce, savage, and wolvisb natures, shall be so changed by grace, as that they shall live peaceably and lovingly together. Thirdly, with the wicked their enemies, partly because they seeke to live in peace, as David saith of himselfe, *I labour for peace*, *Psalm.* 120. verse 7. partly because God so inclines their hearts, as that they are peaceable. Lastly, with the beasts of the fields, and all the creatures. The Lord promisseth to make a covenant with the wilde beasts, and fowles of the heaven, in behalfe of his people, that they may sleepe safely, *Hosea* 2. 18. But the peace which is principally meant in this place, is *peace of conscience*, which passeth all understanding. *Philp.* 4. 7. Which is peace with God, being reconciled and at one with him. *Rom.* 5. 1. *Being justified by faith, we have peace with God.* And peace with our selves, which is threefold, as it is opposed to a threefold dissension in man. The first is, when the will and affections renewed by grace, are obedient to the minde enlightened by the Spirit, and at peace therewith: opposed to the dissension that is betwixt rebellious affections, and natural reason. The second is, when grace (though strongly afflicted) giveth corruption the foile, whereupon followeth the calming and quieting of the minde, opposed to the combat betwene the flesh & the spirit. The third is, when the conscience perswaded of remission of finnes, and

Appl. Psalm.
cap. 1.

Mat. 16.

reconciliation with God, cease to accuse themselves, and begin to exult, and confesse, appoynted to the conflicts with a distressed conscience, both with legal errors, and the anger of God. By mercy (which is the cause of this peace) are understood, all spiriual blessings, which flow unto us from the love, and favour of God in Christ: as remission of sinnes, justification, sanctification, and eternal life it selfe. The words *whereupon they have great emphasis*, signifying, that these blessings come downe from heaven, and light upon them that follow this rule, and that they cannot be hindered by the malice of men.

Let the Pope then abheminize, curse, & excommunicate us, both Prince and people, because we made not in the steps of his faith, but of the faith of our father Abraham, and walke not according to his rule, but according to this rule of the Apostle: for we need not feare his thunderbolts nor curses, seeing the cause of his curse shall never come, *Prov.* 26. 2. for what though he curse, if God doe bless? It was the thing that comforted David being cursed of his enemies, in that *though they did curse, yet God would bless*, *Psalm.* 109. 28. and let us comfort our selves in this, that *he will curse them that curse his people*, *Gen.* 12. 3.

Again, if peace and mercy shall bee upon them that walke according to this rule, then wrath and indignation shall light upon those that follow any other rule, or devise any other way, or set downe any other meane of salvation besides, or contrary to this. False therefore is the opinion of *Pachius*, that if a man leade an outward civill life, he may bee saved in any religio, the Jew in his Iudaisme, the Turke in his Mahometisme, the heathen in his Paganisme. For they that walke not in this way, according to this rule, do but weary themselves in endless Labyrinths: and so walking without line or rule in their crooked wayes, shall be led with workers of iniquity, when as *peace shall be upon Israel*, *Psalm.* 125. 5. Other uses are made of mercy and peace, *Page* 11. and 12. to which places I referre the reader.

The Apostle addeth; that peace and mercy shall bee upon them all that walke according to this rule, and upon the Israel of God. There is a double Israel mentioned by Paul, *Israel according to the flesh*, 1. *Cor.* 10. 18. and the *Israel of God*: as there is a twofold Jew, one outward, in the flesh: another inward, in the spirit, *Romans* 2. 18. 19. By the *Israel of God*, the Apostle meant such as are like to *Nathaniel*, who was a true Israelite, in whom there was no guile, *Iob.* 1. 47. whether they bee the faithful Gentiles, and believing Jewes. And he makes mention of the Israel of God, partly by reason of the adversaries, who bragged so much of their father Abraham, and that they were the onely true Israelites; and yet were no Israelites, because they roade not in the steps of the faith of Abraham, partly for the weak converts, who thought it a

hard thing to be severed from the society of those, to whom the Lord promisseth we made mercy for us Gentiles. But we might know, that *all are no Israel*, which are of *Israel*, *Rom.* 9. 6. but that all they which are of faith are blessed with faithful *Israel*, *Gal.* 3. verse 9. seeing that God is no acceptor of persons, *Acts* 10. 34.

Ps. 17. From mine enemies let not mine hope be broken off: for I have in my body the marks of the Lord.

Here the Apostle layes downe his last admonition, preventing any objection that might be made by the false apostles, or the Galatians. For whereas it might be said, that Paul thought himselfe and the world, stained with persecution, and therefore should commendation to Christ, to please the Jews; and followed not his owne rule, v. 16, hee takes away this objection with great authority, where hee saith, *From henceforth let no man put me to business*: And withall hee adds a reason of it; *For I have in my body the marks of the Lord Jesus*: as it hee should say, The bonds, the imprisonments, the stripes, wounds, and scars in my body, doe sufficiently testifie my fidelity in my ministry, for if I have preached circumcision, I should not have suffered persecution, the words may be, and are taken in a double sense. First thus, The false apostles, and you Galatians (by their infestation) have beene troublesome unto mee, by false accusations, and slanderous imputations, as that I taught circumcision and the observance of the ceremonial Law, as a thing necessary to salvation, and so you have made a revolt from my doctrine, and by that meane have doubled and tripled my labour and paines among you: but from henceforth cease to be troublesome unto me, you may take experiment and proofe from mee: the marks that I beare in my body doe sufficiently witness and scale the truth of my doctrine, and my fidelity in mine Apostleship, as also whose Disciple I am, *Moses* or *Christ*, and what rule I follow, Iudaisme or Christianisme. Secondly, they cany this sense, I have said, that they which walke according to this rule, in glorying only in the crosse of Christ, *Peace shall be upon them, and mercy, and upon the Israel of God*: And I lay againe and againe, that we ought to strive and contend for it, to observe and keepe it, as a thing most necessary to salvation: *2. Tim.* 2. 22. as for other things, not necessary to salvation, as circumcision, &c. *Let no man trouble me* in the execution of mine Apostolical function, or hinder the course of the Gospel, by urging any other doctrine or ceremony contrary or diverse from this, as necessary to salvation: This one thing is necessary, other things are needlesse and fruitlesse in comparison, therefore doeth the I, or the Church of God ought not to be troubled with them. This latter sense I take to be more agreeable to the text. Some make

the (ense) to bee this; I have had many troubles and afflictions, and have many marks and tokens in my body, afflicted by persecutions: therefore, be also more troubled unto sin: for it were not much to add unto my wounds, my gall, affliction, or affliction: here we see the condition of the Apostle, that is full of troubles and molestations. For as they are accounted men of turbulent spirits, disturbers of the State, as Elias was, 1 King. 18. and Ishmael, chapter 15. 18. and Paul, Acts 16. 20. and 2. 20. So they are most troubled with fawning opposers and false teachers, who labour to bring into the Church, things partly needless and superfluous, partly hurtful and pernicious. Thus the false apostles troubled the Pastors and Church of Galatia, Galat. 5. 10. and the Churches of Antiochia, Syria, Cilicia, Acts 15. 24.

Secondly, consider how that the most and greatest troubles of the Church, have bene offenders not of substance, but of circumstance, partly not necessary, partly contrary to the rule: which notwithstanding have bene urged with fire and rage, as things most necessary.

Lastly, he that stands forth for the defence of Gods truth (as Paul did, and all Ministers ought to doe, must let goe all circumstances, and looker to the substance, Not with Martha to trouble himselfe about many needlesse things, when as one thing only is necessary.

The reason followeth in these words: For I beare in my body the marks of the Lord Iesus.

The word in the Original translated marks, doth properly signifie prines with an hot iron. But it is here used generally to signifie any blemish, skarre, or marke whatsoever, whether such as were wont to be set upon servants bought with money, (which among the Jewes was a hole in the eare pierced with an aule, Exodus 21. 6. Deut. 15. 17.) or upon slaves taken in the warres, as the Samians (set upon an Athenian captive the signe of an Owle) and the Athenians upon a Samian the signe of a ship. Or upon malefactors, as a hole in the eare, an F in the forehead, a brand in the hand. Or such a marke, as some thinke was set upon Cain, Gen. 4. 15. or the marke of God, Ezek. 9. 4. or of the beast, Apoc. 16. 2.

The marks of Christ are of two sorts, either inward and invisible: or outward and visible. The invisible marks are two. The first, is Gods eternal Election, which is called Gods seal, or marke, 2 Tim. 2. 19. The foundation of Gods remaneth sure, and hath this seal, The Lord knoweth who are his. All the Elect are marked with this marke, Apoc. 7. and by it Christ knoweth and acknowledgeth them for his people, Iohn 10. The second is regeneration, or the imprinting of the deified Image of God in the soule. By this marke (which is the true indeleble character, never to bee blot-

ted) are all beleivers sealed, 2 Cor. 1. 22. Ephes. 1. these inward invisible marks of Election and Regeneration, are in the soules, and therefore not here meant: for the speaker of bodily marks, 3. beare in my body the marks. The outward visible marks are twofold: Typicall, or Real. Typicall, as circumcision, which was a marke set in the fore-skin of the flesh, Rom. 4. 11. The blood of the Paschall Lamb, &c. wherewith the houses of the Israelites were marked, when the first borne of the Egyptians were slain by the destroying Angel: and Baptisme is of the same kinde: for by Baptisme Christians are distinguished from Jewes, Turkes, Infidels whatsoever. Real marks of Christ, are: either in his naturall body, as in his mysticall body. In his naturall body the wounds which were given him in his hands, feet, and sides; which he shewed to his Disciples after his resurrection, Iohn 20. 27. which, whether they be now to be seen in his glorified body (as some affirme) or abolished (as others,) I leave to the Reader, as a thing uncertaine, and merely conjectural, seeing there is nothing in Scripture either for, or against it, that doth necessarily conclude it. But of these marks the Apostle speaketh not in this place. The marks in his mysticall body, are those which are in his members, as wounds, skars, whippings, maimedness, &c. of which we read, 2 Cor. 5. 20. Every where the body of Christ Iesus, the dying of the Lord Iesus; and, 2 Cor. 11. 24. 25. Five times received I stripes, save one: I was thrice beaten with rods, once flogged, &c. And these the Apostle here calleth the marks of Christ, because they are inflicted for the profession of Christ, and the Gospel: as the wounds and skars of a souldier may be called his Princes wounds and skars, because they are had in his cause and quarrell. Now those in his naturall body differ from these in his mysticall: First, in that they are meritorious, for by his stripes we are healed, 1 Pet. 2. 24. These in his mysticall body are glorious in the sight of God (as the death of his Saints is,) yet not meritorious. Secondly, those in his naturall body, were prophesied of before in particular, Psal. 22. 16. They pierced my hands and my feet. These in his mysticall body onely in general, that we should be conformable unto him.

In this place Paul speaketh of the latter onely: which were in his own person, & thus he doth, not to put any man in them, (as Saint Francis did) but to testifie himselfe to be a faithful fervant of Christ. And he further meets with the false apostles, who would needs have had the Galatians circumcised, that so they might glory in the flesh, as having the marke of circumcision in the fore-skin of their flesh. As if he should say, I see not marks in other mens flesh, to glory of them, as the false apostles doe, but I beare about in my body the marks of the Lord Iesus, these are the signes of mine Apostleship, and

arguments of fidelitie in my Ministerie, wherewith I am not in other mens flesh, but have in mine own.

Next we see what we are to thinke, & what use we are to make of the wounds, skars, and bleedings, that are in any of the Saints for the profession of the truth. First, that they are the sufferings, wounds, and marks of Christ himselfe (as Paul testifieth them here, and Coloss. 1. 24.) seeing they are the wounds of the members of that body, whereof he is the head. Secondly, they have this use, to convince the consciences of persecutors, and wicked men, that they are the servants of Christ, which suffer thus for righteousnes sake, for which cause they are here mentioned by Paul. Thus hee proves himselfe to be a member of Christ by the affliction which hee suffered for his sake. 2 Cor. 12. Thirdly, if men be constant in their profession, namely in faith and obedience, they are banners of victory. Therefore no man ought to be ashamed of them, no more then souldiers of their wounds and skars: but rather in a holy manner to glory of them as Paul did. For as it is a glory to a souldier to have received many wounds, & to have many skars, in a good cause, in his Princes quarrell, & for the defence of his country: So it is a glory for a Christian souldier to have the marks of the Lord Iesus in his body, as of wounds, scourges, bonds, imprisonment, for the profession of the truth. Therefore Constantine the great, (as the Ecclesiasticall Historie records) killed the holes of the eyes of certaine Bishops, (which had them put out by the Arians, for the constant profession of the faith of Christ) reverencing the vertue of the holy Ghost which shined in them.

This makes nothing for the fraters flagellantes, who glory in the marks which they make in their flesh, by whipping of themselves, For first, it is not the punishment (as Cyprian saith) but the cause that makes a Martyr. Secondly, the marks which men set upon themselves contrary to the Law, Levit. 19. 28. are not the marks of the Lord Iesus: but those onely which are set upon them by others, for the profession of the truth. Thirdly, this whipping and afflicting of themselves, being but will-worship, in not sparing of the bodie, Coloss. 2. 23. is no better accepted of God, then the superstitious practice of Bala-priests, lancing themselves with knives, till the blood gushed out. 1 King. 18. 28.

Again, if this be the glory of a servant of Christ, and a note of constant profession, what shall we say of them, who have not onely their consciences steeled with a holy joy, but by drinking, whoring, rioting, &c. get the marks of Baalim and Peonim in their bodies? For if these be the marks of Christ, these must needs be the marks of Satan.

Lastly, because we are taught a speciall duty, and that is, to suffer bodily affliction in the

profession of the truth: and though bonds and imprisonment abide us in all places, not to passe for them, so that we may fulfill our course with joy, according to Pauls example, both here, and Acts 20. 24. as also his commandment to Timothy, Suffer affliction as a good souldier of Iesus Christ, 2 Tim. 3. 1. The reasons are these. First, by suffering bodily affliction, we are made conformable unto Christ, and fulfill the rest of the afflictions of Christ in our flesh Coloss. 1. 24. Secondly, they teach us to have a sympathy and fellow feeling of the miseries of our brethren, to remember those that are in affliction, as though we also were afflicted in the body. Heb. 13. 3. Thirdly, our patient enduring of affliction, doth not onely serve as a president, and example to others to suffer patiently, but also is a notable meane to confirme them in the truth. 2 Cor. 1. 6. Phil. 1. 14. Lastly, they serve to scourge us that are earthly yessels, from the rust and filth of sinne, that cleaves to fall unto our nature.

18. Brethren, the grace of our Lord Iesus Christ, be with your spirit, Amen.

Here, the Apostle concludes his Epistle with his usual farewell, commending the Galatians to the grace of God, and wishing unto them all things: pertaining to spirituall life and salvation. 1 Pet. 1. 3. which hee significth here by grace. There is a twofold grace mentioned in Scripture, Grace which makes a man gracious or acceptable to God, gratia gratum faciens: and grace which is freely given, gratia gratum data. Gratia gratum faciens, is the favour and love of God, whereby he is well pleased with his elect in Christ, and this grace is in God himselfe, and no qualitie infused or inherent in us: and it is truly called the first grace, as being the cause of all other subsequent grace. Gratia gratum data, is the free gift of God bestowed upon men, whether naturall, or supernaturall: Naturall, either in the state of innocencie, before the fall, as originall justice, &c. or in the state of Apostasie, since the fall, as the gift of Humiliation, Iohn 1. 9 and such like. Supernaturall, either common gifts, as the gift of miracles, Prophecy, tongues, &c. or saving graces, as the grace of election, effectuall vocation, justification, adoption, glorification, &c. all which are called the second graces, because they flow from the first, as the streame from the fountain. Thus Paul distinguisheth them, Rom. 5. 15. calling the former the grace of God, the latter the gift by grace. Now grace in this place is not to be restrained onely to the benefit of our redemption, as it is, 2 Cor. 13. v. 13. where the grace of God is distinguished from the love of God, and communion of the holy Ghost: but to be understood of the favour and love of God, which is the first graces, and of the saving grace of regeneration, which is the second grace, or the gift by grace. And it is called the grace of our Lord Iesus Christ,

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first, because he is the fountains of it, *John 1. 16. Of his fulness all we have received, and grace for grace.* Secondly, because he is the conduit or pipe, by which it is conveyed unto us. *John 1. 17. Grace and truth came by Jesus Christ:* for he is our propitiator by whom alone we receive grace; that is, the favour of God, and reconciliation: for grace, that is, for the favour and love which God the Father bare unto his Sonne, wee being accepted of God, and beloved in his Beloved. *Eph. 1. 6.* Christ is further called *(our Lord)* in five respects. First, by right of creation *Job. 1. 3. All things were made by him.* Secondly, by right of inheritance. *Heb. 1. 2. He is made heire of all things: Psal. 2. 8. I will give thee the Heathen for thine inheritance, and the ends of the world for thy possession.* Thirdly, by right of redemption. *1 Cor. 6. 20. Ye are bought with a price,* which is neither silver nor gold, but the precious blood of Christ. *1 Pet. 1. 18. 19.* And this he performed by a double right, namely, by *right and propriety*, as a King redeemes his subjects, the master his servants: or by *right of affinity*: as the father may redeeme the sonne, one brother another, and one kinsman another. Fourthly, by right of conquest. *Luke 11. 21. When a strong man armed keepeth his palace, &c. But when a stronger then he cometh upon him, & overcometh him, hee taketh from him all his armour wherein he trusted, and divideth the spoile.* Lastly, by right, of contract and marriage. *Hos. 2. 16. Thou shalt call me *Ishi*, and shalt not call me Baali, & verily, 19. I will marry thee unto mee for ever in righteousness, judgement, mercie, and compassion, I will marry thee unto me in faithfulness, and thou shalt know the Lord.*

1 Thel. 5. 23.

The Apostle proceeds and saith, the grace of our Lord Jesus Christ be with your spirit. For the better understanding of which phrase, we are to know, that Man consisteth of two essentiall parts, of *soule*, and *body*. *Eccle. 12. 7. Dust (that is, the body) returns to the earth, whence it was taken: and the spirit returns to God that gave it.* Albeit the Apostle elsewhere divideth man into three parts, *spirit, soule, and body*, when he praith for the Thessalonians, *That their whole spirit, and soule, and body, may be kept blamelesse, unto the coming of Christ.* Where he subdivideth the soule into two parts, into reason or understanding, which he calleth *the spirit*: will or affection, which he termeth (by the common name agreeing to both) *the soule*: God having given reason to see, and will to keele after that which is good: that reason having eyes might guide the will that is blinde, and goe before, that it might follow. So that the spirit and soule are not two severall substances, but one and the same (even as the body and the flesh are one body) and yet are they distinguished, for doctrine sake. *Hebr. 4. 12.* the word of God is said to *enter through, even to the dividing asunder of the soule and the spirit:* and *Eph. 4. 17. 18.* the Apostle distinguisheth the soule into three

Faculties, *the minde, cogitation, heart*: when he saith the Gentiles walked in the vanities of their mindes, and had their cogitations darkned, because of the hardnesse of their hearts: by *minde*, meaning the *hypoconchiall* part or understanding; by *cogitation*, the inward senses; as memory, phantasie, &c. and by *heart*, the affection.

Now by *spirit* in this place, is not meant the understanding alone, but by a *synecdoche*, the whole man is understood, albeit the soule principally be meant, because it is the proper subject of grace: for grace being a spirituall thing is placed immediately and properly in the spirit, or minde of man; and in the body accidentally, where it doth bewray it selfe by outward actions. Secondly, for that, as the feare of grace is in the minde, so the sense and apprehension of it is there likewise, and not in the body. Thirdly, as *Theophylact* saith *Nou ait vobiscum, quid sit? abigena eos a rebus istis, arguitque non a lege hos spiritum, sed a gratia accepisse.* So that, it is all one, as if he should have said, *The grace of our Lord Jesus Christ be with you all,* as it is *Phil. 4. 23.* and *2 Thess. 3. 18.* as it may appeare by the like: for that farewell which Paul gave *Timothee* in his latter Epistle, *The Lord Jesus Christ be with thy spirit.* *2 Tim. 4. 22.* is all one with that in the former, *Grace be with thee.* *1 Tim. 6. 21.* And that salutation *Philem. 1. 5. The grace of our Lord Jesus Christ be with your spirit,* is all one with that *Coloss. 4. 18. Grace be with you.*

Hence that phrase and forme of speech in our English Liturgie, or Common prayer booke (though mistaked by some) and caviled at by others) hath his warrant & ground, when the Minister saith, *The Lord be with you,* and the people answer, *And with thy spirit,* wishing the same to him, that hee to them, that God would bee with his spirit, that is, with him.

Again, make how the Apostle as he did beginne with grace, chap. 1. 3. to he doth end with grace; to teach us first of all, that our salvation is placed in it alone, for the beginning, the progresse, and the accomplishment thereof: for election is of grace, *Rom. 11. 5.* and vocation is of grace, *2 Tim. 1. 9.* and justification, *Rom. 3. 24.* and glorification, *Rom. 6. 23.* Secondly, that Christ isto have all the glory of his grace, whereby we are so highly advanced into the favour of God, both for the beginning, continuance and ending, without ascribing any part thereof to our selves, or any other creature. Thirdly, that all our salutations and greetings, our adieus and farewells, ought to be grounded in the grace of Christ, otherwise they are but carnall: and therefore the Apostle biddeth the Christians to salute one another in a holy kiss, or (as Peter speaks) *with the kiss of love.* *1 Pet. 5. 14.*

This confutes the Popish Doctors, who doe not onely ascribe the beginning of their salvation to themselves, in co-working with God

Rom. 16. 16.

God in their first conversion: but also the end and accomplishment of it, by workes of condignitie, which (as they say) are meritorious of eternall life.

Further, observe, with what emphasis the Apostle concludes his Epistle: first, opposing Christ the Lord of the house, to *Moses*, who was but a servant in the house. Secondly, the grace of Christ to inherent justice, and merits of workes. Thirdly, the spirit, in which he would have grace to be seated, to the flesh, in which the false Apostles gloried so much. Lastly, brotherly unity one with another, implied in the word *brethren* to the proud and lordly carriage of the false Apostles over them.

The Conclusion.

In the end of all, it is added, in the *Greeke*, and *Syracke* copies: that this Epistle was written to the *Galatians* from *Rome*. Which postscript seemes to be erroneous and false: for first, there is not a little in the whole Epistle, that giveth the least inkling that it should have been written from *Rome*: whereas in all the rest, which are written from thence, *Paul* makes mention of his bonds, and imprisonment. Secondly, the variety of copies, argues the uncertainty of it, seeing in some copies it is said to have bene sent from *Ephesus*, as *Cassian* and *Hyperrus* affirme in their Commentaries upon this place. Thirdly *Baronius* (if his authorities bee of any weight in this case) affirmeth that it is not likely or credible that it was written from thence. But, bee it granted that this post-script were true indeede; yet it is no part of Canonical Scripture, as not being written by the Apostle; but added afterwards by the scribes which copied out the Epistles. Neither is this only true of post-scripts, but also of Incriptions or Titles prefixed before Epistles, they are no part of holy writ. This may easily be proved in particular: for first, touching post-scripts, the *Greeke* copies agree in this, that the first Epistle to the *Corinthians*, was written from *Philippi* and sent by *Stephanas, Fortunatus, Achaicus, & Timotheus*: when as it is certaine, it was written from *Ephesus*. For first, chap. 16. v. 5. hee saith, *He will come to them when he shall goe through Macedonia.* Therefore *Paul* was not then at *Philippi*, a chiefe citie in *Macedonia*. Secondly, in the 9. v. of the same chapter, he saith, *All the churches of Asia salute you,* which shewes plainly, that when *Paul* writ this Epistle, he was at *Ephesus* in *Asia*, nor at *Philippi* in *Europe*. Thirdly, v. 2. he saith *he will abide at Ephesus till Pentecost*, therefore hee was not then at *Philippi*. Fourthly, that it was written before the tumult in *Ephesus* raised by *Demetrius* and his complices, and so consequently before his coming to *Philippi*: as also that it was sent by *Timotheus* and *Erasmus*, it is manifest v. 10. of that chapter, being compared with *AB. 19. ver. 21. 22.* Lastly, the *Syracke*

translator agreeeth with me in affirming that it was written from *Ephesus*: and so doth *Baronius* *Annal. tom. 1. pag. 494. l. 39.* Again, the post-script of the 2. to the *Corinthians* hath, it was written from *Philippi* of *Macedonia*, and sent by *Titus* and *Luke*: whereas the *Rhemists* (if we may give any credit to their testimony, who elsewhere make titles part of the Canonical Scripture) say, it was written at *Treus*, as it is thought. And *Baron. Annal. Tom. 1. pag. 590. l. 5.* *Anwerp*, thinks it was written at *Nicepolis*, upon this occasion, that in his former Epistle from *Ephesus*, promising to come unto them as hee passed through *Macedonia*, and coming now the 2 *Cor. 11. 15. 16.* compared with the 2 *Cor. 7. 5.* Neither is it a good reason to prove that *Titus* carried this Epistle (as it is in the post-script) because *Paul* saith, *Hee sent Titus to them, and another with him.* *2 Cor. 8. 18. 22. & 12. 18.* for *Paul* speaks of *Titus* his coming unto them before that time: neither may it bee thought that *Titus* was sent the second time unto them, considering that departing from *Macedonia*, and taking *Titus* with him, he left him in *Crete*. See *Cass. Baron. Annal. tom. 1. Anwerp. pag. 592. l. 40.* Besides, the *Rhemists* controll the subscription of the first Epistle to the *Thessalonians*, which hath it thus, the first Epistle to the *Thessalonians*, written from *Athens*. For in their preface, they are bold to affirme, that it seemeth rather to have bene written at *Corinth*, than at *Athens*: and they give this reason of it, because after the sending of *Timothee* to *Thessalonica*, *Paul* and he met not at *Athens* againe, but at *Corinth*, and *Baronius* affirmeth, that it seemeth to have bene written presently after that *Sylas* and *Timothee* came to him to *Corinth*, out of *Macedonia*: by comparing *Act. 18. 5.* with *1 Thess. 3. 6.* *Annal. tom. 1. pag. 457. l. 1.* And *Emmanuel* so doth censure the *Syracke* post-script, which saith it was sent from *Athens* by *Timothee*, seeing that *Timothee* was then absent. The like they affirme in the argument of the second Epistle: for albeit the *Greeke* post-script hath it, that it was written from *Athens*, yet they rather thinke it was writt from *Corinth*, where *Paul* abode a year and six months, *Act. 18. 11.* because the title is like unto the first Epistle, *Paul* and *Sylas*, and *Timothee*, &c. And *Baronius* saith, that it should be written from *Athens*, impossible off asseure, because it was written soon after the former, as may appeare by the inscription, *Paul*, and *Sylas*, and *Timothee*, (they continuing together): but the former was written from *Corinth*, (as hath bene proved) and therefore the latter: (specially considering that *Paul* went thence from *Athens*, and abode at *Corinth*, a year and a halfe, and returned nor backe againe to *Athens*, but went to *Ephesus*, *Annal. tom. 1. pag. 457. l. 28.*

Add hereunto, that whereas the post-script of the 1. to *Timothee* saith, it was written from

from *Laodicea* the chief city of *Phrygia Pacatiana*: the *Khemists* notwithstanding in the argument affirm, that it is uncertaine what it was written: and though it be commonly said to have been written at *Laodicea*, yet it seemeth to be otherwise, because it is like he was never there, as may be gathered by the Epistle to the *Colossians*, which was written at *Rome* in his last trouble, a little before his death: for *Coloss. 2. 1. Paul* seems to insinuate that he was never at that *Laodicea* of *Phrygia*, neare to *Colossos*, and *Hierapolis*, and that they never saw his person. Besides, neither *Pliny* (who writ after *Paul*) nor any other ancient *Classique* Author, doth make mention of *Phrygia Pacatiana*: so that it seemeth to have been to call'd long after *Paul's* decease: the first mention that is made of it (as some have observed) being in the acts of the Synode of *Constantinople*. *Baronius*'s opinion that it was written from *Macedonia*, tom. 1. pag. 564. grounding his conjecture upon 1 *Tim. 4. 3. As I besought thee to abide at Ephesus*, when I went into *Macedonia* do. The same doth *Athanasius* affirm in his Synopses, and *Theodoret* in his preface upon that Epistle.

Again, the subscription of the 2. to *Timothy*, that it was written from *Rome* unto *Timothy*, the first Bishop called of the Church of *Ephesus*, cannot well stand as some thinke, with that of *S. Paul*, 2 *Tim. 4. 5. Doe the works of an Evangelist*: seeing that Evangelists were not tyed to personal residency, to abide in one place (as Bishops and Pastors are) but were to goe from place to place, to confirme the Churches planted by the Apostles. But the discussing of this argument, whether *Timothy* was an Evangelist, properly so called, and whether the same man could not be an Evangelist, and a Bishop, requireth a longer discourse, then can be afforded to this short treatise. Lastly, the postscript of the Epistle to *Titus*, saith it was written from *Nicopolis* of *Macedonia*: the devisers of which assertion ground their opinion upon *Titus 3. 12. where Paul* (saith) *Be diligent to come to me to Nicopolis*, for I have determined there to winter: mistaking the text; for he saith not, be diligent to come to me to *Nicopolis*, for I have determined here to winter (as beeing there already) but I have determined there to winter. By which it is plaine, that when *Paul* wrote to *Titus* he was not at *Nicopolis*, (as the postscript affirmeth,) and so wee see the text which they alledge for them, maketh most against them. And this is the judgement and reason of *Baronius*, *Annal. tom. 1. pag. 575. l. 33. Answer*. howsoever *Claudius Epiphanius* thitts his fingers of it, and passes it over in silence.

Thus much concerning Subscriptions: a word or two touching Incriptions or titles prefixed before Epistles, that these be no part of Scripture written by the Apostles, but added to the Epistles by some others, it may ap-

peare by these reasons. First generally, if titles were Canonical, as well as the Epistles themselves, the Fathers would never have doubted (as they did) whether *Paul* were the author of the Epistle to the Hebrewes or not, seeing in all copies save one (as *Beza* hath observed) it beareth his name: but some of them ascribe it *Barnabas*, as *Tertullian*: others to *Luke*, as *Ierome* witnesseth; others to *Clement*: *Occumenius* intitleth it only thus, *The Epistle to the Hebrewes*, without adding the name of *Paul* or any other penner of it: and so *Hemstenius* a popish doth translate it out of *Occumenius*: Secondly, some Epistles (as those seven written by *James*, *Peter*, *John*, *Jude*) have unsuit titles prefixed before them, in that they are called sometime Canonical, (specially of the Latine Church) and sometime *Catholike* (chiefly of the Greeke Church) neither of which were ever given them by any Apostle or Apostolike writer. For first touching the title Canonical, it may seeme strange that this distinction should ever have beene appropriated unto them, which is common with them and the whole word of God: as though in them were contained a more perfect and absolute rule of doctrine and manners, of things to be believed and practised, then in the other books of holy writ; considering that sundry times (albeit erroneously I confesse) have come to passe from giving unto them this preeminence about the rest of the bookes of Scripture, that they have altogether rejected it: as no part of Canonical Scripture: as *James*, the Epistle of *James*, the 2. of *Peter*, the 2. and 3. of *John*, and that of *Jude*, of all which it was doubted in ancient time, as wee see in *Eusebius*; and the Syrian Church receiveth them not to this day, as being not in the Syriack translation; and *Calestus* a popish writer, and the *Lutherans* at this present, reject them, as may appeare by their writings. Secondly, that this inscription was added to these Epistles without sufficient ground, and warrant of reason, may appeare, in that no reason can be given why these seven should be called Canonical, rather then the Epistles of *S. Paul*, or that to the Hebrewes (whosoever was the penner thereof.) For whereas the ordinary Glosses saith, they are called Canonical, because they were received into the Canon with the other Epistles; by that reason they should be no more Canonical then the rest, may not of that authentical, at least of that undoubted authority the rest are of, seeing they hardly obtained to be registered in the Canon with the rest as Canonical. Lastly, this title was never given to these Epistles by the Greeke Church (which was more ancient) but only by the Latine Church, as might be proved by manifold testimonies, if it were a thing necessary to be stood upon. Nevertheless, howsoever this inscription cannot be defended, yet it may be excused, and tolerated, as a title of distinction, to distinguish

them from the other Epistles. As we see the Jewes dividing the old Testament into four parts: the first they called the Law, or five bookes of *Moses*: the second, the former prophets, viz. *Isaiah*, *Jeremiah*, *Ezekiel*, and the small prophets: the fourth they called *Keubothim*, which in English is as much as the Scriptures, not as though those 11. bookes were more properly Scripture then the Pentateuch of *Moses*, or the bookes of the former and latter prophets: but only for distinction sake they were so called. And they are termed of the 70, and of the Greeke Church *Logia*, that is, *holy writs*, not because they had a peculiar holines proper to them above other parts of Gods word, (seeing all Scripture is equally given by divine inspiration) nor as though the amanuenses of these bookes were more holy then the other pen-men of the holy Ghost (nay, contrarily it is doubted by some, of *Salomon*, who penned three of these bookes, whether he were elected or rejected, whereas it is not doubted of the rest) but only (as I have already said) to put a note of distinction betwixt them and other bookes, in naming of them, as *Flugo* de *S. P. 18.* hath well observed.

In this sense this title Canonical, may be given to these Epistles without danger: but if wee shall understand it in any other sense, we shall bee so farre from being able to defend it, that wee shall not bee able to excuse it.

The second title which is given them, is, that they be call'd *Catholike*, which inscription is as vnto as the former: for they are so called (as some would have it,) because they were written, and directed to the whole *Catholike* Church, consisting both of Jewes & Gentiles. But that is not true, seeing *James* chap. 1. 1. directeth his Epistle only to the twelve tribes that were dispersed, and not to the Gentiles. And *Peter*, who was an Apostle of Circumcision, 1 *Epist. 1. 1.* writeth only to the strangers the Jewes, that dwell here and there through Pontus, Galatia, Cappadocia, Asia, and Bythinia. Others thinke they are termed *Catholike*, for that they were not sent to one man, or family, or citie, or country: but generally to the whole body, company, and society of the Jewes, wheresoever dispersed over the whole earth. But neither in this sense can they fitly, or truly be termed *Catholike*: forasmuch as two of these seven, viz. the second and the third of *John*, were written to particular persons, the one to the elect *Ladze*, the other to *Gaius*. And by this reason the Epistle to *Timothy*, that to *Titus* and *Philemon*, may bee called *Catholike*, as well as these.

Again, be it granted, that they were all directed to all the Jewes, yet I see not why the Epistle to the Hebrewes, may not as well cha-

lenge this title to be called *Catholike*, as any of these seven, considering it was written to all the Jewes, and only to the Jewes.

Thirdly, others affirme them to be called *Catholike*, because they containe *Catholike* doctrine, such as appertaineth to all men generally, of what estate, place, condition, or calling to ever they bee. But in this sense all *Pauls* Epistles may bee called *Catholike* Epistles. For whosoever is written, & written for our learning that we through patience and consolation of the Scriptures might have hope, *Roman. 15. ver. 4.*

Secondly, the word *Catholike*, is not so ancient: for *Pacianus* an ancient father, saith, it was not used in the Apostles dayes. His words are these: *Scilicet Apostoli (ingrui) nemo Catholice vocabatur: esto, si curis, vel silis indulget, cum post Apostolos huius existisset, diversisque nominibus Columbum Dei atque reginam lacrare per partes. Et si cetera interiorum, nonne cognomen suum plecti Apostolica possidebat, quo incorrupti populi distingueret amicum, ne innotetatem Dei videretur, error aliquorum per membra lacrare? That is, But thou wilt say, under the Apostles no man was called *Catholike*: well, bee it so, yet admit this much, when after the Apostles there were heretics, and men beganne to send in process, and divide Gods Dove, and Quene, by sundry different names, did not the Apostolike people require their surnames, whereby they might distinguish the unity of the uncorrupt people, least the error of some, should descend into the Gods undivided Virgin? Where wee see *Pacianus* doth heely grant, that this surname *Catholike* was not in use in the time of the Apostles. Which testimony *Baronius* doth notably dissemble, in shewing the originall of this name out of *Pacianus*, affirming, but not proving it to bee as ancient as the Apostles. Now this error hath not only beset the Latine, and Greeke copies, but the Syriack likewise, as may appeare in the title prefixed before the most ancient Syrian translation, where wee shall finde these words, *The three Epistles of the three Apostles, before whose eyes our Lord was transfigured, James, Peter, John*. In which inscription bee couched two foule errors. First, in that this Translator maketh but three Epistles of *James*, *Peter*, and *John*: whereas there are fixe, he omitting the second of *Peter*, the second and third of *John* (as also that of *Jude*) as no part of holy Scripture: and therefore the Syriack Church (as I have already said) doth not receive these Epistles into their Canon unto this day. The second is, that hee affirmeth *James*, before whom our Saviour CHRIST was transfigured in mount Tabor, to be the Author of this Epistle. For that *James* before whom Christ was transfigured in the Mount, was *James* the sonne of *Zebedee*, and brother of *John*, *Matth. 17. 1.* After sixe dayes, Jesus took Peter and James, and John his brother, and brought them*

Bibliotheca
tom. 1. ad Sym-
onem. Nomen
tiam. de Catho-
licis. Epist. 11.

Annalium tom.
1. pag. 349. An-
notat.

up to an high mountaine, and was transfigured before them. Which *James* could not possibly bee the penner of this Epistle, for hee was slaine by king *Herod* long before the destruction of *Ierusalem*, and the dispersion of the 12. Tribes, *Act. 12. v. 2.* About that time *Herod the King* stretched forth his hand to vex certaine of the Church: and hee slaine *James the brother of Iohn with the sword*. Therefore *James* the author of this Epistle, was *James* the sonne of

Alphus. For to saie another *James* the brother of our Lord, as some have done, is childish, seeing it is plaine by sundry places of the new Testament, that there were but two of that name mentioned in Scripture, *James* the sonne of *Zebedee*, called *James* the greater; and *James* the sonne of *Alphus*, brother to *Iude*, called the lesser, and brother of our Lord.

Gratias tibi Domine Iesu.

VONOPREIANT OT
JAMES THE LORD
THE LORD

A TREATISE OF CHRISTIAN EQUITY AND MODERATION.

Delivered publicly in Discourses by M. W. Perkins,
and now published by the consent of his Assignes
Cambridge, by a Preacher of the Word.

Ephes. 4. verſe 31

Forgive one another, as God for Chriſts ſake hath forgiven you.



LONDON,
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1631

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Let your equities be knowne to all men.
THE Apostle in this passage, teacheth many exhortations to many Christian duties. In the first verse, to perseverance in faith and reformation; in the second and third verses, to mutual concord; in the fourth verse, to a spiritual joy in the Lord.

In this fifth verse, he exhorts us to the true of Equity, or moderation of mind. Our English translations commonly read it thus: *Let your patient minds be knowne to all men;* which though it be truly and well said, yet the words translated have a larger and fuller signification. I therefore according to the nature and force of the words, I rather chuse to read it thus: *Let your equity or moderation of mind be knowne to all men.*

The words containe two parts.
 1. An exhortation, *Let your equity be knowne to all men.* 2. An excellent reason, *to enioyne it: the Lords will be done.*

The first, and scope of the exhortation is to persuade the Philippians, and in them the whole Church, to the practice of Equity.

Now this Equity, whereunto the holy Apostle so earnestly exhorteth, is a worthy Christian vertue, so excellent, as the careful practice thereof, is the marrow and strength of a common-wealth, and where it is there cannot be but peace and concordment in all estates, and so necessary, as without the practice of it, no house, family, society, or common-wealth, kingdom, or Church can stand or continue. Indeed a kingdom may be obtained by force and armes, by violence and cruelty: but it cannot stand or continue without this equity, and Christian Moderation betwixt man and man. Nay, civill society, and common dealing betwixt man and man, cannot continue, unless one man yield to another. In a word, there can be no peace in families, no found or lasting love betwixt man and wife, nor any conformable quietness, where one doth not yield to the other, and one beare with another in many things. And if it be so in marriage, which is the nearest conjunction, and the most excellent and perfect society, which is in this world, then is it much more true, in all other societies of men, that there can be no peace, no Christian neighbourhood, no true friendship, unless one beare with another, and one towards another doe carry himselfe in an even and moderate course.

Seeing therefore this is so necessary and excellent a vertue, I have purposed to speake of it at large. Let us then examine these two points: 1. The nature of it. 2. The kinds of it.

For the first: *Christian equity is a rare and excellent vertue, whereby men use a true means,*

to maintaine justice, and to preserve peace: which two are the very life and strength of a Christian kingdom: for where we doe not to other men, as we would, others should do to us, there is no justice. And where we will not passe by small faults, and forbear infirmities, there can be no peace: such is the excellency of this vertue, as it serves to maintaine two other such great and principall vertues, as are even the heart and the braine of the common-wealth, namely, Justice and Peace.
 But for the more exact & particular knowledge of the nature of this necessary vertue: let us descend to the particular branches and kinds of it.

Christian Equity therefore, is either publique or private.

Publicke

Publicke Equity is that, which is practised in publique meetings and assemblies of men, as in Courts of justice, Assises, Sessions, Countells, Parliaments, and such like.

The matter whereabout this publique Equity is conversant, is the right and convenient, and the moderate and discrete execution of the lawes of men.

Lawes of men, made by lawfull authority according to Gods Law, and for the common good, are, and are to be esteemed, bones and sinewes to hold together, props, and pillars, to uphold the common wealth, and all societies. God therefore hath given to Kings, and to their lawfull deputies, power and authority, not only to command & execute his owne lawes, commanded in his Word: but also to ordaine and enact other good and profitable lawes of their owne, for the more particular government of their people, and to bee helps for the better executing of Gods lawes. And also to annex a punishment and penalty to the said lawes: which penalty is to be according to the quality of the fault, greater or lesse: in so much that they may in many cases (if the common good so require) inflict even death it selfe. And further, God hath given these gods upon earth, a power, as to make these lawes, and annex these punishments: (also upon mens defaults and breaches, hath he given them authority to execute the law so made, and to inflict upon the offender the punishment annexed.

Now because this point is of great moment in a common-wealth, & the true knowledge and due practice thereof, is the glory and beauty of a kingdom: therefore for the better direction herein, both of Prince and people, Magistrate and people governed; let us enter further into the consideration thereof.

In the lawes of Common wealths, two things are to be considered, the sight whereof will give great light, to know more perfectly why this publique equity is.

These are 1. the extremity of the law: 2. the mitigation of the law.

Both these are put into the hand of the Magistrate by God himselfe, to bee ordered according to his discretion, and as the circumstance requireth: and of them in order. The extremity of the law, is, when any law of man, is urged and executed straightly & precisely, according to the littell sense, & strict forme of the words, and the exactest meaning that can be made out of the words, without any manner of relaxation, at that time, when there is good and convenient cause of mitigation, in regard of the person offending.

The point cannot well be expressed in few words.

The principall and most material cause in this description of extremity, is in these words: *At that time, when there is just cause of mitigation, in regard of the person offending.* For

if there be no good cause of mitigation, then it is not called extremity, but justice of the law: but when there is good cause, why in a Christian consideration of some circumstances, this justice should be mitigated, and yet is not; but contrarywise is extremely urged, and pressed to the furtherest, then it is extremity: Now this extremity of the law, is in this case so farre from justice, as indeed it is flat injustice. And herein is the proverb true; *summum jus, summa injuria*: that is, the extremity of the law, is extreme injury. And of this doth the holy Ghost meane, *Eccles. 7. 7. Bee not ever just*, that is, presse not justice too far, nor urge it too extremely in all cases, lest sometimes you make the name of justice, a cover for cruelty.

Now besides this, there is a second thing in the hand of the Magistrate; namely, the moderation, relaxation, or mitigation of this extremity: and that is, when the proper forme of the words, and the strictest meaning of the law is not urged, and the punishment prescribed in the law, is moderated, or lessened, or deferred, or (it may be) remitted, upon good and sufficient reason; and in such cases as whereof the law speaks not directly, nor the law-maker did purposely aime at: the ground of this mitigation is, because no law makers being men, can foresee, or set downe all cases that may fall out. Therefore when the case altereth, then must the discretion of the law-maker shew it selfe, & doe that which the law cannot doe.

This mitigation is in the hand of the Magistrate, as well as the extremity: nay, it is a part of his duty as well as the former; and he offends as well, that neglects to mitigate the extremity, when just occasion is, as hee that neglects to execute the extremity, when there is need. As therefore, hee is no way fit to bee a Judge, who hath no knowledge or care to execute the law: so he is but halfe a Judge, who can doe nothing but urge the law, & the plain words of the law, and is not able also to mitigate the rigour of the law, when need so requireth. Therefore every Magistrate is to practise this with the other, and not to separate those things which God hath joyned.

But now left this moderation, and mitigation of mans lawes, (which is the practice of publique equity) should turne to the maintenance of malecontents, the abolishing of lawes, the despising or weakening of authority, (which in these daies little needs) wee must therefore now remember this caution, *That there must be no mitigation, but honest, profitable, and convenient, if any man aske, when it is so? I answer in three cases.*

First, when the mitigation stands with the law of nature.

Secondly, when it agreeth with the morall law, or any part of the written word.

Thirdly, when an inferiour law is overruled, or countermanded by a higher law.

In these three cases, the moderation of mens lawes, and the mitigation of the punishment due, by the extremity of these lawes, is honest and good, and may, and ought to be practised.

But if it be contrary, and not warranted by some of these: then that mitigation is flat injustice, and a manifest wrong unto the law.

That the difference of these two, the *extremity*, and *mitigation*, may better be discerned, let us consider it in some examples.

It is the law of England, and many other countries, that the thief shall die.

Now though the word of God hath not the same punishment in plaine termes: yet is the law good and warrantable, as shall appear in the sequell, and I thinke is doubted of by none.

The drift of this law is, to repress that common and generall sinne of thevery, a prevailing sinne, as any other, and so far prevailing, as the rigour of good lawes is necessarily required, for the repressing of it: so that this law was made, for the cutting off of such rotten members as doe but corrupt others, and of whose amendment there is no hope.

Now, suppose a young boy pinched with hunger, cold, and poverty, steals meate, apparel, and other things for reliefe, being pressed to it by want, and not having knowledge, or grace to use better means: to put this person to death for the fact, is the *extremity of the law*, in respect of the circumstances of the person, who did it, being a child: and of the end for which he did it, to relieve his wants.

Now the moderation in this case is, when upon these considerations, that first, he is not an olde, nor a practised thief, but young and corrigible, one that being reformed, may live long, and prove a good member in the common-wealth: and secondly, that his theft was not hainous, but the things he stole were of small value: and thirdly, that he did it not upon a malicious, cruel, and injurious intent, but to relieve his hunger and want, *The equity or moderatio*, I say in this case, is not to inflict death, (for that were *extremity*.) but to determine a punishment, lesse than death: yet such a one as shall be sufficient to reforme the party from this sinne, to punish the fault, to terrifie others, and to satisfie the law.

Thus in this example it appears manifestly what this moderation is, and what is *extremity*, which is contrary to it: and the same might we see in many more.

Now having thus considered these two together, herupon we may see what this publike equity is, namely nothing else, but a moderation and mitigation of the extremity of a law, upon honest and convenient reasons, and in such cases, as were not directly intended in the law. The observation and due practice of this equity, is the glory, credit, and honor of all publike assemblies, as assises, sessi-

ons, and all courts of justice; and without the observation of this, when neede is, all that they doe is flat injustice in that case. For they lame and maim the law, they fulfill but the one part of the law: for in every law there are these two things: the *extremity in plaine termes*, and the *mitigation implied*, and these two together make the law perfect: and the glory of the law stands as well in practising of the mitigation, as in the execution of *extremity*; nay, sometime it stands in the mitigation, and not in the extremity, in so much as the moderation is then the equity of the law, and the extremity is mere injustice. And as this is the glory of the law, so is it the glory of Judges and Magistrates, thus to execute the Lawes, and to temper them with such discretion, as neither too much mitigation, doe abolish the law, nor too much extremity leave no place for mitigation. Therefore (to make an end of this point) two sorts of men are here reproveable. First, such men (as by a certaine foolish kinde of pity, are so carried away,) that would have nothing but mercy, mercy, and would have all punishments, forfeitures, penalties, either quite taken away, & remitted, or at least lessened, and moderated, they would also have the extremity of the law executed on no man. This is the highway to abolish lawes, and consequently to pull downe authority, and so in the end to open a doore to all confusion, disorder, and to all licentiousness of life. But I need not to say much herein, for there are but few that offend in this kinde, mans nature being generally inclined rather to cruelty than to mercy. This fault proceeds, either from a weakness of wit, and an effeminatenesse of minde; and then a man is unfit to be a Judge: or else from vaine glory, and a base and affected popularity, and such a man is unworthy to be a Judge.

But in the second place, this doctrine and the very scope of this text, condemnes another sort of men, which are more coberfome, that is to say, some men have nothing in their mouths but the *law, the law, and justice, justice* in the meane time forgetting, that justice alwayes shakes hands with her sister mercy, and that all lawes allow a mitigation. The causes of this evil are two.

1. The generall corruption of mans nature, which is alwayes ready to deale too hardly with other men: as also too mildly with themselves, and partially in their owne causes.

2. And secondly, for the most part, such men doe gaine more by law, than by equity, more by extremity, than by mitigation: as the souldier lives better by warre, than by peace; and as the flesh feedes on the wound, that cannot feede on the sound flesh: so these men gaine by law, that which they can never get by equity: for equity and moderation breed unity, and if all men were at unity, what should become of them? but

extremity

extremity breeds variance (for in reason) one extremity drawes on an other, & so in mens variances, they are set on worke and the more the better for them. These men therefore, stick to precisely on their points, and on the very ticks and trifles of the law, as (so the law be kept, and that in the very extremity of it,) they care not though equitie were troden under foote: and that law may reigne upon the earth, & they by it they care not, though mercie take her to her wings, and flie to heaven. These men (for all their goodly shewes) are the decayers of our estate, and enemies to all good government. For though they have nothing in their mouths, but *Justice, Justice*, and have banished mercy, yet let them know, that Justice will not stay where mercy is not. They are sisters, & goe alwayes hand in hand: they are the two pillars, that uphold the throne of the Prince: as you cannot hold mercy, where justice is banished, so cannot you keepe justice where mercy is excluded: as mercy without justice, is foolish pittie, so justice without mercy, is crueltie. So that as these men have banished mercy, so within a short time, they will send justice after her, and crueltie and oppression will come in their rooms, which are the very overthrow of all estates.

These men, when they are made practisers of the law, Judges, or Magistrates, are to learne this lesson, which the holy Ghost here teacheth, *Let your equitie be knowne to all men*: and let all Magistrates thinke it their honour, to be counted *mercifull Judges*: let them rejoyce, as well to shew mercy when there is cause, as to execute extremity when there is desert: and let them labour for that Christian wisdom and discretion, whereby they may be able to discern, when *mercy and mitigation* should take place, and when *extremity* should be executed. If inferior Judges or Magistrates be negligent herein, then must we have recourse to the Prince, the highest Judge on earth, and under God the first fountaine of Justice and mercy: whose care must bee, that as justice and mercy (not one of them, but both together) doe uphold his throne, & sitten the Crowne upon his head: so he likewise see them both maintained, and take order, that in the execution of his owne lawes, there bee alwayes a room as well for mercy and mitigation, as for justice and extremity. This must he doe, because his lawes cannot be as Gods lawes are, Gods lawes are *perfect and absolute*, and of such an universall righteousness, as that at all times, and in all places, they are of equal strength, and of the same equitie in all cases: and therefore are to be executed without dispensation, relaxation, or any mitigation, which cannot be offered unto them, but with injurie and violation. But mens lawes, coming from their owne wits, are *imperfect*, and so in all cases, they doe not hold the same equitie, and ther-

fore must needs be executed with a discret and wise moderation. This moderation is publike equity, and this publike equity, is the scope of this text, and the due practice of it in the execution of mens lawes, is the glory of all Christian Common-wealths.

Hitherto of the first and principall branch of *Publike Equity*.

To proceed further. As this publike Equity principally stands in the moderation of the lawes of men; so it descends more specially even to all the publike actions of a mans life: so that by the rule and direction of this Equity, thus described, men may know how to guide themselves, in *swearing bonds, and taking forfeitures*: and how men may with good conscience, carie themselves in *jury-shops*, in *saking of fines*, in *letting of leases*, and in all manner of mutual bargaines, betwixt man and man. By vertue of this, a man may see how to frame all these and such like actions, in such sort, as himselfe shall reape credit, and gaine enough, and his neighbour helpe and succour by him.

For in forfeitures of bonds, forfeitures of lands, or leases, in *jury-shops*, in rents, in fines, and all other dealings of men together, there are these two things.

First, the *extremity*, that is, that which the law will afford a man in that case: and there is secondly, the *moderation* of the extremity, upon good and convenient reasons: let us consider of them in some few examples.

A man is bound to another, in an hundred pound, to pay fifty at a day. The same man, nor by negligence, but by some necessity, breake his day, and afterwards brings the principall debt: now to take the *forfeiture*, is in this case, *extremity*: though the law doth yield it. And if a man stand upon this extremity, hee deales not *honestly and equally*, but *hardly and extremely* with his neighbour: and the law cannot free him in this case, from manifest injustice.

What is then the *moderation* in this case? Even this, to take thine owne, and remit the forfeiture: the reason is, because the cause and ground of appointing a forfeiture, was not for advantage, but only for the better security of the principall: which seeing thou hast, thou hast that the law did intend thee.

Again, his breach was not willfull, or with purpose to hurt thee, but against his will. If therefore thou beest directly dammed by his missing thy day, (without all equivocation) then take thy reasonable damages out of his forfeiture, if not, then remit the whole forfeiture; and this *moderation is publike equity*. And without this, there can be no buying nor selling, borrowing nor lending, betwixt man and man. See another example. One takes a lease of thee, for yeares, to pay thee such a rent; and for not payment of that rent, his lease to be void. The poore man miseth his rent day: now what saith the law? his lease

is forfeited: but to take this advantage, is the *extremity* of the law: the moderation is, to remit the same forfeiture, in part, or in whole, as thou shalt see the reason in equity and conscience: *This moderation is in this case, Publick equitie*, and without this, there can be no letting of lands, betwixt man and man.

So for fines and rents, the law saith, *Thou maiest make the most of thine owne*: If thou stretch this law as farre as the very words will beare, then maiest thou make such fines and rents, as may grinde the faces of the poore, so as no man shall live under thee: but thus to doe, is *Extremity*, and beyond the purpose of the law.

The moderation in this case is, not to take all thou maiest get, but so to fine and rent thy lands, as he that takes them, may live of them: The reason of this *Mitigation* is, because envie and hatred; may often make many men offer more for a farme, then it is worth, to crosse and hurt their neighbour, or to get all into their owne hand. Here therefore, though the law doth yeeld thee all that, which a man doth willingly offer, yet must thine owne conscience be a law unto thee, to make thee a moderator of that extremity.

Let these three examples serve for many. Now in these and all other publick dealings betwixt men in the world; a man observes *Publick equitie* when hee dealeth not with his neighbour, according to that which *extremity*, which the strictest words of the law will beare; but according to that *Moderation*, which good conscience requireth; and which the law it selfe in some cases doth admit. By the knowledge of these two, a man that hath any conscience, may see how to carie himselfe, in all these civill affaires, in an even, upright, and equall course, and warrantable not onely by the law of the land, but even by the law and word of God.

And I make this distinction of the law of the land, and the word of God, because wee are to know this for a rule: *That every extremity, which a law in the strictest acceptation doth afford, is not warrantable to be urged by the word of God; and yet notwithstanding it is good, convenient, and requisite, that the extremities be warrantable by the law, because in some cases, it must needs be executed.* The lawes of men, may ordaine and appoint extremities: but the law of God must tell us, when to urge them, and when to moderate them: So then when a man takes the extremity, bee doth that, that is alwaies warrantable by the law, but in some cases not warrantable by Gods word, which commandeth a *Mitigation*, when there is good reason for it. But he that taketh the *extremity*, when there is no just cause of mitigating it, and againe doth mitigate it, when there is cause, his course is not onely warrantable by the lawes of men, but even by the lawes of God alse. For it is the duty of every Christian man, to remember in all his bar-

gaines & dealings, that his manner of dealing must not onely be warranted by the lawes of the land, but even by Gods word also: & this is to be knowne and taken for a generall rule in all this treatise. And he that will duly consider the true difference of *extremity* and *moderation*, as they are here described, may see how to carie himselfe in all his dealings, so as they may bee warrantable: both by our owne lawes, and by the word of God.

To returne then to the matter, and to end this point of publick equitie: If any man shall object, that this *moderation* is a wrong to the law: I answer, it is not: for it is neither against the law, nor altogether besides the law, but onely beyond the strictest meaning of the law. Nay it is included in the law, as well as the extremity is, though not in the same manner: for the *extremity* is warranted by the law, *mitigation* is but tolerated: the law alloweth *extremity*, but it onely admitteth a *mitigation*. So then, both *extremity* and *mitigation*, are within the law, but it is in the hand principally of the Magistrate, and in some cases of other men also, to discern the severall circumstances, when the one is to be executed, and when the other: for sometime one is the justice of the law, and sometime the other; and according as these two are justly and wisely executed or neglected, so is the justice of the law executed or neglected.

The want of this equitie in mens publick actions, is the cause of much cruelty, oppression, and inequality in dealings betwixt man and man: because *extremity* is for the most part onely regarded, and *mitigation* is banished out of all bargaines. And it is impossible, to keep good conscience in forfeitures of bonds, and in forfeiture of lands, surety ships, fines, rents, and such kinde of actions, unless there be due regard had to the practice of this publick equitie. Men therefore must consider that they are Christians, and live in a Christian Commonwealtie. And they must not stand onely upon the law, and the advantage that the law gives. As they are men, they have a law of the country, which may allow extremities: but as they are Christians, they live under a law of God, the eternal law which must judge them at the last day; the righteous law, which no creature shall ever be able to blame of injustice, or of extremity; and men must know, that God himselfe commands this equitie of one man to another.

But if men, for the feare of God, will not deale equally and moderately, with them that are in their power; but stand strictly upon forfeitures and other extremities; then must the godly Magistrate exercise his power, and by the force of his authoritie, cause them to mitigate their extremity, and to put in practice that equitie which becometh Christians. And let every Judge and Magistrate know, that by the law of the everlasting God, hee not onely may, but is bound thus to doe to them

them who will wronge it of themselves. It may be therefore good advise, to put in order to practice this Christian Equitie of themselves, that they be compelled to it by authority for every vertue and good work, as they free and voluntarie it is, the more acceptable it is to God, and more commendable to his service, and let all men remember, that these are the strict words of this law, that to give them leave to urge the *extremity* is to take the danger of Gods law, which commands them to practice Christian equitie in all their actions.

Now before we make an end of this Publick equitie, one more is necessary to be handled. In a few words I must have object, if moderation be intended, and included in our law, as well, as *extremity*, why then is *extremity* only mentioned in the law, and not this *mitigation*, which they doe so much urge vntous? The answer is ready. The law expresseth and urgeth the *extremity*, to fray men thereby, from continuing within the danger of the *extremity*, and concealing the *mitigation*, lest it should be an encouragement to offend: yet intending it as well as the *extremity*; and leaving it in the hands of the Magistrate, to put in practice when just occasion is offered, as well as the *extremity*. Herein appeareth the great wisdom of the law-makers; our ancient forefathers, who well and wisely foresaw, that though *mitigation* be as necessarie as *extremity*, and oftentimes more, yet because of the ill consciences of the most men, and the readiness of all men to offend, thought it fitter to expresse the *extremity* in plaine termes, thereby to keep all men within the compass of obedience; and closely to leave the *mitigation* to the discretion of the Magistrate. So then our law-givers concealed the *mitigation*, and expresse it not in their laws, in good policie, and to good purpose. If we therefore doe onely take the *extremity*, wee take onely the danger of their ittness, and shew our selves unwise and shallow witted, who cannot see the wisdom, which they closely concealed, in wise and Christian policie.

It is not worthy the name of a lawyer, at least a Christian lawyer, much lesse worthy the place and seate of a Judge, who knoweth not this. For if the law contained not both these, it were unrighteous, and to the law. For *mitigation* is for the good man, who is extremity for the evill, the charitable and uncondemnable man: if there were no *extremity*, how could the evill man be kept within compass? and how should the poore honest man live, if there were no *mitigation*? So then, it is warrantable by the word of God, and good conscience, that the *mitigation* should be in force, and should be by the law, but so as it should be admittable by the Magistrate, when it shall be needfull.

Therefore our conclusion is, to exhort every man, into whose hands is put the exe-

cution of the law, to shew himselfe as wise, in executing them; as were our forefathers in the making of them, that is, as well to regard the *mitigation* as the *extremity*, as the *extremity* which is to befall the law makers will instruct be performed, as the *equitie* preferred, and much injustice, and bad dealing prevented.

Now in regard of this, that hath been delivered touching publick Equitie, lawyers must not thinke, that I have gone beyond the compass of my calling, and encroached upon their liberties. For they are to know, that the lawes of this, are policie, but Equitie is Christianitie. Now Christianitie was, before there were any lawes of men: therefore they must be ordered according to the rules of Christianitie. Righte, Divines must take lawyers advice, concerning *Extremity* and the letter of the law: good reason then that lawyers take the Divines advice, touching Equitie which is the intent of the law. Moreover, their law is but the ministry of Equitie; but our law the word of God is the fountaine of Equitie: therefore the principall rules of Equitie, must they fetch from our law: considering that law without equitie, is plaine tyrannie. Lastly, in the first Christian Commonwealtie that ever was, namely, the Jewes, the Divines, that is, the Priests of those dayes, were the only lawyers: for their positive lawes were the iudicial lawes, given by God himselfe, whose interpreters were the Priests and Levites. If therefore, once the Divines had so much to doe with positive lawes, it may not now bee thought amiss, if they give advice out of the word of God, touching the equall execution of the lawes of men.

And so much touching the doctrine of publick Equitie, grounded upon the word of God.

Now followeth the second kinde of Equitie, called *private*, namely, that which is to be exercised betwixt man and man, in their private actions.

But wee goe further, some may demand the difference betwixt publick and private actions. Private actions of men are such, as are practised amongst men, without any help of the law: as contrariwise, publick actions are such, as cannot be performed but by the helpe of the law, and the hand of the Magistrate. Whereupon it followeth, that publick actions may bee betwixt private men, and private actions betwixt publick persons: there is publickness and a privateness (as I may terme it) both of men and actions. A man is *private*, until hee bee exalted unto some authority, in Church or Commonwealth: he is a publick person. An action is *private* so long as it is begun and handled betwixt two men, and neither nor the publick voice, nor censore of the law to determine it, and then it is publick. For example, a Magistrate may have dealing with an other man,

and stand in need of the same himselfe, and therefore is to doe as he would be done unto: But especially a Christian man, who looks for forgiveness at Gods hand for his own finnes, must needs forgive his brother. So that to a Christian man, there is a double bond or reason, to tie him to this duty. One is as he is a man, therefore must hee forgive him that offends him, that so another man may also forgive him when he offendeth. For there is none, but being a man, and living amongst men, he must needs offend. Another more forcible reason is, as he is a Christian, therefore must he forgive, because else, how can he in reason demand or pray for forgiveness at Gods hand for many thousand offences of his owne, and those exceeding great, when another man cannot obtain forgiveness at his hands for a few small offences? This duty is of greater necessity than all the former: for upon practice of this, depends the preservation of peace: but where this is not practised, there is no religion, nor conscience, nor salvation: for where there is no forgiving of another man, that man is not forgiven at Gods hands. And hee whose finnes are not in Christ forgiven, and taken away, that man is in the state of damnation, and till he be forgiven, he can never be saved: but he can never be forgiven, till he forgive his brother: and so it is plain, that even salvation is itselfe, in some sort, depends upon the practice of this duty, yet not as a cause, but as a signe, or an effect of salvation. For this is not true, that every one who forgives, is forgiven of God, but this is true, that whosoever is forgiven of God, will forgive his brother. So then, neither in reason, nor in religion, can a man Locke for forgiveness himselfe, unless he make conscience to forgive another. Yea, God hath made every man a Judge of this case, to condemne himselfe, if he doe it not when he prays every day, that God would forgive him even so, as he doth forgive others.

Yet in this duty of forgiving outward injuries, two cautions are to be remembered. 1. That there is a time when a man is not to forbear, & suffer, but may stand upon his guard, and defend himselfe from the injury: and that is, when his life is endangered, as when a man is assaulted by a thief, or by his deadly enemy, who seeks his life, and can have no helpe, he is in that case to helpe himselfe, when hee must either kill or be killed, then reason and religion bids him defend himselfe: and being in that case, that a man cannot have the Magistrates helpe, that beares the sword for his defence, God puts for that time, the sword into a mans own hand, and makes him a Magistrate for the time, and occasion. For in cases of such extremity, God allows every man to be a Magistrate, not onely to defend himselfe, but even to kill his enemy, if it bee impossible any way else to save his owne life, and this defence of a mans selfe, binders not

A the duty of forgiving; for so farre must a man forbear and forgive, that he be sure to defend his owne life.

In the second place, though a man forgive the injury and wrong done unto him, yet may he safely in some cases goe to law for recompence of that wrong. It is a devilish opinion in the world, that a man cannot go to law, & be in charity: we must know, that a man may go to law, and yet be in charity: for to forgive the malice, and to sue for recompence, are things indifferent: It is not so much charity to forbear the recompence, as it is to forgive the malice. If therefore a man forgive not the malice, he is out of charity, but hee may sue for satisfaction, and bee in charity. The Scripture forbiddeth not mens going to law, but tels them how they should doe in law is not evil, though contentious men, and unconscionable lawyers, have vilely abused it: but is Gods ordinance, and may lawfully be used, so it be on this manner:

First, it must not bee for every trifle, every trespass, every ill word; but in these cases a man is both to forgive the malice, and to receive the recompence, because he is little or nothing at all hurt by it. For example, A poore man steals a little meat from thee in his hunger, let the law take hold of him, but pursue thou him no more for it, than by the law thou needs must. Again, thy neighbours cattell doth trespass thee, thou must not goe to law for it, the malice bee it more or lesse, thou must forgive in Christianity, & for conscience sake, and hee damages so small, as that therefore thou must not goe to law for it. For the law is abused in being executed upon trifles, and those lawyers shame themselves, and dishonour their profession, who are willing that every trespass of sixpence damages, bee an action in the law: this is one of the causes of the base and vile names that are given to the law, and lawyers now a dayes, because the law is employed upon such trifles. And it is to be wished, that the supreme Magistrate would take order to restrain this generall evil, that contentious men, and unconscionable lawyers might not conspire together, to pester the law with these trifles; and though men be so unconscionable, as to runne to the law for every trespass, yet should lawyers be so conscionable, and so wise, as they should drive them from the law againe. Thirdly, thy neighbour gives thee ill words, raileth or carrieth evil tales of thee: *Equities*, not is to goe to law for every evil word, but to consider, that for the malice thou art to forgive it, and for the damage cannot bee great, because many mens tongues are no slander, neither are thou any thing worse for it, especially when hee doe not stand to thee hee hath said, as for the most part they doe not.

The second caution in going to law, is, that it must not bee the first, but the last means of peace. Law is a kinde of warfare therefore

waite

war is to bee the last means of publike peace; so should the law be the last means to bee used, for the attaining of private peace. All means must be tried ere thou goe to law, and if none will serve, then is the law ordained for thee, whereby to recover thy right, and to maintaine Equities; for as to goe to law for a trifle, or at the first, is extreme, and so injury; so to goe to the law for a cause sufficient, and after other means used in vain, is iustice and Equity, and not extremity.

Here therefore let all Christians learne how to goe to law, and therather I doe urge this point, because the law is notoriously abused, and it is almost incredible what infinite summes and masses of money, are daily spent in it most unnecessarily, inasmuch as the lawyers doe exceed in wealth, any other sort or calling of men in this whole Realme.

For reformation whereof, let men but learne and practise the two former rules: 1. Law is not ordained to be a ludge of every trifle: It is a shame to our law, that men be suffered in the commonwealth to arrest each other for debts of small value, so as ten times, & otherwhiles twenty times as much is spent for the recovery of them, as the principall is. Are not wee a Christian commonwealth? why then have we not the wisdome to appointe another, an easier and a directer way for the recovery of such debts? and if there be no other way, why doth not a Christian man stay for it, or lose it, rather than goe to law for it? It is a shame for our nation, that there should be at one Assises over England, so many hundred actions of trespasses, wherein the damage is little or nothing. To reforme these, is a worke worthy of a Prince, and every man should put his helping hand to it.

Secondly, let law be thy last remedy. This rule controls another foule disorder in our land. Men are sued when they would gladly compound; when they would willingly satisfie by private order, they are compelled to answer by law. And there is a worse thing than this: the law which should be the last, not onely made the first means, but whereas it should be open and publike, it is used as a close and secret means; it steales upon men (as the phrase is.) For men are sued afore they know, and great charges come upon them, ere they are told of it by them that sue them. This Equity? yea, is it not rather extremity? and yet (alas) how common is it in most places. Let therefore every Christian man, remember his lesson here taught by the Apostle, *Let your Equity be knowne to all men.* But it seemes then, will some say, that men may not goe to law. I answer, thou maist goe to law, though not for trifles, yet for things of weight, as for the pursuit of a notorious thief, to his due and iustitiall; for the title of thy lands; for the recovery of thy iust and due debts of value: and of thy childs portion; for the making straight of great accounts: for

A the trial of thy good name, when thou art so slandered, and by such, as that thy credit is publicly endangered: for these, & such like causes thou mayest goe to law, when by other more easie means, thou canst not procure a reasonable satisfaction. For then it is unlawful to sue for the greatest cause in the world.

The truth of all this doctrine doth Paul teach the Corinthians, whom hee reproverth of three faults. 1. that they went to law before heathen judges. 2. for every cause. 3. they used no private means of satisfaction, but ran to the law at the first.

The first of these cannot be our sinne, for we have no heathen judges, in as much as our state and government by the merite of God is not heathenish, but we have a Christian commonwealth, but the other two are the generall lores of this Land; let us therefore labour to heale them, and to cover our shame: let us remember, that not *extremities*, but *Equities* become a Christian, and let every man take heed of this, as he would be knowne to be a Christian: for the knowne badge of Christianity, is mercifulnesse: the more mercifull, the better Christian. For he hath talked deeper of Gods mercies to himselfe, & therefore he is mercifull to his brother, and the worse Christian, the lesse mercifull, for he never felt Gods mercies to himselfe, therefore he cannot be mercifull to his brother. Now to goe to law for every trifle, or to sue the law upon thy brother, or to sue him before thou offer him peace, it argues a hard heart, and unmercifull, and far from this duty of forgiving; but to be loath to goe to law, and to put it off as long as may be, and first to give warning, and to offer peace, and not to doe it, but in matters of weight, it argueth a mercifull heart, and such a one as is ready to forgive, and such a one in whom the Spirit of GOD doth dwell.

And thus I hope I have opened this duty of forgiving, and forbearing in such sort as a Christian may see how to practise it, with comfort to his conscience, and also without any great losse in this world, or hurt to his estate.

And thus much for the four severall duties and degrees of private Equity.

Now having opened the nature and kindes of Christian Equity, let us proceede further in the text. *Let your Equity* (saith the Apostle) *be knowne to all men.* The words import, that it is our duty, not onely to know this vertue, and the nature of it, and to bee able to talke of it, but in all our affaires publike and private, and in all our dealings with men: so to put it in practice, that men may see it, and that it may be knowne to other men, and that they may be able to avouch for us, that our dealing is upright, equal, and indifferent, joyned with equity and moderation, and free from extreme and oppression: this is the meaning of that which we are here commanded by the Apostle. And the reason why the

Apostle urgeth us to make it knowne, is because there is a privy hypocrite in our natures, whereby we are given to make shew of more than is in us. Against which vice we do truly labour, when wee labour to make our vertues manifest and knowne to the world; that so the tree may be knowne by his fruit: he is a holy & religious man, nor who knoweth, and can take well, but he whose religion and holiness is knowne in the world, and scene of men: he is a mercifull man, of whose mercy men doe taste. So he is an equall and upright man, whose Equity is felt, and found by them who deale with him. Let therefore our actions with men testifie the vertues of our heart, that men who live with us, & deale with us, may be able to say for us, that we are possitied with those vertues, for this is to bee truly good, nor when a man can speake well, or tell of his owne goodnesse, but when other men see it, feele it, and speake of it.

Hitherto of the meaning of the words.

Now that, which was Pauls exhortation to the Philippians, shall bee mine to all true Christians, *Let your Equity be knowne to all men.* You have learned what it is, and how it is to be practised: it now remains, that we content not our selves with the bare knowledge, but take notice of it, as of a doctrine belonging to us, and put it in practice in all our dealings, publique and private, yea, and make it manifest to the consciences of all men, good and bad, so that every man, with whom wee deale, may taste and feele of our Equity, and be able to testifie of us, that Equitie beares rule in all our actions: thus if we doe, we are Christians, not in name, and profession onely, but in deed, and truth.

And to perwade us all to this holy duty, let us use some few reasons to enforce it: and an eight all the reasons that might be brought, there is none better than this here used in the text [*The Lord is at hand.*]

But before we come to speake of it, let us consider of one other, which doth most naturally enforce this exhortation; and it is this:

God sheweth most admirable Equitie and moderation towards us, therefore ought wee to shew it one towards another: It is the reason of the holy Ghost, *Be ye mercifull, as your heavenly father is mercifull.* Wonderful is the moderation that God sheweth to man, and it appears especially in foure things, whereof two belong to all men, and the other two concerne his Church.

The first action of God, wherein he sheweth great moderation towards all men, is this: A law was given to our first parents, *Eate not of this tree, if you doe, you dye for it:* and that a double death, both of body and soule. But they ate, & so brake the law, and thereby did undergoe the penaltie annexed: by force and vertue whereof they should have died presently, the death both of body and soule, and this had beene no Extremity, but Iustice, for this

was due unto them by the justice of that law, which was given them. But now, behold Gods Equity, and moderation of the Iustice of that law, he strikes them not presently, as the tenour of the law, and their desert required, neither with the first, nor second death, but defers the full execution, laying upon them (for the present) a lesse punishment, namely a subjection to the first death, and a guiltinesse of the second, that is, of damnation. Behold a marvelous mitigation, by the tenour of that law, their bodies and soules should both have presently dyed, and bene cast into hell, but God in mercy suspends and defers the execution of it, and onely strikes Adams body with mortality, whereby he was subject to the first death, and his soule with guiltinesse, whereby he was subject to the second death; by which mitigation it came to passe, that as Adam by his repentance, afterward quite escaped the second death, so hee tasted not of the first death till nine hundred years after. If a prisoner counts it a mercifull favour of the Prince, or the Iudge, when after his judgement to dye, he is reprieved but one year; then what a mercifull mitigation was this in God, to reprieve our first parents for so many hundred years? This was the first action of Gods mercy to men, and this concerns all mankind generally, but especially Adam and Eve.

But the second doth more nearly concerne all men. So (soone as man commits any sinne, even then is hee guilty of eternal damnation, because he hath broken the Law: for the curse of the law is not onely a guiltinesse, but a subjection to the wrath of God, presently to be inflicted upon the sinne committed, without any intermission: so that so oft as a man sinneth, so oft doth hee deserve to be plucked soule and bodie into hell, without being spared one houre. If therefore the Lord did cast ten thousand into hell in one houre, he did but Iustice, for so the law requieth: but see the mercifull moderation of the Lord: though we deserve every houre to bee cast into hell, yet is every houre and minute of our lives, full of the mercy and moderation of the Lord: so as though our sinnes erie for damnation presently, yet GOD stayeth his hand, and doth not execute the sentence of damnation upon the sinner instantly after his sinne, no nor in one of ten thousand, but spareth everie man many yeares, some more, some lesse, but all more than their sinnes deserve, or the law requieth. We often reade, and alwayes finde, that God heares the crye of sinners: but wee seldom reade, that God heares the crye of sin, for if he alwayes heard it, when sinne cries for vengeance to him, hee should raine us all into hell in one houre: this is a wonderful patience and moderation in God, and yet behold a greater.

For whereas wee by our sinnes doe every houre plunge our selves into hell, as a man that

that violently casts himselfe into a gaping gulfe, for Gods wonderfull mercy, we thrust our selves in, and he puts us backe; he stayeth us with his own hand, & so keeps us out. See what a sea of mercies the Lord doth powre upon man; for how can that but be an infinite sea of mercies, which is shewed to so many thousands of men: so many thousand times in one houre. If his mercy did not moderate the extremity of his law, there should not be one man left upon earth, but all in one houre cast into hell: but God stayeth his Iustice, and stayeth his law, yea, stayeth us, who our selves would execute the law upon our selves, & so cast our selves into hell, he keeps us out, and gives unto us a longer time to repent. And this is true in all men: to some he gives longer, to some shorter, but to every one some, whereas the law gives not one houre to any man, yea, the law is so farre from giving time to repent, that it admits no repentance at all, no though a man would sinne but once, and instantly after that one sinne, humble himselfe in repentance, & crave forgiveness, the law will not accept him to favour, nor yeeld forgiveness, nor allow his repentance: for the law can doe nothing but this, either justify, and reward him that fulfilleth it, or condemn and punish him that breakes it; farther than this the law by itselfe goeth not.

It is the Gospell which commandeth us, to teach us to believe and repent; and to the Gospell are we beholding for accepting our repentance, which the law would never doe, which is indeed so farre from accepting repentance, as never intendeth nor aimeth at repentance directly in it selfe: and therefore in it selfe, it is worthily called *The mystery of condemnation.* So then behold a most straight law, and a most mercifull Gods (so straight a law, as if that mercie were not) it would never give us one houre to repent in, nor receive us to favour, though we repented presently, but presently upon our sinne cast us into hell. O therefore taste and see how good and gracious the Lord is: the law cannot have his extremity, nor the devill his will upon us, who is the Layser of the law, & is malicious, though the law be just and so by the extremity of the justice of the one, and the extremity of the malice of the other, no man should live one houre in the world, were it not for the wonderfull mercy and mitigation of God, who contrary to the course of the law, both as it teacheth men when they repent, and gives all the time to repaire, and thus hath God done, in the beginning with Adam, to all ages: For the old world, after many preachers sent, and many blaspheemies uttered, yet many thousands of men repented, and were saved: God gives us twenty yeares more to repent, than many thousands of sinners did they could repent, and yet had they repented at the last, they had bene saved: But as was in vines, and therefore in the end God

sent a flood, and swept them all away. Even so, and more patiently, hath God suffered us in these latter dayes, but how comes it to passe then, will some say, that we have not a flood as well as they? Surely because his mercy was greater to them, but wonderfull to us; we are as evil as they, yea, if wee judge aright, and consider duly all circumstances, our finnes are far more, yea, farre more heinous than theirs were: so that we deserve a flood ten times more than they did, and if God dealt but Iustice with us, where he brought one upon them, he should bring an hundred on us: and if justice bare the sway, the world sweep us away, one generation after another, with a continual flood. But mark the moderation of God: more to us than to them, who deserve worse than they. He gave us not an hundred and twenty, but many hundred yeares, and bring us no floods of judgement; but spares us from yeare to yeare, and from age to age, that to we may either repent and escape before our time is come, or drive our selves into damnation, and so be the principall cause of our owne destruction.

It may not unfittly be noted in this place, that sometime God may be said to cast a man into hell; and sometime man himselfe: God throwes a man into hell, when for some monstrous and enormous sinne, hee takes away a wicked man in the midst of his wickednesse, by some sudden judgement, and so sends him to hell, but a man plungeth himselfe into hell, when God gives him leave to live, and liberate, and time to repent, but hee continueth carelessly in his sinnes till hee dye, and so casts himselfe violently into damnation. Now such is the mercifull moderation of God, that for one man who doth cast himselfe into hell (as hee did that apostle, who was in sin) an hundred wicked men cast themselves into hell, without that guilt and detraction, which hee giveth to repenting; and to bringing upon themselves their damnation. Let every man therefore every day of his life, beleeve and consider, that thousands of sinners who are committed that day and night to the flood of water, see not him who is to come upon us, let him wonder at Gods mercy, and say with the Prophet, *As the Lord hath said, we are not consumed.* Furthermore, this moderation of God to all men, hath another branch. Every mans all conscience is to him like the fire of hell, and doubtles, the torment of conscience, is as pittefull as the very real torment of hell: now if every man had but Iustice, hee should feele presently after evill sinne, the same detraction of hell, namely, the fling and burning of his soule by the sting of conscience: but for the mercy and moderation of God, hee inflicts it not presently, but only gives him time to repent, and so escape the sting of the conscience, which is the raging fire of the conscience, which is the raging fire of hell, that upon earth hee deserves till the houre

of death, or the day of judgement. When therefore thou hast done evil, and feelest a pricke in thy conscience, and a checke, but no more, remember that even then, if God did not moderate his Iustice, thou shouldst feele the extreme horror of thy conscience, which would overwhelm thee, as a burden, which is too heavy for thee to beare.

Thus then wee see the marvelous mercy of God; wicked men are his sworn enemies, for sinne is that which offends him above all things in the world, yet so great is his mercy, and so large is his moderation, that even his enemies taste of it every day and houre.

Thus much of Gods Equity and moderation to all men.

Now secondly, this moderate and milde dealing of the Lord, is more special to his Church and children: and that also shewes it selfe in two actions. First of all, Iustice requireth that every man should pay his debt: and common reason tells us, that words and promises cannot passe for payment, but due debt must be satisfied. Now every Christian man is in a great debt to God; that debt is *obedience to his law* for Christ came to save us from the rigour of the law, not to free us from obedience to it: but how doe we pay this debt? even as he doth, who oweth ten thousand pounds and craveth to pay it by a penny a year, for so wee owe perfect obedience in thought, word, and deed, and also puritie of nature, the roote of all: we (I meane the best and holiest men of all) have nothing to tender to God, but a few good desires & groanes of the heart, and a silly poore endeavour: all which is unto that which the law requirith, like unto one penny unto ten thousand pound. Yet behold the mercy of God and his compassion to his Children: these our desires, and that our endeavour comming from the truth of our hearts, doth he accept for perfect payment; and that man who hath a heart fearing God, and a care and desire to please God in all things, and in his place and calling endeavoureth it accordingly, is the man whom God loveth, and embraceth in the armes of his mercy, though he be far from that which in debt and duty hee oweth to God. Thus doth God testifie of himselfe in *Malachi*: *I will spare you, even as a father spareth his own sonne that feareth him.* Now wee know there is no sparing nor forbearance like unto that. A father bids his little sonne do this or that which is farre above his strength, the childre not considering the difficultie, but looking only at his duty, and desiring only to please his father, goeth about it, and doth his best, and yet when all is done, he can doe nothing to it at all: now the father rejoyceth in this willing obedience of his sonne, and approveth in his child the will and endeavour, though hee cannot doe the thing: hee bids him, *Even so doth the Lord spare his children*, hee commandeth us to keepe his law,

and it is no more than our duty, which notwithstanding our selves wee can doe no more, than a little child is able to carry a millstone, yet if we willingly goe when God commandeth us, and do our endeavour, and all we can, and groane under the burden, and desire to doe more, this our desire and endeavour proceeding from faith, and from a some-like willingness, doth the Lord accept for the perfect deed. This is no small moderation, but great and wonderfull. For whereas we owe perfect obedience, and he might justly challenge it, and for want of it, make us pay it with soules and all, he is content to take a will, a desire and endeavour, which is all we can, and is in effect nothing at all. In this world, that man would bee exalted for his mercy, who will take of his debtor a penny a weeke, who oweth him 100. pound: or that takes all he can pay, and accept his good minde for the rest: Oh then how mercifull is our God, who for so great offences, and so huge a debt, as ours is to his Majestie, is content to accept of our endeavour, and hearty desire: the heart and tongue of man cannot sufficiently magnifie so great mercie. Thus much for the first.

Again, the mercie and moderation of GOD towards his children appeares thus: There is not the best man but he sinneth, and there is not a sinne so little, but in justice it deserves a whole world of punishments, yea, all those curses denounced in the law, even all those plagues threatened, *Deut. 28.* all which in justice should overwhelm him, presse him downe, and crush him to nothing. But hee holdeth the mercifull moderation of God, hee is content to lay no more crosses on his children, than by his owne grace (which hee also gives them, they shall bee able to undergoe, and in the end to overcome also. When his child is in sinne, (as when doe they not?) doth hee punish them according to the proportion of their sinne? no: for then all the curses of his law should be heaped upon them for one sinne, and if hee did so, hee did but justice: nay, hee deales so with them, as it is not becalled a punishment at all, but rather a chastisement: for a punishment must bee in some sort proportionable to the offence, but that which hee layeth on his children, is nothing at all to their sinne: and therefore it is no punishment properly, but (as it were) the chastisement or correction of a father, to reach his sonne his duty, and to command him, and bring him home from his evil wayes: and therefore not in the rigour of a Judge, but in the love and wisdom of a father; hee first considereth what wee are able to beare: and then layeth no more on us, than we may well beare, and which is most wonderfull of all, he gives us strength to beare them. To this end speaks the Apostle to the Corinthians *1. Cor. 10. Therefore whosoever tempteth you, let him which beareth the nature of man.* Whereby he

he imports thus much, that there are temptations, and crosses, in Gods justice due for sin, and which he hath in store, ready at his pleasure, which are so great, so heavy, and so fearful, as the nature of man could not possibly beare them, but should sink under them and perish, as did *Cain* and *Isaac*, and such like. Amongst these, an evil conscience is one, which is so intolerable, as the *Wise man* saith, *Prov. 18. 14. A wounded spirit, who can beare it?* But the crosses he layeth on his children, are alwayes such, as they beare with comfort for a time, and at last with joy doe overcome them. A notable example herof we have in *Salomon*, of whom God saith to *David*, *If he sinne, I will chastise him with the rod of men*: as if he should have said, I could in my justice, for *Salomons* great sinnes, beat him with Scorpions, and bring him to nothing, by my heave hand: but I will consider he is my child, and but a man; therefore will I lay upon him no more than the nature of man is able to beare. As God dealt with his sonne *Salomon*, so this is Gods voice to all his sonnes: unto all his Church and Children, will I use such lenity and moderation, and in my chastising of them I will forbear the rigour of my justice, that by my hand and rodde, they shall not be pressed downe, but rather raised up in new obedience, and learne thereby to feare and love me more than before.

This should every Christian man seriously consider of, and thinke with himselfe, how much this bindes a man to deale moderately with his brother, when the Lord deales so moderately with him. Thou sinnest, and God chastiseth thee most mildly, and layeth not on thee the thousand part of those crosses, which in justice he might doe. Shall the Lord deale thus moderately with thee, for thy many, and so great sinnes, and wilt thou deale so hardly with thy brother, in his few and small offences against thee? remember therefore in thy dealing with thy brother, this dealing of God with thee, and certainly thou canst not forget the one, if thou hast tasted of the other. Shew thy selfe therefore that thou hast bene partaker of Gods favour, and that thou hast felt in thy soule, the sweetnesse of his mercies, by being milde and mercifull to thy brethren; out of that great sea of mercies, which God lets flow over thee all thy life long, let fall some droppe of mercy on thy brother, and remembering how God deales with thee, deal not thou with thy brother alwayes so hardly, nor so straitly as thou mayest, or he deserves. Let these foure mercifull actions of God towards thee, bee foure strong bonds, to tie thee to the obedience of this duty, to be milde and mercifull to thy brethren, remembering every day, how moderately God deales with thee; and how farre from that extremity which thou deservest. And to move us hereunto, let every man bee well assured, that the more he hath tasted of Gods

mercy, the more shall men taste of his mercy: and the more sinnes that a man hath forgiven him at Gods hands, the more will hee remitte and forgive in his brother; and the more hee feels in his owne soule Gods love and mercy to him, and the more neare he is to God by his faith and repentance, the more careful will he be to deale gently with his brethren; and the reasons thereof are these:

First, God forgiveth not a mans his faults, but upon condition that he shall forgive his brother; God is not mercifull to a man, but upon condition he shall be so to all men with whom hee deales. Secondly, the mercy of God to us, in forgiving our sins, is not made knowne to the world by any meane more, than this, when a man is not hard and extreme, but equall and mercifull in his dealing with men. Whereupon therefore it followeth, that the further a man is from God, and the lesse that he hath felt of Gods love to him, the lesse moderation will hee performe to his brother. Let every man then bee ashamed, by these extreme courtes with his brethren, to make it knowne to the world, that hee is an impenitent sinner, himselfe unreconciled to God, and his sinnes unpardoned; and let no man thinke hee shall escape that censure, if he be an unmercifull man: for certainly it is imprinted in mens dealings, whether they be in Gods favour, and their sinnes pardoned, or no. Let therefore every man, with his owne crooked nature, or the devil makes him boyle against his brother in anger, and urgeth him to use him hardly and extremely, consider with himselfe, and say, I live under God, I am more in Gods hand, than this man in mine; I have offended God, more than he me: and if I had my desert, I had now bene in hell for my sinnes: but yet I live, and by his mercy am I spared, and am here still. But hath God spared mee, that I should pinch others? hath hee beene mercifull to me, that I should be cruell to others? surely therefore I will bee mercifull and moderate to my brethren more than they deserve, lest God take his mercy from mee: and then what shall become of me, but to be throwne suddenly into hell, which I deserved long agoe: nay, I will by my equity and moderation towards my brethren, move the Lord to be still more mercifull to me, without which his mercy, I cannot live one day in the world.

Hitherto of the exhortation of the Apostle, and of the great moderation of God to man.

Now followeth the Apostles reason, *The Lord is as a hand.* These words beare two senses or meanings. The first, of the last judgement: the second, of Gods presence. The first is thus framed, as if the holy Ghost meant of the last judgement: Be you equall and moderate one towards another, for God is ready in his

his great and generall judgement, to judge all men, and then happy is he that finds not justice, but taste of mercy: and who shall taste of mercy then, but hee that shewed mercy in this world? But if secondly, the holy Ghost meant of Gods presence, then is the argument framed thus, God is present with every man, and at every action, to relieve and judge of it, and either to approve it and reward it, if it be upright, equall and mercifull; or to correct and punish it, if it be extreme, and void of equity: therefore *let your equity be knowne to all men.* Both senses are good, but we will cleave unto the latter. It is then all one, as if the holy Ghost had said; Use equity and moderation in your dealings, and remember who is at your elbow, stands by and looks on, ready to judge you for it.

Surely there can be no better reason than this, if it be settled in a mans heart, for a theefe or a cur-purse, if he saw the Judge stand at his elbow, and looke upon him, he would not do evill, he would stay his hand, even because he seeth that the Judge seeth him, who can presently hang him. A strong reason with men, & it keeps even bad men from lewd practises. Consider therefore when the Judge of Judges, the Lord of heaven and earth, stands by and seeth, and marks all thy actions, whether they be towards thy brother, as his is toward thee. This ought to make the greatest man on earth feare how he deales cruelly or hardly with his brother. But worldly men will not be perswaded of this, but when they are laying their plots to deceive their brother, and when by injustice and extremity, they pinch and wring him, they thinke in their hearts God seeth them not, nor do they ever thinke of God, but labour that God may bee out of all their thoughts. This is the cause of all sin in the world: for thence it is that mens hearts are hardened, and that they care not how extremely they deale with men, because they thinke God seeth them not, nor will call them to account for it, and doe with them as they have done with their brother. Hence comes all injustice, cruelty, extremity, suits in Law

for trifles, taking forfeitures of leases, and of bonds, and taking all advantages. Hence comes it, that one man will not spare another one day, nor forgive one fault, nor passe by any infirmity, nor put up the least injury, nor yeild one inch from his right: but if his brother offend never so little, upon never so apparent weaknes, hee shall heare of it on both sides, as they say: and if he deserve it, he shall have his deserts to the full. Thus hearts are hardened, affections are immoderate, bowells of compassion are flur up, love and pity are banished, and in their roomes reigne cruelty, and injustice. Moderation dwells in corners, but extremity is that which beareth it away over all the world: what is the cause of all this? Surely, first, because men are untaught, and have not repented of their finnes, and so they feele not that God is moderate and mercifull to them. Secondly, they perswade not themselves that God seeth them; therefore against this blasphemous thought, the root of all evill, and cause of all sinne, arme thy selfe with this reason of the Apostle, and resolve of it, that this is the eternall truth of God, and shall stand for ever, *The Lord is at hand*; and seeth and observeth thee and all thy doings. Therefore as thou wilt escape his mighty and fearfull hand, season thy doings and dealings with moderation: and if thou hadst no conscience nor mercy in thee, yer be mercifull, remembering who seeth thee, and deale moderately and equally in the sight and presence of so moderate, so milde, and so mercifull a God, so mercifull a rewarder of him that deales moderately, and so powerfull a revenger of him that deales hardly and extremely with his brother. Let us then end with the Apostle as we began; *Let your equity and moderation be knowne to all men, for God is at hand.*

And thus much out of Gods word, of Publike and Private Equity; wherein I have not spoken all I might, but given occasion to others, to enter into further consideration thereof.

Trin-uni Deo gloria.

A TREATISE OF Mans Imaginations.

SHEWING,

His naturall evill thoughts.
His want of good thoughts:
The way to reforme them.

Matth. 12. verſe 33.

Either make the tree good, and his fruit good, or else make the tree evill, and his fruit evill.



LONDON,
Printed by JOHN LEGATT.
1631

TO THE RIGHT WORSHIPFULL SIR THOMAS HOLCROFT KNIGHT, WITH THE VERTIVOUS LADIE ELIZABETH HIS WIFE: Grace and Peace.



That weighty charge of Solomon (Right Worshipfull) to every sonne of wisdom, for the keeping of his heart with all watch and ward, may well persuade us, that some matters of great importance depend thereon: Among many (because my gates may not be great before so small a citie) I will touch one. There is a strange desire, not of earthly, but of spirituall powers, after the possession of mans heart. God saith, My sonne give me thy heart; and to him indeed the right belongs: Yet through mans transgression Satan hath got such hold thereof, that unless it be by divine power, he will not be kept out: and though we heare not Satans voice, yet his dealing bewrayes his meaning, that above all things in man he desires the heart. Once he strove about a dead mans body, but doubtlesse his purpose therein was to have set up an idoll for himselfe in the hearts of the living. But what is mans heart that it should be so desired? Surely in substance little, but for imployment almost infinite: It is a Treasure whereunto man bringeth all his actions, good or evil: it is a Temple, wherein is placed either the Arke of God, or Dagon for the devill. Tea it is a Pallace wherein dwelleth, and a Throne whereon sitteth either Christ, or Satan, the King of glory, or the prince of darknesse: and he that keeps possession will there exercise dominion. Neither may wee thinke that one heart will suffice both these; No man can serve two masters: God will have all or none; If any part be shared from him, in high displeasure hee leaves the rest, and so the whole falls to the devill. Now sith the case standeth thus with mans heart, doth it not needly concern every one to know his owne estate in this behalfe; to wit, what kinde of treasury, whose Ten p'le, whose Pallace and Throne his Heart is? that if all be well, he may rejoyce, and so keepe it for the Lord; if otherwise, then seeke redresse betime.

To this purpose serves this present Treatise: wherein is in a glasse may first be scene, the fearfull state of mans naturall heart, full fraught with evill thoughts, void of good consideration, and somost fit for Satan: then after doe these blessed meanes appeare, whereby mans naturall heart may bee reformed, to become the Temple of God, the seat of grace, and a bed of spices for the welbeloved to feed upon. And these are points of that importance, that whosoever neglecteth them, may say farewell grace, and bid adieu to God himselfe: for in his heart, if at all in man, must these be seated.

Now the publishing hereof being committed unto mee, I present the same unto your Worships, and under your protection desire to commend it to the Church of God. It would too much enlarge my gates to annexe the manifold reasons which move me to this choice on your behalfe; onely this I pray, (that seeing it is the first fruits of my labour in this kind wherein I had full power of free choice in my dedication) it may intimate to you both, mine unfained hearts desire of that everlasting good I wish unto your soules: and also reasse in part my thankfull minde for your manifold favours to me, and mine who depend upon you.

Now God Almighty blese your Worships, with your children and familie, according to your severall necessities of his mercy and goodnesse, for soule and body, in this life and for ever. Cambridge, August 20. 1606.

Your Worships in the Lord,

Thomas Pierston.

To the Reader.

Now (good Reader) that for my furtherance in the publishing of this Treatise, I had the Authors owne draught of the platfome of it, besides two perfect Copies of all his Sermons. I have for plainnesse sake divided it into Chapters and Sections: for the better effecting whereof, I was constrained to transpose two of the Ps'es, otherwise I doubt not, but every one that heard is preached, will judge mee to have dealt faithfully with the godly Author. The Lord prosper it to thy good.

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Gen. 8. verse 21.

And the Lord said in his heart, I will henceforth curse the earth no more for mans cause: for the imagination of mans heart is evil even from his youth.

CHAP. I.

The unfolding of the Text, by way of preparation to the Treatise.



N the former part of this Chapter, *Moses* hath faithfully related the drying of the waters after the flood; and *Noahs* sacrificing unto God, with Gods acceptance thereof.

Now in this verse and the next, he recordeth such lawes and decrees as God made with *Noah* touching the reſtauration of nature perished by the flood; as well for the sparing of the creatures from such like destruction, as for the continuance of his providence in needfull times and seasons, meet for their future preservation. These words containe the first of these lawes; wherein we may observe three points; *Moses* his preface to this law; the law it selfe; and the reason thereof.

I. The preface: *And the Lord said in his heart.* These words must not be taken properly, for God hath not an heart as a man hath, neither speake he as a man doth; but hereby is meant, that God determined and set downe with himselfe this law and decree.

In this phrase of speeche, note this one thing: If he had pleased him, God could have spoken to man by a voice, the hearing whereof would have confounded him: but as here we see, he doth abase himselfe, and as it were lay aside his honour and might, and speakech unto us after the manner of men, even to the capacity of the meekest thing. Which reacheth us, that it is the good will and pleasure of God, that not onely the learned, but even the unlettered and most ignorant should know and understand the holy Scriptures: for else he would never have penned them in a phrase, and style that doth so well accord to the capacity of the simple.

II. Point. The decree it selfe: *I will henceforth curse the ground no more for mans cause.* This is the peremptory law of God touching the reſtauration of nature: wherein are contained two things: first, what God hath done; secondly, what God will not doe hereafter. The thing that God hath done, is, the cursing of the earth: for he saith, *I will curse no more*: implying that he once cursed it.

In this observe, that God may truly bee said to be a cause of curses, & to curse his crea-

tures: not onely for that he doth ordaine and decree all curses, but also because he inflicteth them upon the creatures: yet so as the same is alwaies most justly deserved by sin, before it bee inflicted of the Lord. And so must Gods cursing of the earth bee understood in this place, as a fruit of his wrath for the sin of man accordingly God is said directly to create evil. *I. 45. 7.* because whatsoever afflictions, curses, and punishments are in the world, they are ordained and inflicted by God upon the creatures for the sin of man.

This plainly confuteth the common opinion of ignorant people, who hold that all good things, as peace, wealth, joy, and felicity come from God; but all evil, as affliction, calamity, curses, and judgements, come from the devil, and God only suffereth them. This is a most enormous and blind conceit, which filtheth many a soule with much anguish and impatience: for what comfort can he have in the time of trouble, that is perished it himselfe wholly from the devil, and the hand of God is not therein? Wee therefore must learne to reſigne this opinion, and know that crosses and troubles come from God. This *David* knew well, and therefore when *Simei* cursed him, and railed on him, he forbade *Abishai* to touch him, because (saith he) *2 Sam. 16. 10.* *It may befall, that God hath bid him curse David, to teſtifie his brethren, who most treacherously sold him into Egypt, that the Lord sent him before them.* *Gen. 45. 5.*

Secondly, here consider the impulsive cause that moved God to curse the earth by a flood, it was not in the earth, but in man: *I will henceforth curse the earth no more for mans sin.* That is, for mans finnes. In the new Testament there are two especiall finnes recorded for which God sent this curse: first, *carneall security*. They were choaked with worldly cares, and drowned in earthly pleasures. *In the dayes of Noah, they did eat, and drinke, marrie, and give in marriage.* *Matth. 24. 38.* Secondly, *the contempt of the Gospell* in the ministry of *Noah*, who preached an hundred and twenty years unto them, while the Ark was in building, but they were disobedient, *25 S. Peter* saith, following their owne pleasures and delights. Whereby it appears that these two finnes, *Security, and contempt of the Gospell*,

are most grievous finnes, for these brought destruction, not only upon all mankind, (*Noah* and his family excepted) but even upon all creatures that lived by breath.

Now looke as these finnes were in this first world, even so are they risen in this last age according to the Prophecies of our Saviour *Christ*, *Matth. 24. 38.* *As it was in the dayes of Noah, so shall it be in the dayes of the sonne of man: for as it is the state of the whole world, so it is the state of this our Church: most men are drowned in the pleasures of this world, and choaked with the cares thereof: for howsoever they will heare the Gospell preached, yet few apply their hearts to believe the same, shewing forth the power thereof by repentance from dead works, and amendment of life in new obedience. But we must know, that if these two finnes brought a curse, even destruction upon the old world, then no doubt they will bring a fearful curse upon this age, though not by water, yet some other way that shall overthrow the flood: and therefore we must lay these things so on our hearts, that unless we abandon lechurie, and worldly lusts, and withall doe repent and believe at the preaching of the Gospell, wee shall see Gods heavy curse will fall upon us, for if wee match the old world in finne, wee must not looke to come behind them in judgement.*

The second thing in this decree is, what God will not doe hereafter: Namely, *curse the earth any more*: this must bee understood of that particular curse, which the Lord laid on the earth by waters, when he drowned the world: for the generall curses that were laid upon the ground, and on mankind for *Adams* sinne, remaine still, and shall not bee taken quite away till the end of the world: so that the meaning of this law is, that the Lord will no more drowne the whole earth for the sinne of man by a flood.

Here then wee see the cause why the sea being as raging and stirring as ever it was, doth notwithstanding keep itself within it bounds, and not overflow the world: and why the cloudes being as full of water, as ever they were, do not powre downe more floods upon the earth to destroy it. Surely it is by vertue of this particular law, and decree of God, whereunto the sea and cloudes become obedient, *I will henceforth curse the earth no more.* And here we have just occasion to take knowledge and view of our owne wretched & damnable state, how wee are sold under sinne: for howsoever wee are created blessed, and happy, yet by our fall in *Adam* wee are become far worse than any earthly creature; for each creature in his kind, as the Sunne, the Moone, & Starres, the Sea, and Clouds, and all other obey Gods commandment: but man of all creatures having lawes given him of God to keepe himselfe from breaking the same, and to him it is meate and drink, by nature to live in the transgression of Gods commandments.

A Thus by comparing our selves with the brute creatures, wee may learne to humble our selves, and to be ashamed when wee see them which wee made to serve us, to goe before us in obedience to the lawes of our Creator.

I. 1. Point. The reason of Gods decree in these words, for the imagination of mans heart is evil, *Gen. 8. 21.* that the first thing that may seeme very strange, that God should no more curse the earth for mans sinne, because the imagination of his heart is evil: In all likelihood God should have said the contrary. *I will still curse the earth, because the imaginations of mans heart are evil*: for so he saith, *Gen. 6. 5.* that seeing all the imaginations of the thoughts of mans heart were only evil continually: therefore he would destroy the world from his wrath, and from man to beast, and every creeping thing: How can both these things be true? Thus in the six chapters the Lord saith, then will I overthrow the world by water, because of the wickedness of the earth: *Imaginations of mans heart*; and here he saith, *by will not proceed to curse the earth againe and againe*: for the same punishment, because the imaginations of mans heart are evil, even from his youth: as if he should say, I have once drowned the world for the wickedness of mans imaginations: but if I should thus proceed to deale with man according to the wicked imagination of his heart, I must bring every yere a new flood upon the earth, because I see the frame of mans heart is evil continually.

C Here, then observe, that God in the preservation of mankind, doth temper and moderate his justice by mercy: for if he should deale according to many desert, he should every day bring curses upon him; yea, so soone as a man is borne hee should bee destroyed: but God dealeth not so rigorously, hee minglith mercy with justice, whereby the whole frame of heaven and earth, the state of man and all societies doe stand: that which *Isaiah* prayed for, *(a)* *In justice, or wrath, remember mercy*, the Lord hath performed ever since the flood, yea, since the fall of *Adam*.

There be three great and weighty causes, which moved God to temper justice with mercy for the preservation of mankind, and other creatures: first, that hereby hee might show his patience, and long suffering towards the vessels of wrath, (as the apostle *(b)* speaketh,) that is, towards such as will not repent, that at the last day they may bee most justly condemned: Secondly, that there may be a company of men upon earth which may worship God: for God hath speciall care of his owne glory among men, and therefore tempers justice with mercy in their preservation, that they might glorification. *1. Peter 2. 9.* *There is mercy on pardon, with which that thou mightest be saved*: that is, whereas (O Lord) thou mightest have justly throned all men to hell suddenly, yet in mercy thou pardonest the finnes of some, for this end, that they might worship thee.

these: fears being put for worship and obedience. Thirdly, and principally that the elect and chosen of God might be gathered: for God in his eternal counsell and decree hath appointed and set downe certaine number of men, unto whom he will give eternal life, and for their cruell death hee spare the whole world from daily destruction: but when that number shall be accomplished, then shall heaven and earth goe together, and the world shall be no more.

And hereby the way, this third cause of the continuance of nature, must teach us our duty: to wit, that seeing it pleaseth God in mercy to give us liberty to live a space of time in this world, some twentie, some thirty, some forty or fifty yeares, and that for this end, thy herein we might be fitted for his kingdome, when as in the rigor of his justice he might have cast us to hell in our mothers wombe, or so soon as we were borne: we therefore must be careful not to despise this labour (suffering and patience of God, but rather labour in the fears of God, that it may become (c) *salvation to us*, by our conscientious endeavour in all which means unto the end, as he hath sanctified for the working of the graces of life in the hearts of his children. And thus much for the reason in general.

CHAP. II. Sec. 1.

The idleness of mans natural cogitations.

THAT wee may the better perceive in this reason the estate of man in respect of his natural Imaginations, the words are more particularly to be unfolded. For the Imaginations of mans heart, &c. The heart in Scripture is taken sundry wayes: sometimes for that fleshy part of man in the middle of the body, which is the fountaine of vitall blood: sometimes for the soule of man, sometimes for the faculties of the soule: and sometime for the middle of any thing, as (a) *the heart of the sea*, (c) *the heart of the earth*, that is, the middle thereof. Here it is taken for the understanding faculty of the soule, whereby man useth reason: which St. Paul calls (f) *the spirit of the minde*.

By Imaginations he meaneth the frame, or framing of the heart. And this is taken two wayes: of some, for the natural disposition of the understanding after the fall of man: of others, for that which the minde & understanding by thinking frameth, plotreth, and deviseth, that is, for the effect thereof. We may take it both wayes, yet I rather approve the latter: for (Chap. 6.) the Lord saith, Hee will overthrow all fleshy, and gives this reason, For the frame and thoughts of mans heart is evil continually. Where by thoughts or Imaginations can be nothing else be meant, but that which is devised and plotted in the thoughts of mans heart: so Salomon speaking of an heart which God hateth, saith, It is framing or thinking thoughts of wicked counsell, Prov. 6. 18.

By mans heart, wee must not understand the heart of some particular persons, as of those that lived in the old world alone, but of man generally, man being put for whole kinde.

To say, that is, it imagineth, & thinketh that which is against the law of God: From his child hood, that is, so soon as he beginneth to think, to reason or conceive of any thing, so soon as doth hee imagine and conceive that which is evil: so that the whole meaning is this, *The minde and understanding part of man is naturally so corrupt, that so soon as he can use reason, he doth nothing but imagine that which is wicked, and against the Law of God.* The words thus explained, containe in them two maine points touching the frame of mans heart by nature. The first is,

The Imaginations and counsels of every man is naturally evil.

This appeareth not only in this place, but elsewhere, Rom. 8. 5. *I be wilfulnes of the flesh is not an enemy, but enmity against God.* Again, such as the fountaine is, such are the streames that flow thence: But our mind & understanding, the fountaine of our thoughts, is by nature sinfull, (g) *To be impure, their mindes and consciences are defiled:* And againe, (h) *Of our selves we are not able to thinke a good thought, and therefore the thoughts that come from thence, must needs also be corrupt:* Mans Imagination stands in thoughts: the understanding devileth by thinking: And these thoughts of the Imagination are all naturally wicked: (i) *From the heart (saith Christ) proceed evil thoughts:* and Salomon saith, *The thoughts of the wicked (as all men are by nature) are abominations unto the Lord.*

Sec. 2.

How the natural thoughts of man may be knowne.

Seeing that naturall Imagination is practised by evil thoughts, we must something consider of the naturall thoughts of man: And herein handle these two points: First, whether the thoughts of man may be knowne, Secondly, what the naturall thoughts of man be.

For the first there are two wayes to know mans thoughts: either directly without meanes, or indirectly by meanes. The first way is proper to God alone: for no creature in heaven or earth can immediately and directly know the thoughts of man, this Salomon confesseth in his notable prayer to God, 1 King. 8. 39. *Thou only knowest the thoughts of all the children of men.* Jerem. 17. 9. *The heart is deceitfull and wicked above all things, who can know it?* vers. 10. *The Lord search the reins, and try the reins.*

The second way to know mens thoughts is indirectly, and by meanes, which be three; by insinuation from God, by revelation from the Scripture, and by signes. First, by an extraordinary insinuation, so did (k) *Elisa* disclose the king of

of Syria counsell to the king of Israel: and by the same meanes, he told his servant (l) *Gehazi* what he did behind his backe, when he took gifts of Naaman the Syrian. And so did (m) *Peter* tell *Ananias* and *Saphira* of their false conveyances with the money that they took for their possession. And yet wee must understand, that when God revealed these secret thoughts to men, it was only in some things, at some times, and for some special causes, whereupon *Nathan* was faine to revoke his counsell, which hee gave to *David* for the building of the house of God, (n) when hee knew the will of God more perfectly. And so was *Eliab* deceived, when he said, *hee was left alone, of all Israel that served God* (o) *God told him, he had reserved seven thousand, that were bowed the knee to Baal, which Eliab knew not.* Secondly, mens thoughts may be knowne by Revelation from Scriptures: for therein that spirit speaks evidently, which knows the frame of the heart: and hence it is, that in the ministry of this word, the thoughts of naturall men are made manifest. Thirdly, mens thoughts are knowne by signes, as speeches, & actions: thus *Peter* knew the (p) heart of *Simon Magus*, and *Paul* the heart of *Elymus*. And thus may any man know the thoughts of another, even as he may know the tree by his fruit, and the fountaine by his stream.

Besides these, there are two other meanes added, whereby to know mens thoughts: one by the Papists, and another by the Altiologists. The Papists say, the Saints in heaven know mens thoughts, not directly of themselves, but by reflection in the glasse of the Trinity. But this is a meer forgery of their own, which *Isiah* never knew, lying thus of the Saints departed (q) *Abraham is ignorant of us, and Israel knoweth us not, but thou Lord, art our redeemer.* And the Saints under the Altar crye, *How long Lord, how long, wilt thou not judge & avenge our blood on them that dwell on the earth?* giving us to understand, that they are not so sharply lighted, as by the glasse of the Trinity to see into the day of the last judgement, and therefore not into the thoughts of mens hearts. So that there are only three wayes to know the thoughts of men; and so they may be knowne.

CHAP. III.

Of mans natural thoughts concerning God.

HAVING found that the thoughts of man may be knowne, wee come now to see what be the natural cogitations of every sinfull man. Although they be almost infinite in themselves, yet they may be reduced to three heads: They either concerne God, or a mans neighbour, or else a mans owne selfe.

Of this thoughts: *There is no God.*

Touching God, there be in man 4. capitall evil thoughts. First, *That there is no God*: which as it is first in order, so is the most notorious and vile damnable thought that can be in a naturall man. And that this is one of the

thoughts of man naturally, appeareth by the expresse testimony of God himselfe, who knoweth the thoughts of man better than man doth: (a) *The wicked thinketh always there is no God.* And againe, (b) *The fool hath said in his heart, there is no God.*

Touching this thought, observe these four points: First, in whom it is: Secondly, how a man by thinking should deny God. Thirdly, what is the fruit of this thought: and fourthly, the examination of our hearts touching this thought.

For the first: we must not thinke that this wicked thought is only in some notorious and hainous sinners: but it is in the corrupt mind & imagination of every man that cometh of *Adam* naturally, not one excepted, save Christ alone: so the *foole* of whom *David* (c) *speakes* must be taken, not for some special sinner, but for every man that lives uncleaned, and without repentance, how civil soever his life be otherwise: though some shame restrain his tongue from uttering it, yet by nature his corrupt heart is prone to thinke *there is no God*. This is made evident by Saint *Paul*, (d) *who* going about to prove that all men are sinners by nature, allegeth for his proofe divers testimonies of Scripture, and particularly out of these two Psalmes before cited: whereby he gives us to understand, that the *foole* there mentioned, must be understood of every naturall man. But it will be said, that it is ingrained in mans nature to hold & thinke there is a God, and therefore every man doth not deny God in heart. Answer, We must know that these two thoughts, *There is a God*, and *there is no God*, may be, & are both in one & the same heart: the same man, that by the light of nature thinketh there is a God, may by that corruption and darknesse of minde that came by *Adams* fall, thinke there is no God: for two contraries being not in the highest degree, may be in one and the same subject: as light & darknesse in the same house: heate and cold in the same body.

11. Point. How doth a man by thinking deny God in his heart? Answer, Two wayes, first, by turning the true God into an Idol of mans braine: secondly, by placing somewhat that is not God in the room of the true God. For the first, the imagination of every man naturally, without further light from the word of God, doth turne the true God into an Idol: and therefore *Paul* saith of the *Galatians*, that before their vocation (x) *they did service to them which were no gods: and of the Ephesians, that (y) they were without God in the world:* even because they did not in their mindes conceive of God aright, and accordingly worship him, though the wife son a mongst them did acknowledge one God the Creator of heaven and earth. And therefore *David* saith plainly, that (z) *all the gods of the Gentiles are idols, & vanities*: nay, as the Apostle saith, *devils*, 1 Corin. 10. 20. *That which*

1 Psal. 104.
1 Psal. 14.

1 In whom this thought is.

1 Psal. 14.
1 Psal. 10.

1 Rom. 9.

How a man by thinking denies God.

1 Gal. 4.8.

1 Eph. 2. 12.

1 Psal. 96. 6.

the Gentiles sacrifice, they sacrifice unto Devils, and not unto God.

Now mans minde turneth the true God into an Idoll, by three notorious thoughts, which are the roote of many damnable finnes in this life, first, by thinking that *God is present in all places*; whereby God is robbed of his attribute of *Omnipresence*: for the true God being infinite, must bee in all places; which when the heart of man denyeth, it imagineth God to be such a one as he is not, and turneth him into an Idoll. And that man naturally thinketh thus of God, the Scripture is plaine, *Iob 22.12, 13.* wicked men are brought in speaking of God, as though hee were shut up in heaven, and had nothing to do in the world: *I am God on high in the heaven* & behold the height of the firmament how high they are. How should God know? can hee judge? &c. So the Psalmist expresseth the thoughts of the wicked in their practice of sinne, *God hideth away his face, and will never see: and the Lord shall not see.* Psalm 94. 7. Yes, they who seeke the deepe to hide their counsell from the Lord, whose workes are in darkness, say, *Who seeth us? who knoweth our secret?* 19. 15. Secondly, by thinking there is no providence of God, whereby he ordereth and disposeth all things in the world particularly: That this is another naturall thought, the Psalmist shewes plainly, bringing in the wicked man saying thus of God, *God hath forgotten, hea hideth his face, and he shall not see.* And the Prophet Zephany brings in the sinner speaking thus of God, *he doeth neither good nor evil.* Thirdly, by thinking there is no justice in God; this is done when men imagine with themselves, that albeit they proceed in the practice of sinne, yet God will not punish them according to the threatnings of his word. If we doubt whether such an imagination be in mans heart, reade, *Deut. 29. 19, 20.* where *After* diecfully forbiddeth the people to say in their hearts, *I shall have peace though I walke in the stubbornness of my heart, this is that (g) blessing of a mans selfe in sinne, which David charged upon the covetous, and wicked.* Thus they sinne that (h) put farre away the evil day, and say, the evil shall not come. Hereby God is robbed of his justice, and made a God of all mercy, such a one as will not punish sinne, and so indeed is made an idol of mans braine.

The second way whereby a man denieth God in thought, is, by placing in the roome of the true God, an idol of his owne braine: This men doe, by thinking some other thing beside the true God, to bee their chiefest good: thus voluptuous men make (i) their belly their god, and covetous men make (k) riches their god, by placing their felicity in pleasure, and in riches: for look what a man thinks to be the best thing in the world for him, that is his god, though it bee the Devil himselfe or any other creature. And for this cause is the Devil called the god of the world, because

the men of this world judge their own courses, wherein they serve the Devil, the best thing in the world for them, yea, farre better than the service of God, and therefore give their hearts thereto: for affection followeth opinion, and that which a man affects most, hee must needs thinke best of: and therefore what a man affecteth most, that maketh herto become his god, so that judging other things beside the true God, to be best for him, hee must needs place them in the roome of the true God, and so in his imagination deny God.

111. Point. What is the fruit of this thought? for thereby we shall best judge, what a cursed thing this is, so thinke there is no God: This thought bringeth forth the most notorious fins that can be, even Atheisme it selfe, which is a sinne whereby men sundry wayes deny God: and it is twofold, either in practice, or in judgement.

Atheisme in practice is that sinne, whereby men deny God in their deeds, lives, and conversations: and so declare this thought: This is a most horrible sinne, and a huge burthen to the whole earth, and yet many that live in the bosome of the Church are foully tainted herewith. This Atheisme in practice hath 3. speciall branches: Hypocrisie, Epicurisme, & Witchcraft. Hypocrisie is a sin whereby men worship the true God, but yet in a false manner, giving unto God the outward action, and hold backe from him the true worship of the heart. Epicurisme is a sinne whereby men contemne God, and give themselves wholly to their pleasures, spending their time in eating, drinking, and other delights, & not seeking or fearing God: and this is the fin of the richer sort in this age. Witchcraft or magicke, is that sinne whereby men renounce the true God, and beake themselves to the aside, counsell, and helpe of the Devil, either by himselfe, or in his instruments: this is a large sinne, and a great part of Atheisme, and many are tainted with this sinne, either because they are practitioners of witchcraft, or else do seeke helpe of such.

Atheisme in judgement is that sin, whereby in opinion and perswasion of heart men deny God. And this likewise hath three degrees: first, when men hold, and accordingly worship the true God, Creator of heaven and earth, but yet so, as they conceive of, and worship him otherwise that he hath revealed himselfe in his word. To this first degree we must referre the three great religions of Turke, of the Jew, and of the Papists: for as they stand at this day, they are three great parts of Atheisme.

The Turke worshippeth God the maker of heaven & earth, and likewise reverenceth Christ as man, acknowledging him to bee a Prophet, yea, a more worthy Prophet than his Mahomet: And yet his religion is Atheisme, for he conceiveth of God out of the

The fruit of this thought.

Trinity

Trinity, and to worshipping nothing but an Idoll.

Against the Religion of the Jewes, at this day is a part of Atheisme: for howsoever they hold one God, and acknowledge the bookes of the old Testament for the Scriptures of God, yet they worship not that God in Christ, and so in stead of the true God, frame an idol in their owne braine: for as Christ (e) saith, *Whoever denies the Son, the same hath not the Father*: so that they wanting Christ, and by consequent the Father also: indeed and truly have no God: but as Christ told the Samaritans (d) *They worship they know not what.*

Thirdly, the religion of the Papists at this day is a part of Atheisme: we must indeed distinguish it from the two former: for in word they acknowledge the Trinity in unity, and unite in Trinity, and their doctrine of the union of Christs two natures in one person, is according to the Scripture: But yet if we marke the drift and sequell of their doctrine in other points, we shall finde it to be close Atheisme: as may be proved by two reasons: First, because the true God, who is the Creator of heaven and earth, is infinite in Justice, and mercy: but according to the doctrine of the Papists, God is not infinite in Justice, and mercy: and therefore to them is not the true God: for first, Gods Justice according to them, is not infinite: for they (f) teach, that a man by his own proper works of penance (which be finite and imperfect) may truly satisfie God for the guilt of temporal punishment. Secondly, they make the mercy of God imperfect by (g) peeing up the same with mans merits in the worke of Redemption: for Gods mercy is either every way mercy, or no mercy, as Paul saith, (g) *If it be of grace, it is no more of works, or else were grace no more grace, and if it be of works, it is no more grace, or also were works no more works.* Secondly, the Christ of the Papists is a false Christ: this will appeare by plaine reason, out of their doctrine: for first, they spoile Christ of his true manhood by their doctrine of reall presence, wherein they hold that Christs body is not only in heaven, but really and substantially in all places where the sacrifice of the Masse is offered, thus they make it omnipotent, and so quite take away the nature of a body. Secondly, they downgrade Christ from the three offices of his Mediatorship: first, from his *kingly office*, by (h) placing the Pope in his roome and stead, as his deputy in Christs presence: for they give power to the Pope to rule the Catholic Church, and to make lawes to binde mens consciences, which be things proper to Christ alone: wherein they doe as much as if they should take the crowne from Christs head, and set it on the Popes: for to claime regency in the presence of the lawfull Prince, is to proclaime rebellion against the Prince: for commission of vicegerency cease, in

the presence of him that appointeth it: now Christ is always present with his Church, Mar. 28. 20. And therefore the Pope by his claime, must needs thrust Christ out of his office. Secondly, from his *priestly office*, which consisteth in satisfaction, and intercession: Christs satisfaction they nullify by (i) joining therewith the satisfaction of mens works, for thereby they make it imperfect: And they rob him of his intercession, by (k) communicating the same to Saints; yea, they exalt the Virgin Mary farre above Christ in this work, for they pray *he is the Father, to command Christ her sonne, by the authority of a mother, to doe thus, and thus for them*, and so make Christ her underling. Thirdly, from his *propheticall office*, by making the Pope the intallible judge of all controversies: vowing, that *they rather desire to know the ancient institution of Christian religion from the Popes mouth, then from his writ*. Now thus robbing Christ of his offices, they make him a false Christ: and so wanting the Sonne, they cannot have the Father, for (l) *he that hath not the Son, hath not the Father*: and therefore popish religion wanting the Father and the Sonne, cannot be a true religion, but mere coloured Atheisme in judgement.

The second degree of Atheisme in judgement, is when men place some Idoll in the roome of the true God, holding the same for their God; thus did the Gentiles linne in worshipping the Sunne, the Moone, and the Stars, or other creatures.

The third degree is, when a man doth avouch, hold, and maintaine, that there is no God at all, this is the highest degree of Atheisme, and the most notorious sinne that can be, and all such persons as maintaine this cursed thought, are unworthy the common breath of men; for if that man shall die the death, and that worthily, who shall avouch his lawfull Prince to be no Prince, how much more ought he to dye the death, though he had a thousand lives, that shall affirme the true God to be no god? Thus wee see the fruits of this evil thought, whereby the haynousest of it doth plainly appeare.

IV. Point. The examination of our owne hearts, touching this thought, whether it may be found among us or not: doubtlesse every one will labour to cleare himselfe hereof: And the reason wherewith many doe sooth up themselves any such conceits as this, *that there is no God*, but we may easily deceive our selves herein, for a man cannot always discern what be the thoughts of his own heart. There be in man two kinds of cogitation, or as one may say, reasons: the first is a single cogitation, whereby a man simply thinketh, or knoweth, or judgeth this or that, and this is properly called the *minde*. The other is a reflex cogitation or reason, whereby a man judgeth that he knoweth or thinketh this

1 Rhem. on Rom. 8. 17. sec. 4.

1 Rhem. on 2 Cor. 1. 11. sec. 3.

In office beate Mariz.

In annot. sup. dist. 40. c. 11. pa. 2. Edit. Greg.

1 John 2. 23.

Examination of this thought.

1 Psal. 10.

Amos 9. 10. b Amos 6. 3.

1 Phil. 3. 19. 4 Col. 3. 9.

2 Cor. 4. 4.

1 John 2. 23.

1 John 4. 11.

1 Rhem. Lib. 7. de penit. c. 7.

1 Rhem. on Rom. 8. 17. sec. 4.

1 Rhem. on Rom. 11. 6.

1 Rhem. on Ephe. 2. 22. sec. 3.

that, and it is commonly called *Conscience*. Now since *Adams* fall, the conscience is corrupted by original sinne, as bee all other powers of mans soule: whence it comes to passe, that conscience cannot doe his duty in giving true testimony concerning mans imaginations: but a man may thinke evil, and yet his conscience not tell him: and therefore wee may not say, because wee feele not these evil thoughts in us, therefore wee have them not, or wee are free from them.

3. Signs of this thought.

M. V. 3.
M. V. 4.
M. V. 6.

But that wee may the better examine our hearts, wee must come to the signs whereby this evil thought is best discerned. *David* in the 1. *Psalm* teacheth downe three signes hereof: first, *(w)* *A disordered life*: secondly, *(n)* *not calling on the name of God by prayer*: thirdly, *(o)* *commending of them that put their trust in God*. Look where there are to be found, there is this evil thought. *That there is no God*. Now if we examine our selves by these signes we shall finde this wicked thought to be amongst us: for first, many indeed are content to heare Gods word, but where is that man that reformeth his life according to that hee heareth? Certain it is, as their conscience can winnole, few turne unto God unfinedly, few doe break off their course in sinning. Now this unreformed life is an infallible token of this damnable thought.

Secondly, the exercise of prayer and invocation on the name of God, is rare among men: no doubt many a touched heart doth every day unfeignedly call on God for grace: but yet generally this is true; men go on from day to day, and from yeare to yeare, and never pray unto God for supply of grace. Indeed men plead for themselves, that they use to pray: for they say the *Lords Prayer*, the *Credo*, and the *ten Commandments*: but wee must know, that with many, this practice is nothing but a vaine repetition of words: for prayer is an action of the heart, and not the labour of the tongue and lips only: so to say the *Lords Prayer*, is not to pray, for the words thereof may be repeated with the heart of an Atheist.

And thirdly, the contempt of them that put their trust in God, is rare among us: for who is so much scorned and reproached, as he that maketh profession of religion? Now may that complaint be justly taken up by the servants of God, *Isa. 8. 18. Behold, I and the children whom the Lord hath given mee, are as signes and wonders. And, He that refrains from evil, makes himselfe a scorie to the evill tongue, Isa. 53. 12.* Yet let these scoffers know, what ever they be, that seeds of Atheisme doe possesse their soules.

To come yet more particularly to the trial of this thought in our selves: *Whosoever deniech the presence of God, deniech God*. Now let the conscience answer, whether wee be not afraid to sinne in the presence of many mortall men, and yet in the presence of God doe

make no bones thereof, so the eyes of men be turned from us. Now what is this, but either flatter to deny the presence of God, or at least to yeeld more feare and reverence to men, than we doe unto God? Again, what is the cause why men use oppression, and injustice, deceit, & lying in their worldly affaires? Is it not because this thought of Atheisme doth possesse their hearts, that God regards not these outward things? Durst men directly sin against God, in seeking these outward blessings for natural life, if they did rightly relie upon Gods providence, knowing every good gift to come from his bountifull hand? Lastly, let thy conscience speake; doth not thy heart while thou goest on in sinne, say thus unto thee, *God is mercifull, I will breakefast repent, and so shall I escape punishment*? If a man doe wolvberche his owne heart, he shall finde therein this vile thought, which directly overturnes the infinite justice of God, making him a God all of mercy, when as indeed he is as well a God of justice as of mercy. By all which it is more than evident, that naturally this vile thought runs in mans heart, *There is no God*.

Yfe. Hereby then we must learne to see what vile, miserable, and wretched sinners wee are in our selves; though wee had no actual outward finnes, yet this damnable thought maketh us accursed: If a man *(p)* *purse the King in his heart*, the sin is so great and heinous, that *the fowles of heaven shall discloase it*: How horrible then is this sinne, for a man in his thought to *curse God*, the King of Kings, and Lord of Lords? This therefore must humble us in our selves before the Lord.

Again, hereby wee must be admonished to use all good means whereby we may come to see, and know not only the grosse actual sins of our lives, but especially this damnable thought of our hearts: few there bee that doe it, and therefore we must be earnest with our selves in searching our owne hearts, to finde out this and such like abominations that be in us. And thus much for the first evil thought.

Sec. 2.

Of this thought: the word of God is foolishnes.

The second damnable thought of mans naturall heart concerning God, is this: *The word of God is foolishnes*. This thought must principally be understood of the Gospell, as *S. Paul* declareth, saying, *(g)* *It hath pleased God by the foolishnesse of preaching to save them that believe*: where he calleth the Gospell of Christ *foolishnes*, not that it was so indeed, but because the unconverted *(r)* *Corinthians*, and other *Grecians*, judged the preaching of Christ crucified, the most foolish thing in all the world. And in the next chapter hee saith, *(s)* *The naturall man, that is, he that is not essentially called, perceiveth not the things of the Spirit of God*: to wit, that a man must repent of his sinners, and believe in Christ for the pardon

p Ecc. 1. 17.

(g) Deut. 29. 19.

(s) Ila. 5. 19.

(g) 1 Pet. 3. 1. 4.

Macchiavelles:

Apollas.

(g) Gal. 1. 6.

q 1 Cor. 1. 17.

r ver. 1. 12.

s 1 Cor. 1. 18.

pardon of them, if hee would be lavely, they are foolishnes unto him. *Nicodemus* answer to Christ maketh this plain, *Iohn. 3. 4.* *How can these things be? without which Christ said no man could enter in the kingdom of heaven*: to be a man *renewed into his mothers womb*, and a birth from thence againe.

This wicked thought must be understood of the law of God also; the heart of man by nature judgeth the threatnings of the law to be untrustin, and so foolishnesse: hence the Lord by *Moses* forbade the people when they heard the threatnings and curses of the law denounced against them, *(t)* *To blasse themselves in their hearts, saying, We shall have peace* hereupon hee denounceth a woe to them that deride his judgements threatned, and say, *(u)* *Let him make speede, let him hasten his way, that wee may see it*. &c. As if they should say, wee do not believe that any such things shall come to passe: like to the mockers of whom *Peter* prophesieth, *(v)* *Who walke after their lusts and say: Where is the promise of his coming?*

Now that this is a most damnable thought, may appeare by the cursed fruits thereof; for first, hence ariseth that devilish and carnall opinion of furdrie men, that thinke and hold religion to be but humane policie to keepe men in awe, and so use it as a policke device to exercise mens braines to keepe them from sedition, recheerie, and rebellion: Secondly, hence springs all Apostasy, and departing from the faith. The Galarians were a worthy Church planted by the Apostle *Paul*, yet even in his time they began to fall away to another Gospell, which made him to marvell; and the reason was this, *(w)* *They were not contented with that simplicitie, which is in Christ*, but would joyne with him, the observation of legall ceremonies. The like wee may say of those famous Eastern Churches, as those seven Churches of *Asia*, planted by the Apostles, wherein the truth flourished for a while, but not long after the Apostles times they fell into many damnable heresies, as *Arianisme*, and such like. Yea about fixe hundred yeares after Christ, they embraced the damnable religion of *Mahomet*. In the West parts also, were worthy, and famous Churches planted by the Apostles, and their successors, as in *Italie*, *France*, *Germanie*, *Spaine*, and *England*, who about the same time of fixe hundred yeares after Christ, fell to *Papisme*: which spread it selfe over all Europe and further (some few Churches of Greece excepted,) in which religion men abandon the Gospell of Christ, and betake themselves to another Gospell, by adjoining to the truth of Christ, their owne devices: And this *Papisme*, hath reigned ever since, till now of late, and so hath *Apostasie* taken place in those Churches which the Apostles planted. The cause whereof was in the wicked and unskill hear of man, judging the Gospell foolishnes,

whereupon men were contented to yeeld themselves to any other religion, rather then to that simplicitie of truth, which is in Christ *Iesus*. Where now in England by Gods speciall mercy, hold, and teach the word of God; but if God should alter our religion with the times, the greatest hart of men among us would forsake the truth, & cleave to any other religion, and that only upon this ground, because they judge the Gospell foolishnes: Let any man among us broach an error, or heresie, and it shall have patrons at the first, bee it never so vile and absurd, and protectors afterward. When that british heretic of the family of *Love*, tooke shipping in Germany, & arrived in England (though it be an opinion void of common sense) yet it had applaude amongst us, and was received of many, and would have spread it selfe further, if the preaching of the word, with the care of the Magistrate had not suppressed it. And the reason heret is this; mans minde by nature is full of darknesse, he cannot without Gods speciall grace perceive the things of God, and to he judgeth the Gospell foolishnes, and embraceth error, rather then the truth, yea, *loveth darknesse rather then the light, because his deeds are evil*, *Iohn. 3. 20.*

For the examination of our hearts touching this bad thought: After due trial we shall finde, that the minds of most among us are posselled herewith: for wee are indeed content to come into the assemblies where God is worshipped, and wee doe submit our selves to the ministry of the word to be taught and instructed: Therein we have our owne personal finnes displayed, and reproved, and withall very fearefull and terrible curses of the law denounced against us for the same, both judgements in this life, judgements in death, & also judgements eternal after this life: Now let the conscience answer, what is the cause when we heare these things, that we be not moved, why are not our hearts touched with griefe and sadnesse, when we heare Gods judgments due unto us for our finnes daily denounced against us? Some indeed there bee whose hearts tremble at the word, but small is that number. If a man runne through the streets, and cry fire, fire, our ears are suddenly stricken with great feare: but the Minister of God may stand and cry, fire, fire, the fire of hell which is kindled by the breath of the Lord like a river of *Brimstone*, as the Prophet speaketh, and yet mens hearts are nothing moved: what is the cause that we should be so affected with the burning of an old house by temporal fire, and be not afraid at the voyce of God, which proclaimeth unto us eternall burning with the fire of Gods wrath? Surely the cause is this, our hearts are forefilled with this false imagination, that the curses of the law are foolishnes, & that there be no such torments as the word denounceth. It will not sinke into the heart of a naturall man that his sins are so heinous, and Gods judgements so terrible

Examination for this thought.

(t) Ila. 30. 11.

against them, as the word maketh them: And till such time as this damnable thought be taken away, mens hearts will never be touched with the threatnings of the law; this is a barre to stoppe the way to all such passions as the law would worke.

Again, when the Minister of God speaketh of the pardon of sinne, and of eternall life by Christ, who hath his heart melting for joy in regard of this salvation? Though men be called upon to come into the kingdom of heaven, yet few strive to enter in: though we be daily exhorted to repent, yet few turne to the Lord: all which bee branches of the Gospell; but men beleve them not, because their hearts bee filled with this damnable thought, *The Gospell of Christ is foolishnesse*: When the Iewes were restored from captivity in Babylon, it was as ^(b) *a dreame unto them*: now if that temporall deliverance seemed a dreame, what a dreame will this spirituall deliverance from the captivity of hell and death, to the liberie of the sonnes of GOD in grace and glory, seeme to be? And indeed to a natural man it seemes foolishnesse that God should become man, and that Christ by death should free men from death, and by suffering the curse of the law, should take away the same from us, and by his righteousness unto life all which notwithstanding be points of the Gospell. This also is the cause why after long teaching there is little turning, or faithfull obedience yielded unto the Gospell; neither will it bee better with men, while this evil thought abideth in them.

Use. 1. It is but a truth, that every natural man thinketh the word of God to be foolishnesse, then wee must learne this lesson of the Apostle, ** Hee that seemes to be wise in this world, must become a fool, that he may be wise*, that is, he must be ^(c) *of his owne naturall reason, and stoppe up the eyes of his naturall minde, like a blinde man, and suffer himselfe wholly to be guided by Gods Spirit in the things of God*; that thereby he may be made wise unto salvation.

Secondly, we must hereby learne to make earnest prayer unto God: for the opening of our eyes, that we may be able to understand the Gospell of Christ, and know the right meaning of that word of salvation: for of our selves we can never understand it, unless the Lord instruct us by his Spirit: ^(d) *No man cometh unto mee, saith Christ, that is, beleeveth, except he be given him of my Father*: But ^(e) *every one that hath heard, and learned of the Father, cometh unto mee*. Thus much of this second evil thought.

SECT. 3.

Of this thought, I will not obey Gods word.
From the former ariseth an other most vile thought, in the heart of every natural man, as a branch of the same; namely, because the word of God is foolishnesse, *Therefore I will*

not performe obedience therunto. That this is the naturall thought of mans ^(f) *Job. 21. 14.* *Job teacheth plainly for hee bringeth in the wicked (that is, every sinner) saying thus to God, (f) Depart from mee, wee will not see the knowledge of thy wayes.* This the wicked man saith, not with his mouth, for none is so farre past all shame, that dares thus blasphemously speake against God; but thus he saith in his heart, his affection speaketh it, when hee purpoiseth with himselfe, to cutt off the yoke of God, and to live after his owne lust: and therefore they say further, ^(g) *Who is the Almighty that we should serve him?* as if one should say, it is a disgrace to mee to abase my selfe to serve God: I will not doe it. The Prophet *Jeremy* bringeth in, the Lord saying thus to his people, ^(h) *Stand in the waies, and behold, and aske for the old way which is the good way, and walke therein, and ye shall finde rest for your soules*: but in the same place the Iewes answer, *We will not walke in thy waies*. Shall wee thinke that they durst thus impudently answer the Lord with open mouths? No surely. But the Prophet in these words setteth downe the purpose of their hearts, who hardened the same obstinately against the word, when they were exhorted to repentance and obedience before the Lord. Our Saviour Christ comprehendeth himselfe to a Noble man that goeth into a farre country: now when he is gone, the citizens of his country send messengers after him to tell him, ⁽ⁱ⁾ *that they will not have him to raigne over them*. Which though it be properly to be understood of the nation of the Iewes, who did indeed say so to our Saviour Christ, yet it may also be extended to all impenitent sinners, who say in their hearts; Christ shall not raigne over us: for so long as a man is uncalled, hee carieth a purpose to live in sin, some in this sinne, and some in that, and so doing, faith in his heart, *God shall not be my God, I will not submit my selfe unto his lawes*. Christ shall not raigne over me. This is plaine and manifest by mens behaviour, when they are reprov'd for their finnes. Tell the covetous man of his avarice, the swearer of his blasphemie, and the drunkard of his drunkennesse, &c. will hee humble himselfe in conscience of his sinne? Nothing lesse: but his heart will swell againe therewith, as his fury and impatientie will loone bewray; and the reason is, because hee never thinketh of his owne estate how by creation hee oweth homage unto God, as to his Creator: for his purpose is to goe on in sinne, and when hee is reprov'd for the same, his desire is crossed; which he cannot abide, and therefore rageth; shewing thereby manifestly, that in his heart he saith, *He will not obey Gods commandments*.

For the examination of our hearts touching this thought: whether did wee ever thinke thus without selves; *I will not obey Gods commandments*? Doubtlesse every man will answer for himselfe, that hee abhorres this thought.

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for this thought.

thought. And yet after just triall it will appear, that generally this thought is rise among us for though we heare the word, and receive the Sacraments the pledges of our salvation, and will be counted the members of Christ, yet what is the cause that there is so little knowledge of God, and obedience to his word? And why doe men in their callings shew forth so small love, so little mercy, justice, & good conscience? The truth is, that though some have these things in them in some measure, yet the body of our people is generally void of these good vertues, and fruits of the spirit: hee that hath but halfe an eye may see it: for where is that religious keeping of the Sabbath that should bee? where is that serious performing of worship unto God which ought to be? All which argue, that the heart is corrupt and deceivable, and faith indeed to God, *I will not obey thy word*. Lord depart from mee. What man almost is there that saith with himselfe, *Oh miserable man, what have I done?*

The Use. By this wicked imagination wee may see how hard a thing it is truly & soundly to convert a sinner unto God, and how easily a man may deceive his owne soule, & beguile the world by hypocrisie: for a man by long exercise in the word may have a great measure of knowledge, and withall good wit, and memorie, and with them utterance, and by a common gift of the spirit, be able to teach the word truly, and to conceive prayer to good purpose, and withall have a cankred heart towards God, paynted with this damnable thought, *I will not obey the word of God*: for every man that hath inwardly in him a purpose to live, though but in one sinne, his heart is not upright with God, neither bee Gods graces, as faith, and repentance found in his heart: for true repentance is a purpose, and resolution to leave all sinne, and to please God in all things.

SECT. 4.

Of this thought, It is a vaine thing to worship God.

The third wicked imagination, of mans heart concerning God is this: *It is a vaine thing to worship God*. This Job sheweth to be true: bringing in the wicked man saying, ^(a) *What profit shall I have if I pray unto God? we must not thinke that hee said thus with his mouth, but in his heart*: And the Prophet *Malachi* bringeth in the Iewes saying, ^(b) *It is a vaine thing to serve God, and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts?* Ye righteous David, a man after Gods owne heart, was overtaken with this evil thought, when hee said, ^(c) *Certainly I have cleansed my heart in vaine, and washed my hands in innocencie: whereby it is plaine, that this is a naturall evil thought in every man.*

Yet here we must remember, that this evil thought comes not into the minde of man at

all times, but only at such time, when occasion is offered, as namely when a man is called on to the service of God, which upon some occasion hee is desirous to omit: Then will his minde range about for libertie from Gods service, and so will hee betinke himselfe of the wicked mans estate who never loved God, and yet is in better case outwardly than the godly man is: And hereupon hee begins to say in his heart, doubtlesse *It is a vaine thing to serve God*.

For the examination of our hearts touching this thought, after just triall it will be found among us, as the state of all sorts of families will declare. Among the poorer sort you shall see men labour from morning to evening, and take great paines to provide for the world, but in the meane time where is the worship and service of God? where is prayer and thanksgiving, morning and evening? Surely it is neglected, and therefore is it, because they thinke thus in their heart, *So that I may have provision for the world, it is no matter whether I serve God or not*. Come to the rich mans house, & there you shall see them spend their time in eating, drinking, gaming, and such delights, but the worship of God is not regarded, for thus they thinke with themselves, *If they may have their pleasure, all is well*. Come and reason with ordinary men, and exhort them to use the means of salvation, and shew forth love unto religion sincerely: their answer is, *They will doe as they have done, and as their forefathers did before them*, they to us their souls are as good to God-wad as the best: And for ought they see, none are wiser then those that have so much preaching, and therefore they hope to be saved, though they doe not follow it so much. And this also cometh from this evil thought, *It is in vaine to serve God*. Marke also in those places where the Gospell is preached, if any man seeme to make more conscience of sinne, and of serving God then other, they are made a by-word and a mocking stocke, and their profession is turned to their reproach: which argues plainly that mans thought is this, *It is a vaine thing to serve God*. Nay, take a view of the wilde world, and you shall see every where men give themselves to will-worship. No nation is so barbarous as to denie unto God all worship, but doe they give unto him that which he commandeth in his word? Nothing lesse: It is either the mere invention of men, or altogether stained therewith: This is most evident with the Turke, the Iew, and the Papist: yea our common sort of Protestants have their will-worship: for generally they content themselves with the mumbling over the words of the Creede, the Lords Prayer, the ten Commandments, perceiving themselves that by the bare rehearsal of the words, they have sufficiently served God. Now would we know the cause hereof, as also why men are so slacke and cold in prayer, so

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for this thought.

against them, as the word maketh them: And till such time as this damnable thought be taken away, mens hearts will never be touched with the threatnings of the law; this is a barre to stoppe the way to all such passions as the law would worke.

Again, when the Minister of God speaks of the pardon of sinne, and of eternall life by Christ, who hath his heart melting for joy in regard of this salvation? Though men be called upon to come into the kingdome of heaven, yet few strive to enter in: though we be daily exhorted to repent, yet few turne to the Lord: all which bee branches of the Gospell: but men believe them not, because their hearts bee filled with this damnable thought, *The Gospell of Christ is foolishness*: When the Iherlicke were restored from captivity in Babylon, it was as (*) *a dreame unto them*. now if that temporal deliverance seemed a dreame, what a dreame will this spiritual deliverance from the captivity of hell and death, to the liberie of the sonnes of GOD in grace and glory, seeme to be? And indeed to a naturall man it seemes foolishnesse that God should become man, and that Christ by death should free men from death, and by suffering the curse of the law, should take away the same from us, and by his righteousness should justifie us unto liferall which notwithstanding be points of the Gospell. This also is the cause why after long teaching there is little turning, or faithfull obedience yielded unto the Gospell, neither will it bee better with men, while this evil thought abideth in them.

Sect. 1. It is to be a truth, that every naturall man thinketh the word of God to be foolishnesse, then wee must learne this lesson of the Apostle, * *Hee that seemes to bee wise in this world, must become a foole, that he may bee wise*, that is, he must ree. At his owne naturall reason, and stoppe up the eyes of his naturall minde, like a blinde man, and suffer himselfe wholly to bee guided by Gods Spirit in the things of God; that thereby he may be made wise unto salvation.

Secondly, we must hereby learne to make earnest prayer unto God * for the opening of our eyes, that we may be able to understand the Gospell of Christ, and know the right meaning of that word of salvation: for of our selves we can never understand it, unless the Lord instruct us by his Spirit; (d) *No man cometh unto mee*, saith Christ, that is, beleeveth, except it be given him of my Father: But (e) *one* *ye one that hath heard, and learned of the Father, cometh unto mee*. Thus much of this second evil thought.

Sect. 3.

Of this thought, *I will not obey Gods word*. From the former arises another most vile thought, in the heart of every naturall man, as a branch of the same; namely, because the word of God is foolishnesse, Therefore I will

not performe obedience therunto. That this is the naturall thought of most, Job teacheth plainly; for hee bringeth in the wicked (that is, every sinner) saying thus to God, (f) *Draper from mee: wee will not be knowledge of thy sayes*. This the wicked man saith, not with his mouth, for none is so farre past all shame, that dares thus blasphemously speake against God; but thus he saith in his heart, his affections speake it, when hee purposeth with himselfe, to cast off the yoke of God, and to rise after his owne lusts: and therefore they say further, (g) *Who is the Almighty that wee should serve him?* as if one should say, it is a disgrace to mee to aske my selfe to serve God: I will not doe it. The Prophet Jeremy bringeth in, the Lord saying thus to his people, (h) *Stand in the waies, and behold, and aske for the old way which is the good way, and walk therein, and ye shall finde rest for your soules*: but in the same place the Iewes answer, *We will not make in sky maier*. Shall wee thinke that they durst thus impudently answer the Lord with open mouths? No surely; But the Prophet in these words setteth downe the purpose of their hearts, who hardened the same obstinately against the word, when they were exhorted to repentance and obedience before the Lord. Our Saviour Christ compareth himselfe to a Noble man that goeth into a farre country, now when he is gone, the citizens of his country send messengers after him to tell him, (i) *That they will not have him to raigene over them*. Which though it be properly to be understood of the nation of the Iewes, who did indeed say so to our Saviour Christ, yet it may also be extended to all impenitent sinners, who say in their hearts; Christ shall not raigene over us: for so long as a man is unconverted, hee carrieth a purpose to live in sin, some in this sinne and some in that, and so doing, saith in his heart, *God shall not be my God, I will not submit my selfe unto his lawes*. Christ shall not raigene over me: This is plaine and manifest by mens behaviour, when they are reproved for their sinnes. Tell the covetous man of his avarice, hee sweareth his blasphemie, and the drunkard of his drunkennesse, &c. will hee humbly himselfe in conscience of his sinne? Nothing lesse: but his heart will swell againe ther, as his fury and impatience will loone betwixt; and the reason is, because hee never thinketh of his owne estate; how by creation hee oweth homage unto God, as to his Creator: for his purpose is to go on in sinne, and when he is reproved for the same, his desire is crossed; which he cannot abide, and therefore rageth; shewing thereby manifestly, that in his heart he saith, *He will not obey Gods commandments*.

For the examination of our hearts touching this thought: whether did wee ever thinke thus without selves; *I will not obey Gods commandments*? Doublesse every man will answer for himselfe, that hee abhorres this thought.

(f) Job. 41. 4.

(g) Jer. 17. 5.

(h) Jer. 6. 18.

(i) Luke. 19. 34.

Examination for this thought.

thoughts. And yet after just triall it will appear, that generally this thought is rise among us for though we heare the word, and receive the Sacraments the pledges of our salvation, and will be counted the members of Christ, yet what is the cause that there is so little knowledge of God, and obedience to his word? And why doe men in their callings shew forth so small love, so little mercy, justice, & good conscience? The truth is, that though some have these things in them in some measure, yet the body of our people is generally void of these good vertues, and fruits of the spirit: hee that hath but halfe an eye may see it: for where is that religious keeping of the Sabbath that should bee? where is that serious performing of worships unto God which ought to be? All which argue, that the heart is corrupt and deceivable, and faith indeed to God, *I will not obey thy word, Lord depart from mee*. What man almost is there that saith with himselfe, *Oh miserable man, what have I done?*

The 5th. By this wicked imagination wee may see how hard a thing it is truly & soundly to convert a sinner unto God, and how easily a man may deceive his owne soule, & beguile the world by hypocrisie: for a man by long exercise in the word may have a great measure of knowledge, and withall good wit, and memorie, and with them utterance, and by a common gift of the spirit, bee able to teach the word truly, and to conceive prayer to good purpose, and withall have a cankered heart towards God, poisoned with this damnable thought, *I will not obey the word of God*: for every man that hath inwardly in him a purpose to live, though but in one sinne, his heart is not upright with God, neither bee Gods graces, as faith, and repentance found in his heart: for true repentance is a purpose, and resolution to leave all sinne, and to please God in all things.

Sect. 4.

Of this thought; *It is a vaine thing to worship God*.

The third wicked imagination, of mans heart concerning God is this: *It is a vaine thing to worship God*. This Job sheweth to bee true: bringing in the wicked man saying, (a) *What profit shall I have if I pray unto God? we must not thinke that hee said thus with his mouth, but in his heart*: And the Prophet Malachie bringeth in the Iewes saying, (b) *It is a vaine thing to serve God, and what profit is it that wee have kept his commandment, and that we walked humbly before the Lord of hosts? Ye righteous David, a man after Gods owne heart, was overtaken with this evil thought, when hee said, (c) Certainly I have cleaved my hands in vaine, and washed my hands in innocencie: whereby it is plaine, that this is a naturall evil thought in every man.*

Yet here we must remember, that this evil thought comes not into the minde of man at

all times, but only at such time, when occasion is offered, as namely when a man is called on to the service of God, which upon some occasion hee is desirous to omit: Then will his minde range about for libertie from Gods service, and so will hee be thicke himselfe of the wicked mans estate who never loved God, and yet is in better case outwardly then the godly man is: And hereupon hee begins to say in his heart, doublesse *It is a vaine thing to serve God*.

For the examination of our hearts touching this thought, after just triall it will be found among us, as the state of all sorts of families will declare. Among the poorer sort you shall see men labour from morning to evening, and take great paines to provide for the world, but in the meantime where is the worship and service of God? where is prayer and thanksgiving, morning and evening? Surely it is neglected, and the reason is, because they thinke thus in their hearts, *Seeth I may have provision for the world, all is well, whether I serve God or not*. Come to the rich mans house, & there you shall see them spend their time in eating, drinking, gaming, and such delights, but the worship of God is not regarded, for thus they thinke with themselves, *If they may have their pleasure, all is well*. Come and reason with ordinary men, and exhort them to use the means of salvation, and their forth love unto religion sincerely: their answer is, They will doe as they have done, and as their forefathers did before them, they trust their soules are as good to Godward as the best: And for ought they see, none are wotter then those that have so much preaching, and therefore they hope to bee saved, though they doe not follow it so much. And this also cometh from this evil thought, *It is in vaine to serve God*. Marke also in those places where the Gospell is preached, if any man seeme to make more conscience of sinne, and of serving God then other, they are made a by-word and a mocking stocke, and their profession is turned to their reproach: which argues plainly that mans thought is this, *It is a vaine thing to serve God*. Nay, take a view of the whole world, and you shall see every where men give themselves to will-worship. No nation is so barbarous as to denie unto God all worship, but doe they give unto him that which hee commandeth in his word? Nothing like it: it is either the mere invention of men, or altogether stained therewith: This is most evident with the Turke, the Iew, and the Papist: yea our common sort of Protestants have their will-worship: for generally they content themselves with the mumbling over the words of the Creede; the Lords Prayer; the ten Commandments, perceiving themselves that by the bare rehearsal of the words, they have sufficiently served God. Now would we know the cause hereof, as also why men are so slacke and cold in prayer, so

Examination for this thought.

(b) Psal. 126. 1.

* 1 Cor. 3. 18.

* Psal. 119. 18.

(d) John. 6. 36.

(e) Jer. 45.

carelesse, and unreverent in hearing Gods word? Surely it is nothing but this vile Imagination bewitching our soules, that it is a vain thing to serve God. This quenchech the spirit, and hindreth all good motions that be in our hearts.

SECT 5.

Of mans thoughts of distrust.

The fourth evil thought concerning God, is, a thought of distrust, thus framed in the minde; *God doth not regard me; God will not helpe mee; God will not be mercifull unto mee*: This thought made entrance unto the fall of our first parents: for first *Eve* looked upon the fruit, and saw that it was beautiful, and then entered into her heart a thought of distrust, after this manner; It may be it is not true that God hath said as to concerning this fruit, and it may be God regardeth us not as we thinke he doth, in that he denieth us this fruit; hereupon her will and her affections were caried to the breaking of Gods commandment, and so to the sinning by disobedience, and *Adam* also sinned. When the people of Israel murmured in the wilderness (*a*) *Moses* sinned a sinne, for hee was debarred entrance into the land of Canaan: Now what was *Moses* sinnet for both hee and *Aaron* (*b*) *prayed to the Lord, and checked the people, saying, Heare ye rebellious, &c.* And at Gods commandment hee brought water out of the rocke. Surely his sinne was secret, even inward unbelief and distrust in Gods promise, for when hee smote the rocke, hee might thinke thus with himselfe, It may be that God will not now give water out of the rocke; and this seemes the more probable, because he went beyond his commission in smiting thrice upon the rocke, when God bad him only to *speake* (*c*) *unto it*. This evil thought takes hold of religious *David* also:

(*d*) *I said in mine heart, I am cast out of thy sight, as though hee should say*, Heretofore I have found favour with God, but now in mine adversity I am utterly rejected: *Againe* (*e*) *I said in my yeare, all men are liars: that is*, when feare of death tooke hold of mee, then I thought that *Samuel* lied unto mee, when hee said I should come to the kingdom over Israel. The children of Israel did often bewray this thought of distrust, when they were pinched with hunger, and famine in the wilderness, they say, (*f*) *Can God provide a table for us in the wilderness? Can hee give bread, and flets for his people? As if they should say*, we thinke hee cannot, nor will not: Yea the Apostle *Peter* was not free from this thought, for when Christ walking on the waters, commanded *Peter* to come unto him, hee came out boldly, & walked towards Iesus, but when (*g*) *he saw a nightie wind, he began to sink*: whence came this? Surely from a thought of distrust which he had in his heart, to this effect: It may be God will not support me in this way walking: and that this or some such thought was in his heart, appeareth by Christs answer to him, saying,

(*h*) *Ob thou of little faith, why diddest thou doubt? By all which it is evident*, that this is a naturall thought in the minde of man, which at sometime troubleth the most righteous man that is.

Now touching this thought of distrust, two things are to be scanned: first, the time when it taketh place in mans minde; and secondly, the danger of it. For the time, this thought doth not alwaies take place in the minde of man, but onely in the time of some danger, affliction, and temptation, and especially in the time of sickness, and in the pangs of death. Thus in his grievous affliction was righteous *Iob* troubled with this thought of distrust: for then hee complained, that *God did hate him and gnash upon him with his teeth, and as his enemy, sharpened his eyes against him; yea, as a shew* (*b*) *he made him as his butte, and made to shew at*. And *David* in a grievous trouble of minde, thus complained: (*c*) *Will the Lord desert himselfe for ever? And will hee shew no more favour? Is his mercy cleane gone for ever? Doubt his promise false for evermore? Hath God forgotten to be mercifull? &c.* Whereby appeareth, that in his affliction hee was greatly troubled with this distrustfull thought; and there is no man living, but when trouble & affliction comes, hee shall feele in himselfe these thoughts of distrust. Indeed while peace & ease continue, presumptuous thoughts possesse the minde; but when the daies of peace be gone, & troublesome times approach, then presumptuous thought give place, and thoughts of distrust come in their room and stead.

11. Point. The danger of these thoughts of distrust is very great, as the fruits thereof declare, for hence arise, first, all horrors, and terrors of conscience, all feares, and astonishments of the heart: For when the minde faith (though falsely) *God doth not regard me, God will not save mee*, then the trembling heart is full of horror and dread. Secondly, hence cometh desperation it selfe, whereby men conscientiously avouch that God hath forsaken them, and cast them off, and that there is no hope of life, but present death, remaining for this: this thought troubleth the minde of the wicked, and of the repentant person also: for desperation is nothing but the strength of this thought of distrust. Thirdly, this weakeneth the foundation of our salvation, which standeth in the certaintie of Gods promises; for this thought of distrust denieth credit to Gods promises, and maketh them uncertaine: Among all other evil thoughts this doth most directly hinder salvation, for it is flat against faith, as water is to fire: for true faith makes a man say with good conscience, (*m*) *Christ died & shed his blood for me, God the Father will be mercifull unto me, and save mee*: But this distrustfull thought catcheth a man to say the cleane contrarie, *Christ died not for me: God will not save mee*: so that where this thought prevaileth, true faith is not, neither can take place.

(*h*) verfe. 31.

The time of this thought.

(*b*) verfe. 11.

(*c*) Psal. 77. 7.

Fruits of this thought.

(*m*) Gal. 2. 20.

21. Considering the danger of this distrustfull thought is so great, we must be admonished in the feare of God to use all good meanes, while the daies of peace doe last, that it take no place with us in the day of trouble and temptation: The meanes to repell it, are the preaching of the word, and the Sacraments of Baptisme and the Lords Supper.

For the first: the word of God preached is a speciall meanes ordained of God, for the true applying of Gods promises of mercy to our owne soules; and therefore a most souveraine remedie against this thought of distrust, for which the promises of mercy in Christ, are offered unto Gods people in the preaching of the word by a lawfull Minister: It is as much as if Christ himselfe in his owne person should speake unto them, by vertue of Gods ordinance. If God from heaven should say to any man, *meny mercy belongeth to thee*, he would believe it: God say to *Cornelius*, *believe thou*, and my mercy belongeth to thee, *Cornelius* will believe; if hee say to *Peter*, *believe thou*, and my mercy belongeth to thee, *Peter* will believe; and if hee say to *Mary Magdalen*, she will believe. Loe here, when the Minister of God, out of Gods word, faith to any man, *believe thou*, and repent thou, and Gods mercy belongeth unto thee; it is as much as if the Lord should call him by name particularly, and say unto him, *believe thou*, and repent, and my mercy belongeth unto thee: yea it is all one as if God himselfe should say, *I am thy Father and thou art my child*, if thou wilt repent, and believe.

The second meanes, which is also very effectuall to cut off this thought of distrust, is Baptisme. If any earthly prince give a pardon to any man, and put the mans name in the pardon, and his owne broad seale unto it, the man will never doubt of his pardon; but believe it. Behold, in Baptisme God entereth covenant with miserable wretched man, and herein makes promise of life unto him: yea he puts the mans name in the covenant, sealing the same with his owne seale: and therefore the patic baptized, must believe against this thought.

The third meanes, is the Lords Supper rightly administered and received: for therein the bread and wine given to the hand of every communicant by the Minister, are particular pledges & tokens unto them of speciall mercy in Christ. These are the meanes which we must use with all good conscience in the daies of peace, that when troubles come, this thought of distrust may not prevail against us. And thus much of mans naturall evil thoughts against God. Many other might be added hereunto, but these being the principally, I omit the rest.

CHAP. IV.

Of mans naturall thoughts against his neighbour.

Now wee come to the evil thoughts of mans naturall heart against his neighbour.

And so to handle them out wee must have recourse to the second Table of the morall law, which hath ten commandments: the first three of which, forbidding that which man corrupt heart thinketh naturally against his neighbour, for every commandment thereof is spiritual, forbidding not onely the wicked actions, evil words, & gestures, but all corrupt affections, yea all evil imaginations of man against man.

The thoughts of man against his neighbour be of two sorts: either without consent, or with consent. Thoughts without consent, are the very first, & all motions of the minde which a man conceiveth against his neighbour, to which hee will never give consent, and these are forbidden in the tenth commandment, *Thou shalt not lust*.

Thoughts with consent of will are such as a man conceiving in his minde, doth withall desire, or purpose in his heart to practise: and these are forbidden in the first, sixth, seventh, eighth, and ninth commandments; by reason whereof they may gly be reduced to five heads. They are either thoughts of dishonour, against the first commandment; or thoughts of murder, against the sixth; or thoughts of adultery against the seventh; or thoughts of theft against the eighth; or thoughts of disgrace, against the ninth commandment.

SECT. 1.

Of thoughts of dishonour.

First, a thought of dishonour is any thought that tendeth to the contempt and abasing of the person of our neighbour, in respect of our selves. And it is then conceived in our minds, when we thinke thus of all other men besides our selves: *Such and such a man, is farre inferior unto me, a base & contemptible fellow in regard of me*. Example herof wee have in the Pharisee, a man strict in profession, and zealous in his religion, who cometh to the Temple to pray with the Publican: now marke what he saith, (*b*) *Ob God, I thank thee, that I am not as other men are, or as this Publican*. Which words proceed from such a proud thought as this, *Lord I thank thee, all other men are farre inferior unto me: I doe serve farre passe the common sort: this Publican is a base fellow, and no bodie to me*. If any shall imagine that this thought is not in every man, but in some few proud persons, I answer, it is by nature in every person living without grace: and therefore Saint *Paul* giveth this commandment, *Thou shalt not have in meeknesse should esteem others better than himselfe*, giving us to understand, that by nature all men thinke best of themselves, and esteeme others farre worse than themselves.

The second, If this thought of dishonour be in all mens hearts, then behold what a palace of all Saranick and damnable pride the heart of man is naturally: it is like unto the table of *Adam*, which hee made face in a chair of state, and made others, even kings,

Gal. 3. 19.

Luc. 18. 11.

Phil. 2. 3.

Indg. 7.

(*a*) Num. 20. 12.

(*b*) verfe. 6.

(*c*) verfe. 8.

(*d*) Psal. 3. 21.

(*e*) Psal. 31. 6.

(*f*) Psal. 3. 19.

(*g*) Mat. 14. 30.

to cast a stone upon his feet, with their choicest curse of *Psalm* 109. one is every man by a curse the better to himselfe, saying, *I will be as the curse of the earth*. And this is the curse of which *Psalm* 109. is in all humane societies & this curse is many times much seeming, and great content among men in word and deed.

Now that we may reforme this thought in us, we must learne to say, *As* did after he had bit and stung, and came to see his shittles. (c) *Psalm* 109. and with *Abraham*, (d) *Ysaiah* 54. and with *David*, *I am a worme, and like man*, *Psalm* 111. 6. yet with *Paul*, (e) *Rom.* 7. 24. *I see the law* to see the misery by reason of sinne, and that will helpe to pull downe the pride of our hearts.

Seet 2.

Of murdering thoughts.

The second evil thought of man against his neighbour with consent, is a thought of *Murder*, or of any thing that tendeth thereto. Of this we have particular examples in Scripture. *Deut.* 15. 9. The Lord forbidde the Jewes to have this murdering thought in their hearts: *I will not relieve the poore, I will not doe good unto them*, giving us to understand, that this was the common thought of the Jewes: or else he wold not have forbidden it: yet the Lord doth there let out this thought by two signes, first, an *evil*, when a man turnes his countenance from the poore, or looketh on them without compassion: secondly, *uncharitable dealing*, when a man will not helpe the poore by gift, according to his abilitie. And because all actions proceede from thoughts, the heart being the fountaine of our deedes, hence it appeareth, that this murdering thought against the poore, is rise in this age: for where is the man that doth pittie the poore, and doth good to them according to his abilitie? nay, the Lords complaint against the Jewes may be fitly applied to our times, in regard of cruelty and oppression: *The spoile of the poore is in your houses: what have ye to doe, that ye hate my people to pervert, and grinde the faces of the poore?* *Isa.* 3. 14-15.

The second example of a murdering thought, is concerning Gods Church, and it is this, *I will doe some spite or hurt to them that worship God*. For proofe hereof, read *Psalm* 74. 8. *David* bringeth in the Babylonians, Edomites, &c. saying thus one to another against Gods people the Jewes: *Let us destroy them altogether*, and *Psalm* 83. 4. *Let us cut them off from being a people*. And let the name of *Israel* bee no more in remembrance. Now at this was their thought, so is it the thought of all men naturally, for that which was the disposition of *David*, *Eliah*, *Abel*, and *Abraham*, against Gods Church, is the disposition of all men naturally, for looke how generally the hatred of man is, so generally is the purpose of mischief against those that professe religion: for all

men by nature are haters of Gods Church and people, so Christ saith to his disciples, (f) *Ye shall be hated of all nations for my names sake*. *Yea* who so ever killeth you shall thinke that hee doth God good service: and therefore this thought of doing mischief is as general, even in the minde of every man by nature. This further appeareth by the continual persecutions, that hath ever bene raised against Gods poore Church; since the beginning of the world: it began at *Abel*, soon after the giving of the covenant of grace to our first parents, and hath continued to this day, and shall abide unto the end: so that if carnall men could looke into their owne hearts, they should there behold this murdering thought against Gods people. This murdering thought cometh from another wicked imagination, set downe by *S. Peter*: who bringeth in the wicked of this world, (g) *Thinking is a strange thing, that Gods children doe not, as they doe, and name not with them into all excess of riot: living in drunkenness, fornication, and such other abominations*: for this cause doe they conceive hatred, and so will continue, till God give them grace to repent. If any shall say this thought is not general, for *Nabuchadnezzar*, (h) an heathen man showed favour to *Daniel*, and highly advanced him: *Tancred* is true he did so, but that was a worke of Gods speciall providence, who procured him favour, and disposed the Kings heart to affect him, as hee did also the heart of the chiefe

(i) *Eunuch*, otherwise *Nabuchadnezzar*, a naturally did nothing but intend mischief against Gods Church, as his rage against the three children did evidently bewray, *Dan.* 3. 19. A third exaple of this murdering thought I adde, which every Minister of Gods word may observe by daily experience, and that is this, when mens faults are particularly rebuked in the ministerie of the word, and the quicker, as it were touched, by applying the word to the conscience, then will the heart of a naturall man, thus conceive of the Minister that reproveh sinnes: *This man meseeth me, hee hath some spite, and malice against me, that he thus reproveh my particular faults*, when as the Minister knew them not to be his personall sinnes: but it is the power of the word that ranketh the sinfull heart: this is the fault of all carnall hearers, who will heare quietly till their faults be rebuked, but then they thinke maliciously of the preacher, thus *Herod* dealt with *John Baptist*, he heard him gladly for a while, *Mark.* 6. 20. but when he was rebuked for his brother *Philip* wife, then hee cast *John* in prison, *Luk.* 3. 19. 20. And if conscience might bee judge, many an hearer would be found to have an *Herod* heart towards Gods Minister.

Seet 3.

Of thoughts of Adultery, theft, and disgrace.

The third thought of man touching his neigh-

(f) *Mat.* 24. 9.
Luk. 10. 3.

(g) *1 Pet.* 4. 3.

(h) *Dan.* 3. 1.

(i) *Dan.* 1. 19.

neighbour, is the thought of *Adultery*, which is the thought with consent to any unchastitie. Such a thought had *Israhel*, concerning *Tamar* his daughter in law, when hee judged her an whore, and desired to be with her, *Gen.* 38. 8. 16. And with such thoughts was *Amnon* heart vexed, that hee fell sicke for his sister *Tamar*, *2 Sam.* 13. 2. This makes a man an Adulterer in heart before God, though actually he commit not the fact, *Mat.* 5. 28.

The fourth is the thought of *Theft*, which is the thought with consent of beguiling or wronging another in his goods or substance. This is the thought of *iniquity*, and *working of wickedness upon their beds, in covering of fields*, against which *Micah* pronounceth a curse, *Mic.* 2. 1. And this thought also posselth their hearts, that with the wicked Israelites, with the few were come, wherein they might make the *Ephraim*, and the *Shekel* great, *Amos* 8. 5. that is, lessen the measure, and enhance the price, and lighten the weights by deceit.

The fifth evil thought, is a thought of *disgrace*, which some way tendeth to the reproach, and debasing of our neighbours good name, as when a thing is well done, to think and judge it to be ill done, or when a thing is amisse, to judge it worse than it is: Thus *Elis* thought disgracefully of *Hannah*, deeming her to be drunk, saying, *1 Sam.* 1. 13. 14. *Put away thy drunkenness*, when shee prayed devoutly from a troubled soule to the Lord, *1 Sam.* 1. 10. Thus *Elis*, *David*, eldest brother, thought disgracefully of *David*, when he shewed himselfe willing to encounter with *Goliath* that reviled the Host of the living God, saying, *1 Sam.* 17. 28. *Thou art come to see the battell*: when as indeed the Spirit of God put that motion into his heart, to take away the shame from *Israhel*, as the happy event declared plainly. So when our Saviour Christ spake most comfortably to the sicke of the pallee, saying, *Mat.* 9. 2. *Be of good comfort, thy sinnes are forgiven thee*, then the cursed hearts of the wicked *Pharisees* thought thus in themselves, *This man blasphemeth*, *Mat.* 9. 4. And when the gift of the holy Ghost was sent upon the Apostles, causing them to speake strange tongues, to the great admiration of men of divers nations, then some of the malicious Jewes thought they were drunk, saying, *Coastingly*, *Act.* 2. 13. *They were full of new wine*. And this thought of disgrace is in every man naturally, bringing forth continually the fruits of disgrace, as *Envy*, *Strife*, *Emulations*, *Dissentions*, and *Debates*: for love thinketh not evil, but naturally true love is wanting in all men: and therefore they cannot but thinke evil of others.

We see the five evil thoughts of mans naturall heart against his neighbour, touching which, two things are yet further to be scanned, to wit, when these evil thoughts do arise in the minde, and in whom they are. For the first: it is true, that they do not at all times

arise in mens minde, but then only when occasion is given: for mans heart is like tinder or dry wood, which burnes not of itselfe, but so soone as fire is put to it, then presently it kindleth, when you come to talke with a naturall man, it may be for the present, he thinke not to lie, but give him occasion to lie, and then hee soone bekinke himselfe thereof, and will not spare to utter it, if it may make for his advantage. And the like we may say of Malice, Adultery, Theft, Disgrace, or any other sinne against our neighbour: Doe but minister occasion thereto: to the naturall heart of man, and hee thinke of them, and without Gods grace restraining, or renewing him, will bring forth the same in action.

The second point, In whom are all these evil thoughts? Answer. In all men naturally without exception, all they be renewed by Gods speciall grace: Yea, the truth is, these thoughts doe every where abound, for looke what men doe practice, that list of all they thinke, for the thought is the beginning of every action: But in the world all sinnes a practice the second Table doe abound, as the practice of Dishonour, of Murder, Adultery, Theft, and Disgrace: and therefore these evil thoughts from whence these actions come, must needs be common.

Yea, by this we may see what a huge masse of corruption the naturall heart of man is, without Gods speciall grace: for thoughts of dishonour make a mans heart a pallee of pride, like the table of *Adonibezek*: Also thoughts of cruelty make mans heart a slaughter-house: Thoughts of Adultery make it a most filthy stew: Thoughts of Theft make it to become a den of thieves, wherein all manner of fraud, and bad dealing is plotted & devised: and lastly, thoughts of Disgrace make it a fountaine of backbiting, debate, slander, and reviling: And therefore howsoever the outward life may be ordered civilly, yet without Gods grace mans heart is most vile: and those that please their good nature, and good meaning are here contented, for naturally the heart stunketh all evil against his neighbour.

CHAP. V.

Of mans naturall thoughts concerning himselfe.

Seet 1.

Mans proud thoughts of his owne excellency.

The third kinde of mans naturall evil thoughts, are such as concerne himselfe, and they are principally foure. The first may be fitly termed a thought of pride, whereby every man naturally thinks himselfe most excellent, and farre to exceede

R r

Isa. 14. 13.

a Zeph. 2. 15.

b Luke 18. 11.

c The heretical
Church of
Rome.
d Rev. 18. 7.The danger of
this thought.Fruits of in-
ward pride.

all other men whatsoever: thus the Prophet *Eloj* brings in Babylon speaking in her heart, that is, thinking, *I will ascend into heaven, and exalt my throne above the heights of the stars of God*, as if she should think with her selfe, *I am far more excellent than any other whatsoever*, & therefore *I am to be exalted from the earth to heaven, and to be matched with God himselfe*. And the Prophet *Zephany* brings in Ninive speaking thus in her heart, *(A) I am, and there is none beside me*. And so the proud Pharissee in his private & secret prayer to God, saith, *(B) I thank thee Lord that I am not as other men*, meaning that he is more excellent. And the whore of Babylon *(C)* is brought in saying of her selfe, *(d) As I sit as a Queen, and am no widow, and shall see no mourning*. All which places shew this to be the nature of man, to exalt himselfe in his owne heart, above all others. If any shall say, hereby no more can bee provid. But that this thought is in some proud and insolent persons: I adde therefore, that as our first Parents in the beginning did learne that proud lesson of the devil, *Te shall be as gods*: so wee being in their loynes when they sinned, and descending from them by ordinary generation, doe together with our nature receive that corruption from them; whereby wee thinke thus proudly of our selves, that *wee save excell others, and are as little gods on earth, unequalled of others*. Indeed the most will say for themselves, we doe abhorre this proud thought, neither did we ever finde it to be in us: But we must know, that the lesse wee discern it in our selves, the more it reigneth in our hearts; and the more we discern it, and bewaile it, the lesse place it taketh in us.

Now touching this thought of pride, two things must be observed: the danger, and the highest degree of it. For the danger of this thought, The outward affecting of strange fashions in apparel is a wonderfull pride; But the most vile and wretched pride of all is that spiritual pride of the heart, whereby a man despiseth all other, in regard of himselfe, and thinketh himselfe farre better than any. This I manifest by sundry reasons: as first, from the fruits of this inward pride, for hence doe flow many damnable finnes in mens lives and conversations: as first, *Ambition*, whereby men are not content with that estate, wherewith God hath blessed them: but doe seeke by all means to be advanced to higher dignitie and estate. Secondly, *Presumption*, whereby men dare encrope things beyond their calling, and above their power, taking upon them more than they are able to doe. Thirdly, *boasting*, whereby a man speaketh of himselfe above more than is seemly, and exalteth himselfe above his desert. Fourthly, *Hypocrisie* when a man pretendeth hee hath that grace and religion, which indeed hee hath not, or else maketh shew of more grace than is truly in him. Fifthly, *Obstinacy*, when a man per-

sisteth in an error, and will not yeeld to the truth, though it bee manifested unto him. Sixthly, *Contention*, whereby men strive one against another in word or deed, without reason. And lastly, *Affliction of Novelties*, especially in outward attire, for when a man conceiveth so highly of himselfe, then will he thinke no manner of attire good enough to beautifie, and adorne his body; and so begins to devile, and affect strange and forraine attire.

Secondly, the danger heretofore appeareth hence, that where this thought of pride reigneth, (as it doth in all men naturally) there the spirit of grace dwelleth not: *Mary* in her long faith well, *Luke 1. 58. God entereth the Imaginations of the proud*: that is, of those which have this conceit of their owne excellency above others: and Saint *James*, *1. 4. 6. God resisteth the proud, and giveth grace to the humble*: yea, thus saith *Isaiah* *40. 5. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Thirdly, such is the danger of this sinne, that when all other finnes die in a man, this thought of pride dyeth not: nay, when other finnes are mortified, and Gods graces come in stead thereof, yet this will then revive, and make the graces of God matter whereof to worke as when an ignorant person attaines to some knowledge, his pride will take occasion from that gift of God, to puffe up the heart: yea, when a man in true humility of heart, shall renounce the actions of pride, yet then will pride bee working for this is a fruit of pride, to thinke well of ourselves, because we are not proud.

I I. Point. The highest degree of this pride is, when a man thinketh himselfe to be equall with God. This is a most notorious, nay, an abominable height of pride, and yet the truth is, some men have come hither unto. Thus the king of *Babel* thought of himselfe, when he said in his heart, *Eloj. 14. 14. I will ascend above the heights of the clouds, and will be like the most high*. It may seeme strange that men should thinke thus of themselves; but wee must know, that men may doe it two wayes: first, when they think they have power of themselves, whereby they are able to match or countervaille the power of God: so thought *Nebuchadnezzar*, when he said, *Dan. 4. 15. Who is that God that can deliver you out of my hand?* Such a thought had proud *Pharisee* in his heart, when he said to *Moses*, & *Aaron*, *Exod. 5. 2. Whist the Lord, that I should heare his voice, and see his face?* Secondly, when they take to themselves Gods honour, and thinke it to be due to them: Thus did *Herod*, when by silence hee approved the blasphemous voyce of the people, who cried un-

The height of
this thought.

a A. 1. 1. 1.

to

Belle Rom.
Fustell. 4.

to him, the voyce of God, and not of man. And thus Antichrist sitting in the Temple of God, *2 Thess. 2. 4. Exalteth himselfe above all that is called God, or worshipped*. Now that man of sin, is the Pope of Rome; for howsoever in word he humble himselfe, and call himselfe the servant of servants; yet indeed through the pride of his heart, hee sitteth as God; taking unto himselfe that honor which is proper to God: for he claimeth power to prescribe new rules of Gods worship, to forgive finnes, to make lawes to binde the conscience properly, yea, to open and shut heaven, and to dispose at his pleasure of earthly kingdomes; he taketh upon him, to dispense with the morall law, and with Apostolicall constitutions: all which belong to God alone, and none dare claime them to belong unto him, but hee that matcheth himselfe with God; and this is the highest degree of pride.

The 2^o. By this every man may see what hee is of himselfe, what a cursed and proud nature he carrieth about with him: for every man naturally when occasio is offered, thinks highly of himselfe, and basely of others in regard of himselfe. Let us therefore take notice of this Satanicall pride that is in our nature, and strive against it, for who would not bee ashamed to say with the proud Pharissee, *I thank thee Lord, I am not as other men*, & con- with the arrogant Jewes, *Stand apart, touch me not, I am holier than thou*. *Isa. 65. 5.*

Seet. 3.
Mans thought of his owne righteousness.

The second evill thought concerning a mans selfe, is this, *I am sufficiently righteous, and I need no repentance*. That this is the thought of every man naturally, appeareth by the Lords commandment to the people of *Israel*, forbidding them to fly in their hearts, when they were placed in the promised land, that for their owne righteousness, *the Lord brought them into possession*. *Deut. 9. 4. 5.* Whereby hee gives unto us to understand two things: First, that as the Jewes did there, so every man thinkes himselfe to be righteous: And secondly, hee thinketh, that God doth give his blessings unto him for his owne righteousness: for the Lord useth not to forbid such a thought as men naturally have not in them: so in like manner when *Jeremy* rebuked the people for their finnes, they said, *Jer. 2. 35. They were innocents and justifies, they had not sinned*. And the Church of *Laodicea* saith: *this of her selfe*, *Rev. 3. 17. I am rich and need nothing*: that is, I abound in spiritual graces. This is the thought of the proud Pharissee, who trusts in himselfe, *thus hee saith*, *Luke 18. 9. 10. and therefore braggeth unto God, that he is not such and such; but hee doth this and that, he fasteth, he gives almes, heaith himselfe, & cand in plaine termes his heart saith thus, *I am righteous, I need no repentance*: but of such Christ saith, *when he said*, *Mat. 23. 13. Hee calleth me to be righteous, but hee turneth to repentance*. And again, *Luke 18. 7. I say unto you,**

that joy shall be in heaven for one sinner that converteth, more than for ninety & nine just men which need no amendment of life: where wee must observe, that Christ meaneth not, that there are indeed some so righteous, that they need no amendment; but hee speaks according to the opinion which some have of themselves; to wit, that they are righteous, and need no repentance, by all which it is more than manifest, that this is a naturall thought of a man concerning himselfe.

This evill thought reigneth in our age and time, as all the former doe: for come to an ignorant man, that hath not bene instructed in religion, reason with him touching his estate, and aske him; whether hee can keepe the law of God, or not? he will answer, *yea*; he loveth the Lord his God with all his heart, and his neighbor as himselfe: Aske him how hee looks to be saved, his answer is, by his owne righteousness, and for his owne goodnesse. If due examination were made, this would be found to be the thought of many that live in the Church among us: and there is none by nature free from this thought.

Hereby then we may see, that the thoughts of every man, be he what hee will, are plaine Papistry for Popery is naturally: One chiefe pillar and ground thereof is justification, and salvation by works; which opinion every man brings with him from his mothers wombe. And so it is in the point of merit, men naturally thinke they receive the good things which they have from God, for their owne righteousness.

Secondly, hence it appeareth, that it is a matter of great difficulty, to bring a man thoroughly to renounce his owne righteousness, and soandly and heartily to embrace true religion, and the righteousness of Christ by faith. This is no lesse than the change of nature; and yet this must be very marvellous, that will be saved, hee must become walking in himselfe, that he may be dead in Christ; which is impossible to nature, as to change water into fire, and therefore men have made us beware how they pass off the duty of neglect the means in which GOD sheweth his power in working this change in the hearts of his Elect.

Thirdly, hence we see the evident cause of that Antiposteriori course of the world, which most men take in spending themselves, and strength some for riches, others for honours and pleasures; and in the means while they consume no time for religion, to seeke Gods favour in Christ, and the graces of the Spirit: which may be they will afford a good word unto religion, but yet they regard it not in respect of other things; and while the behaviour of some few, but of all soules and degrees, is most neglected. Now let us see heretofore this cursed evill thought, whereby many have made themselves, *They be righteous, and need no repentance*, And till this thought

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eternal due unto sin. This thought was wanting in the men of the old world, though *Noah* preached unto them an 120. years of the general deluge, yet the consideration of it took no place in their hearts; & therefore it is said, *Mat. 24. 38, 39. They knew nothing till the flood came and took them all away from the want of this thought it came to passe, that Lot's sonnes in law thought their father had but mocked, when he told them that God would destroy Sodom, Gen. 19. 14.* Hence it was that the *Rich* soe blest himselfe in his heart, saying, *Luk. 12. 19. Soules, sleepe, take thine ease,* & never be thought himselfe of any danger, till it was said unto him, *Q. soules, this night will they fetch away thy soule, v. 20* And this I think this thought is wanting at this day, seeing Christ hath said, *Matth. 24. 37. As it was in the dayes of Noah, so shall it be at the coming of the sonne of man.*

Thirdly, a man naturally doth never bestink himselfe of his owne sinnes, he hath no purpose of heart seriously to examine his life past, or to repent of such finnes as he findeth in him: This appeares by the Lords owne complaint against the Jewes, who were so farr from turning from their finnes, that not one would say in his heart, *Jer. 3. 6. What have I done? nay* which they had committed too fottish Idolatry, *Isa. 44. 16, 17, 19. 20. In making an idol god of one part of a tree, with the other part whereof they had refast their meats, & warmed themselves; yet they considered not this in their hearts, neither had they knowledge or under standing to say, I have burnt halfe of it in the fire, I have baked bread upon the coales thereof, I have refast of flesh, and eaten it: shall I make the residue thereof an abomination?*

Fourthly, a natural man doth not consider what duty and service he owes to God: his minde is wholly bar to his own waies, but the Lords talents lies hid in the ground wrapped up in a napkin, *Mat. 25. 18.* Hereof the Lord complains against the Jewes, *Jer. 5. 14. That they say not in their hearts, let us feare the Lord our God; hence it was that the Jewes virgin, Mat. 25. 38. did contempe themselves with the blasing lampes of an outward profession, and never be thought themselves of that oyle of grace, which God required in all thes, that would enter with Christ into his bridechamber, till it was too late; and the flight serving of God at this day, declares the generall want of this consideration.*

Self. 3.

The fruits of this want of good consideration.
Henceforward we must know, that this want of good consideration is a grievous will, and a moche sinne, from whence, as from a foundation, issues out corruptions and transgressions, both of heart and life, do issue forth first, hereby we are disabled from yielding unto God that obedience of heart, which his law requires; for how can we love the Lord with all our thought and minde, and our neighbour as our selves, *Luk. 10. 27.* as God commands, when as naturally our hearts are void of all good

thoughts towards God, & towards our neighbours? Again, whence comes sinning with an high hand, when men sinne, and will sinne? whence comes it, that men bleis themselves in their sinns, & flatter themselves in their own eyes, while they go on in sinne, but from want of consideration of Gods presence, & of Gods judgements? This *Abraham* knew well, and therefore said of the people of Gerar, *Gen. 20. 11. Because they wanted the feare of God, that is, al consideration of Gods presence, & of Gods judgements, therefore they would kill him for his wives sake.* Whence also comes that insensibility, whereby men addid themselves wholly to the profits, pleasures & honors of this world, never minding heaven or hell, but from want of consideration of their duty to God? If men did use to call themselves to account for their finnes, or did let before their eyes the judgements of God due unto them, it could not be that there should bee such want of contrition towards God, or of compassion towards their brethren, as every where abounds. And the like might be said of many other capital sins, all which proceed from the want of good consideration. Where by the way we may observe, that our common people doe farre deceive themselves in this persuasion of themselves, *That by nature they have good hearts, and good meaning.* If you charge them with the sins of their lives, they will straightway pleade their good intention, and say, though they sometimes faile in action, yet they mean well alwayes. But the truth is, naturally *well meaning, and good consideration,* in spiritual things is altogether wanting: And therefore while men doe sooth up themselves in their good meaning, they deceive their owne hearts through ignorance of their naturall estate: and they must know, that they can never come unto Christ; that they might have life, till they bee quite gone out of themselves, in regard of such conceits.

CHAP. VII.

The use of the former doctrine.

Self. 1.

That the Scripture is the word of God.

Having seen what evil thoughts be in every man naturally, and what good thoughts be wanting in him; it follows now to make some use of this doctrine concerning mans naturall imaginations; which is this. The first use shall be against all such, who think the Scripture to be mere prophesie, whereby man to keepen in awe. But we need know, that the holy Scripture is no device of man, but the very word of the everliving God, *1. Joh. 1. 9.* as one of the former doctrine: The Scripture is his gen-

The third good thought wanting.

The fourth good thought wanting.

erall, that all the imaginations of every natural man are evil, & that continually. Now it doth not only affirme this in general, but declares it also in particulars; for elsewhere it sheweth what those particular evil thoughts be, which the naturall minde of man frameth concerning God, his neighbour, and himselfe. Again, the same Scripture saith in general, *The good thoughts and considerations, are naturally wanting in every man; & elsewhere it declareth in particular what those good thoughts be which enter not into the minde of a natural man: both these have bin plainly shewed out of the word of God. Now here-upon it doth necessarily follow, that the Scripture is the word of God: for let the coming Aethiack shew whence it is that the Scripture doth declare mans thoughts, hee cannot say, of man for no man knoweth the thoughts of another; nay he cannot finde out his owne thoughts: neither can he ascribe it to any Angell good or bad; for the minde of man is hid from them; they know not mans thoughts. It remaineth therefore, that as God alone is the searcher of the hearts, so that scripture which declareth unto man what be his thoughts, is the only word of the same God: Indeed God used man for his instrument, in the penning and delivery of the Scripture, but hee himselfe by his Spirit is the sole author thereof.*

Self. 2.

That man hath no free will to good by nature.

The second use shall be against the Papists, who ascribe to man will a natural power to that which is truly good, as by it selfe to co-work with Gods grace in the first act of mans conversion. But the charge of evil here laid upon the frame of mans naturall heart by God himselfe, doth teach us otherwise: for looke how farre the frame of the mind, which is the principal part of the soule, is corrupt for thoughts & imaginations, so farre is the will, the inlower part of the soule, corrupt in willing. But the minde is naturally to corrupt that it cannot thinke good thought, and therefore adverserly the will by nature is so corrupt, that it cannot will that which is truly good: as it can be said, that man hath libertie of will in humane actions, and in civil duties. *As for the hart, by nature such actions proceeding from a corrupt foundation, are sinnes in every mans hart, howsoever for the sinners of the lawes they may bee called good, being such as God himselfe hath ordained.*

Self. 3.

Of the thoughts preventing and suppressing.

The third use shall be for admonition

to them, to whom is committed the education of youth, as *Parents, Masters, Tutors, &c.* that seeing the imaginations of mans heart are evil from the youth, therefore they must all joine hand in hand be to stop up, or at least to lessen this corrupt fountain. Parents must sow the seedes of grace into the minds of their young children, that if it were possible, even at their mothers breast they might be nourished in the faith. Thus saith *Levi* and *Emmie* with their young *Timothy*: *For Paule saith, (e) He learned the holy Scriptures from an infant.* Then as their children grow in defecation and use of reason, they must bee (f) nattered in religion, and have the grounds thereof by often repetition driven into their hearts for this is the best meanes to free their minds, though not altogether from naturall imaginations, yet from the force and payson thereof (g) *folius ut bounde the heart of a child, but the rodde of teaching, that is, instruction with correction, will drive it away from him: yea, when as the (h) child set at libertie makes his mother ashamed, yet will (i) the sonne that is well instructed, give his father rest, and yield delight unto his soule.* Further, where Parents leave, there Masters and Tutors must take hold, building up that good foundation which is laid to their hand, that by them also the stream of mans naturall imaginations, may be stopped: yea, though parents should neglect this duty towards their owne children, as too many doe at this day, yet each godly Master, if he desire to have Gods Church in this house, must instruct his family, as (j) *Abraham* did, and labour for circumcision of heart both to his children and servants, even as (k) *Abraham* did circumcise not only the slaves borne in his family, but also those that were bought for money. Both Parents and Masters are careful to prevent diseases, and to break off sicknesses at the beginning in their children and servants, which by the continuance might bring bodily death, oh they how careful ought they to be, to stoppe beeing the course of naturall imaginations. In them, which without the speciall grace of God, will bring eternal condemnation both to soule and bodie? And the rather must this court be taken in youth, and that blisfully, because custome, when it is good or evil, is a second nature: *(l) Yea, a child in the first yeares of his life, and when hee is old, he will not depart from it. But, (m) can the blacke Altare change his thinking, or the hepard his spots? (n) Thus say the apostles, this is accustomed to doe even in the vices of the heathen, as like the officers of the house, by longer continuance they grow more inveterate. (o) All this time, and while the Scriptures, either for their own sake, or for the publike good, must be kept by us, (p) God for the satisfaction of their minds from this evil corruption, hath beeing life unto themselves, they beeing vaine in their imaginations. David a man according*

(a) 1. Tim. 3. 15.

(b) Eph. 6. 4.

(c) Psal. 34. 15.

(d) Prov. 26. 1.

(e) Ibid. 27.

(f) Gen. 18. 9.

(g) Gen. 17. 13.

(h) Ibid. 27.

(i) Ibid. 27.

(j) Ibid. 27.

(k) Ibid. 27.

(l) Ibid. 27.

(m) Ibid. 27.

(n) Ibid. 27.

(o) Ibid. 27.

(p) Ibid. 27.

(q) Ibid. 27.

(r) Ibid. 27.

(s) Ibid. 27.

(t) Ibid. 27.

(u) Ibid. 27.

(v) Ibid. 27.

(w) Ibid. 27.

(x) Ibid. 27.

(y) Ibid. 27.

(z) Ibid. 27.

we must often use elevation of minde & heart to heaven, where Christ sitteth at the right hand of his Father. Thus did David, *Psalm 15. 1. Uncover, O Lord, will I lift up my soul:* And Paul, saying of himselfe, and other Christians, *Phil. 3. 10. That they had their conversation in heaven* signifieth thus much, that not onely their studies and meditations, but also their doallings in the world were heavenly. *Stair Ladder* bids us draw neerer to God, *1. 4. 8.* Now which way should a poore wretch here below draw neerer to God, but by lifting up his heart to the throne of grace in heaven, that so God in mercy may draw neerer unto him by grace? The Lord hath infiltrated in his Church the use of his last Supper, wherein in the giving and receiving of bread & wine doth represent and seal up unto us our communion and participation of the body and blood of Christ given for our redemption: Now the principall action on our behalfe therein required, is this *Elevation of the heart unto God*, as well for the contemplation of Gods infinite mercy in Christ, and of Christs endless love to us, as for the application of his merits to our owne souls by the hand of faith: as also for the spiritual resignation of our selves in soules and bodies, by way of thankfulness for him that hath redeemed us. Finally, touching this *Elevation* we must remember, that it ought to bee our continual and ordinary action unto God: for as it is with him that keeps a clocke, unless he doe every day wind up the weights, which are always going downward, the clock will stand; so if earth with us, our hearts are ever drawing towards the earth, and the things here below, by reason of that *body of sinne*, which hangs on so fast, and presses downe, *1. 12. 1.* and therefore we must endeavour by Gods grace continually to lift them up to heaven: The Apostle bids us, *Pray continually*, *1. Thess. 5. 17.* that we should doe nothing else but pray, but his meaning is, that we should ever day be so fit to cessation is offered, lift up our hearts unto God. But of all other, there be three speciall times wherein we must use this heavenly *Elevation*: first, in the morning by prayer, thanksgiving, or both: before the cogitations of any earthly affairs come into our minds; that so we may give unto God the first fruits of our thoughts every day. Secondly, in the evening before we sleepe downe to our beds: that so we who knoweth when he layeth downe himselfe to sleepe, whether ever he shall live againe alive? Thirdly, at any other time of the day, wherein we receive any blessing from God, whether spirituall, or corporall, or both: and in all manner of any of his gifts, or graces: so feeling every good gift comes from him, it is not reason we should give this glory to his name: to lift up our hearts to his throne of grace, whomever we receive or expect the same from his bountifull hand.

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Sect. 4.

Of the assistance of our particular reconciliation with God.

Fourthly, for the reformation of our thoughts, we must labour to be assured in our hearts by Gods Spirit, of our particular reconciliation with God in Christ. This is that knowledge of the love of God which possesseth knowledge, for which Paul, *Eph. 3. 14, 19.* Bowled his knees unto the Father of our Lord Jesus Christ in the bowels of the Ephesians: in regard thereof Paul esteemed all things losse, yea, to be dross and dung, *Philipp. 3. 8.* Now when this assurance is felted in our hearts, it will purge not onely the affections, but also the first motions and thoughts of our mindes. *He that hath in himselfe this hope* (saith Saint *(a)* John) *purgeth himselfe, as Gods pure.* For when a man shall be truly persuaded in his heart, that of a vile sinner, even the child of wrath, he is made the child of God, and a vessel of honour acceptable to God, and enjoying his love and favour in Christ, then will he reason thus with himselfe: hath God of his endless mercy vouchsafed to receive me into his grace and favour, that otherwise I should have beene a firebrand of hell for evermore? oh then, how should I suffer my minde, my will, and affections, to bee any longer the instruments of sinne, whereby I shall displease so gracious a God; and thus my selfe our Father love and favour? nay, but I will employ my soule which he hath redeemed with all the powers and faculties thereof, as Weapons of righteousness for the advancement of his glory.

Sect. 5.

Of spirituall consideration.

Lastly, if we would reforme our thoughts, we must give ourselves to spirituall consideration or meditation. By spirituall consideration I mean any action of the minde renewed and sanctified, whereby it doth seriously thinke on those things which may further salvation. This consideration I call spirituall, to distinguish it from earthly plotting and, whereby men teach themselves wile and provident for the things of this life, though in the meantime of God, which concerneth salvation, they be blinde and ignorant. Also I say it must bee an action of a sainte renewed and sanctified, because the regenerate man purgeth out all things of the spirit of God, *1. Cor. 6. 11.* they feede themselves with pure words, and therefore this consideration gives his minde unto the things of heaven.

Now the chief end of this rule will plainly appear by the fourfold practice of it in the Prophet *David* his minde as more than usual, *1. 1. 1.* *God himselfe* (saith some) *(a)* *in the presence of God* (saith some) *(b)* *in the presence of God* (saith some) *(c)* *in the presence of God* (saith some) *(d)* *in the presence of God* (saith some) *(e)* *in the presence of God* (saith some) *(f)* *in the presence of God* (saith some) *(g)* *in the presence of God* (saith some) *(h)* *in the presence of God* (saith some) *(i)* *in the presence of God* (saith some) *(j)* *in the presence of God* (saith some) *(k)* *in the presence of God* (saith some) *(l)* *in the presence of God* (saith some) *(m)* *in the presence of God* (saith some) *(n)* *in the presence of God* (saith some) *(o)* *in the presence of God* (saith some) *(p)* *in the presence of God* (saith some) *(q)* *in the presence of God* (saith some) *(r)* *in the presence of God* (saith some) *(s)* *in the presence of God* 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right consideration of Gods Iudgements.

Sect. 3.

The consideration of Gods word.

The third consideration concerning God, is of his word. David smaketh it the property of a blessed man *Psal. 1. 2. to meditate in the law of God day and night*; and he professeth of himselfe, that it was his meditation continually: *Psal. 119. 97.* yes, oftentimes hee promisseth to (a) meditate in Gods precepts, to (b) delight in Gods statutes. This is (c) *Maries* practise that she kept in her heart sundry things which Iesus spake. And so ought every child of God, high or low, daily and continually to meditate in the word of God. But, alas, this duty is little knowne, and lesse practised: men are so farre from meditating in Gods word that they are ignorant of it. Among many families you shall scarce finde the booke of God; and such as have it, for the most part, do little use it. The statutes of the land are by very many searched out diligently, but in the meane time the statutes of the Lord are little regarded: oh that men knew the sweet comfort of the Scriptures, *Rom. 15. 4.* then certainly they would account their meditation therein, *Ier. 15. 16.* The joy and rejoycing of their hearts.

Now the right consideration of Gods word consists in three things: first, we must observe the true sense and meaning of that which we heare, or read. Secondly, we must marke what experience wee have had of the truth of the word in our owne persons; as in the exercises of Repentance, and Invocation of Gods name, and in all our Temptations: this is a speciall point in this meditation, without which the former is nothing. Thirdly, we must consider how farre forth we have beene answerable to Gods word in obedience, and wherein we have beene defective by transgressions. Again, in the word of God, there be both commandments, and promises: The consideration of Gods commandment, is a notable meane to direct, and moderate, not onely our words, and deeds, but also our secret thoughts and desires: for if before we think, before we will, or speak any thing, we would first consider that God commands us to thinke, to will, and speake thus and thus, this would mightily stay, and suppress in us all corrupt thoughts and desires, all evil words and actions. The promises of God likewise duly considered would greatly further us in good thoughts: for to them that thinke on good things, shall be mercy and truth, *Prov. 14. 22.* The cause then why many that know the will of God, so much faile in particular obedience, is because that with their knowledge they doe not joyne this serious consideration of Gods commandments, and promises, and apply the same to their occasions.

Sect. 4.

The consideration of Gods workes.

The fourth consideration concerning God, is of his workes: for as David saith, *Psal. 11. 2.* The workes of the Lord are great, and ought to be sought out of all that love him. This consideration bindeth us to enquire, and search what be the workes of God toward us, his workes of creation, his providence, preservation, with all other his workes of mercy and justice in us; and upon us, whether ordinary, or extraordinary: The Prophet *Esaie* denounceth a war against those that had the Harpe, and Violl, Tymbrell and Pipe, and wine in their feasts, and regarded not the workes of God, *we considered the workes of his hands*, *Iesai. 5. 12, 13.* whereby we may see, that the neglect hereof, is a grievous sinne, and yet it is the common sinne of this age.

Now for the better performance of this duty we must thus proceed: first, wee must consider our creation, how the Lord gave us being, when we were nothing, and how hee made us reasonable creatures, and not brute beasts; yes, he created us in his owne Image, when as he might, if it had so pleased him, have made us Toades and Serpents. Secondly, wee must consider his good providence over us, how he hath preserved our life from time to time, and saved us from many dangers. And his great patience must not be forgotten, how he hath spared us from the righteous judgements of our sinne: he might have cast us into hell in our mothers wombe, or so soone as wee were borne for our original sinne, but he hath given us a large time of repentance. Here also we must consider his exceeding favour in the time and place of our birth, and life: hee might have suffered us to have beene borne among Infidels; but behold we were borne in the bosome of Gods Church: he might have deprived us of the meane of our salvation, his holy word and Sacraments, but in his tender mercy hee hath vouchsafed them unto us, to bring our soules to life. He might have hardened our hearts against his favour, *Isa 63. 17.* And blinded our eyes against his light, *Rom 11. 8.* but yet hee hath enlightened our minds to know his truth, and softened our hearts, causing us to cry unto him for the pardon of our sinnes: he might have given us up to a reprobate sense, *Romans 1. 28.* when we swerved from his testimonies, and regarded not the knowledge of his will: but loe, as a loving Father hee hath often chastised us for our profits, that we might be partakers of his holynesse, *Heb. 12. 10.* Hee might have left us comfortlesse under the reproach of the wicked, but he hath vouchsafed us his Spirit, for our everlasting Comforter. Thus must we duly consider of all these wonderful workes of God towards us, and not like the men of this

this world, thinke on nothing but pastimes, the honours, and commodities: This will be a notable meane to keepe our hearts from evil thoughts: for whose heart will not relent towards his God, that so many wayes hath called of his bounty towards him? yes, this consideration will be an exceeding stay and comfort to our soules in the day of trouble, and distresse: So *Solomon* saith, *Eccles. 7. 19, 20.* Behold the workes of God, and in the day of affliction consider: A naturall man cannot away with trouble, if sorrowes increase upon him, he is ready to make away himselfe, which comes of this, that hee cannot consider the workes of God, for hee that can rightly meditate on Gods goodnesse towards him in all his workes, shall be able with patience to support his soule under the greatest crosse. A practise hereof we may see in David, who being in a most grievous temptation, so as hee cryed out, *Psal. 77. 8.* Is the Lords mercy cleane gone? hath he forgotten to be mercifull? &c. did yet recover himselfe by the consideration of Gods former workes of mercy, and of his wonders of old, whereof hee had experience in his owne person, *verſe 12, 13.*

CHAP. X.

Of spiritual considerations which concerne our selves.

Sect. 1.

The consideration of our owne personall sinnes.

THE considerations which respect our selves, are sixe: First, we must consider our owne personall sinnes as well the corruptions of our hearts, as the actuall transgressions of our lives. This was Davids practise, *Psal. 1. 19. 59.* I considered my wayes (saith he) and turned my feet into thy testimonies. The Iewes likewise in their great affliction, stirred up themselves to this duty, laying one to another, *Lam. 3. 40.* Come let us search, and try our wayes, and turne againe unto the Lord.

In this consideration of our sinnes, wee must do three things: First, seriously to call to minde in what manner we have sinned; whether of ignorance, or of knowledge, of weakness through infirmity, or of wilfulness through presumption. Secondly, wee must duly weigh the greatness of our particular sinnes, even of the least of them, remembering this, that by every sinne wee commit Gods infinite majesty is displeased, and his justice violated. Thirdly, we must consider the number of our sinnes; which wee shall neede attain unto by searching out our thoughts, our wills, and affections, our words, and actions, all which being diligently observed, will make us cry out, that they be in number

as the haire of our head, and the sands by the sea shore. *Quest.* But what if a man have truly repented him of his sinnes, must hee still use this consideration of them? *Ans.* Yes verily, although hee be assured of the pardon of them: so did David after *Nathan* told him that his sinnes are forgiven; hee penned the 51. *Psalme*, and when hee was high in Gods favour, hee prayed still for the pardon of the sin of his youth, *Psal. 51. 7.* For howe ever God in mercy put our sins out of his remembrance, upon our true repentance, yet we must never put them out of our remembrance, so long as we live in this world; because the consideration of them, though they be pardoned, is a notable meane both to move us to renew our repentance, and also to make us watchfull against sinne in time to come.

Sect. 2.

Of mans misery through his sinnes.

Secondly, we must consider the misery into which every one is plunged by nature through Adams fall, and his owne sin. This was Iob meditation, laying *Iob 14. 2.* *Adam* that is borne of a woman, hath but a short time to live, hee is full of misery: and so goeth on most notably, describing the misery of man; yea, this was *Salamons* consideration in the whole booke of *Ecclesiastes*, after, from the beginning to the end.

Now that this consideration may take place in our hearts, we must enter into a particular view of this our naturall misery: the principall branches whereof be these: first, a separation from all fellowship with God: for as *Isay* saith, *Isa. 59. 2.* Our sinnes have separated betweene God and us: and this is the speciall part of mans misery. Secondly, societie and fellowship with the damned spirits, the devils and his angels; standing in this, that man by nature beareth the image of the devill, and withall performeth service unto him in the practice of lying, injustice, cruelty, and all manner of sinne. Thirdly, all manner of calamities in this life, as ignorance in good name, paines and diseases in the bodie, losses, and dammages in friends, and in all temporal blessings whatsoever. Fourthly, The burrow of a guilty conscience, which is in it selfe the beginning of hell torments: for it is our accuser unto God, our Iudge to give sentence against us, and the very hang-man of our soules to condemne us eternally. Fifthly, The second death, which is the full apprehension of the eternal fury of the wrath of God, both in body and soule eternally. This consideration must be often used of every man, to move him to repentance, and it is very effectuall thereunto: for if we doe but consider how a man for the paine of one tooth, will be so grieved, that he could wish with all his heart to be out of the world, that his paine were ended: oh then, how great shall we thinke the

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apprehension of the full wrath of God to bee feazing not upon one little member onely; but upon the whole man, both body & soule; and that for ever? No tongue can expresse, nay, no heart can conceive the greatness of this error, and therefore it must be an occasion both to begin, and increase true repentance in us daily.

Sect. 3.

Of our owne particular temptations.

Thirdly, we must consider our *owne particular temptations* wherewith we are most assaulted through the malice of Satan, & our owne corruption. *Be sober and watch* (saith Peter, 1 Pet. 5. 8) *for your adversary the devil goeth about like a roaring Lyon, seeking whom he may devour.* This was Pauls practice towards the incontinuous men, whom hee had enjoyed to be excommunicate, for after hee gave direction that hee should bee received into the Church againe, *lest hee were swallowed up of over much heavinesse, and so Satan should circumvent them:* for (saith hee, 2 Cor. 2. 7, & 11.) *we are not ignorant of his enterprises.* If forraigne enemies should seeke the invasion of our land, not onely our Magistrates, but every ordinary man, well affected to his Country, would bebinke himselfe what coase were the weakest, that thither present defence might be lent, to keepe out the enemies; even so, seeing the devill doth assault us daily, we must enter into serious consideration of our thoughts, wils, and affections, and see in what part we be most weak, and in what inclination Satan may most easily prevail against us, which we shall best eapre by observing the finnes of our lives; and thus will make us arme our selves against him by Gods grace, even in the weakest parts, that he breake not into our hearts, to the ruine of our soules.

This consideration concerneth all men, not onely the dissolute and fittill, but even those that have received most grace. It were infinite to goe through all the temptations of Satan: consider this one for all, whereby he kills many a soule. Through the whole course of mens lives, he laboureth to fill their hearts with carnall security, and to bring them to neglect the ordinary means of salvation. This doing, hee seekes to keepe them in this estate all their life long: but in the end he takes another course; for when death approacheth, then hee seekes to strike their mindes with oblivion of Gods mercies, and to fill their soules with terrours in regard of their finnes, and of Gods judgements due unto them; that by bereaving them of all hope of mercy, hee may bring them to final despayre. Wee therefore being fore-warned of his deadly fraud, must seriously bebinke our selves of this temptation, and cast with our

elves every day how to avoid it. This wee shall doe if wee shake off carnall security, and negligence in the means of our salvation; and provide berimes for the assurance of Gods love and favour, that when death shall come, we may bee free from the terror of an evill conscience, and have strong hope and consolation in Christ Iesus.

Sect. 4.

Of our particular end.

Fourthly, wee must consider our *particular end.* The Lord complains of the want hereof in his owne people: *Ob that they were wise, then would they consider this; they would consider their latter end.* (Deut. 32. 29.) In this consideration three points must be observed: first, that the time of death is uncertaine, no man knoweth when hee must die: secondly, that the place is uncertaine, no man knows where hee must die: thirdly, that the manner of his death is uncertaine, none knoweth by what death he shall glorifie God; and therefore that we may not deceive our selves, we must think that most fearefull and grievous ends may befall us, in regard of the bodily paine and torment, even then when wee little feare or suspect any such thing. This consideration will bee a notable means to stirre up our hearts, either to begin, or renew our repentance; when wicked *Abah* heard of his fearefull end, he was humbled, 1 King. 21. 17. and the *Ninevites* being told of their sudden destruction, repented in sack-cloth and ashes, and turned to the Lord, Ion. 3. 5. 6.

Sect. 5.

Of our strict account at the last day.

Fifthly, wee must often consider with our selves, & that most seriously, of that *straight account and reckoning of all our thoughts, words, and actions, which we must make unto God at the last day of judgement.* This is the principall consideration of all, and the want hereof a fearefull sinne, arguing great negligence, ignorance, blindness of minde, and hardnesse of heart: if a traveller come into an Inne, having but one penny in his purse, and call for all manner of dainty fare and provision, spending sumptuously, will not all men judge him void of all consideration, such hee hath nothing to pay, when his account is to bee made? Lo, this, or worse is most mens case, who in this life pursue their profits and pleasures, with all eagernes, they care not how, never regarding the reckoning which they must make unto God, at his terrible day of accounts with all the world: and therefore though the former considerations will not, yet let this take place in our hearts, to move

move us to a daily fore-hand reckoning with God in the practice of true repentance, and to employ the good gifts and blessing we receive from God, like good servants, unto the best advantage of his glory, that when this account is to be made, wee may give it with joy, and not with feare. And that this consideration is effectually to this purpose, *Salomon* teacheth in using it as his farewell with dissolute youth, with whom otherwayes he hath little hope to prevaile; saying, *Eccle. 11. 9. Rejoice thou yong man, sake thy pleasure in thy youth; yet know, that for all this thou must come to judgement.* But how powerful it is with Gods child, we may see in *Paul*, *Act. 24. 10.* who professed of himselfe, that in regard of this account, hee endeavoured to have alway a cleare conscience towards God, and towards men.

Sect. 6.

Of our present estate towards God.

Lastly, wee must seriously consider of our *present estate towards God*; whether wee be in the state of sinne, or in the state of grace; whether we belong to the kingdome of darkness, or be true members of the kingdome of Christ: it is not enough to be in the Church, but wee must be sure wee be of the Church; for many *Wolves & Goates* be in Gods fold; *They went out from us.* (saith *S. Iohn*, 1 *Ioh. 2. 19.*) *but they were not of us:* and therefore *Paul* advileth to this consideration, saying, 2 *Cor. 13. 5. Prove your selves, whether you be in the faith or not.* The want hereof was the fearefull sinne of the *foolish virgins*, *Matth. 25. 3.* who contented them-

selves with a shew of religion, having the *blazing lamps of outward profession*; and laboured not for that *style of true grace*, which might enlighten their soules to the fruition of Gods glory: yet, this is the common sinne of this age, men blasse themselves in their good meaning, saying they hope well, and doe not thoroughly search, whether they bee true members of Gods Church or not: Now if after trial it appears, that true faith and repentance bee wanting in us, which are the scales of adoption in Gods children, then with all good confidence, we must use the means appointed of God, to obtaine these graces for our assurance, the comfort hereof will bee so precious unto our soules, that we shall abhorre to admit such wicked imaginations into our minds, as any way tend to deprive vs of it.

These are the considerations which respect our selves; whereunto if we give our mindes in a constant course, as also to the former which concerne the Lord, observing withall the rules before prescribed, through Gods blessing upon our endeavor, we shall undoubtedly finde by good experience, *That evil thoughts shall not prevaile against us:* but being reformed in our cogitations, we shall find out of our mindes, as from a cleane fountaine, such streames of good words and workes, through the whole course of our lives, as shall redound to the glory of our God, the good of our brethren, and the consolation of our owne soules, through Iesus Christ our Lord, to whom with the father, and the holy Ghost, bee praise in his Church for evermore. Amen.

FINIS.

WILLIAM PERKINS
HIS PROBLEME

OF

The forged Catholicisme, or Vniversallitie of
the Romish Religion.

And it is a counter-poyson against IODOCVS
COCCIVS his Thesaurus Catholicus.

AND

An Introduction to young Students in the reading of the Fathers.



LONDON,
Printed by JOHN LEGATT:
1631



The Probleme, or Position.

It is impossible for any Popish Divine in the world to shew out of the true Monuments of the Councils and Fathers, and out of their naturall sense and meaning, that the faith of the present Church of Rome, is truly Catholike in those points, wherein it differeth from the Reformed Churches of the Gospell.

The explanation of the Probleme.



By the faith of the *Romane Church*, I mean the doctrine concerning the way and means of salvation, propounded in the Council of Trent, in the *Romane Catechisme* to the parish priests, and in the

Misall and Breviary, which are reformed and printed by the command and authority of Pope Pius the fifth.

Catholike, I take in that sense which *Vincen- tium Lirinensis* doth in his booke against heresies, cap. 3. There must be an especiall care (saith he) in the *Catholike Church*, that that only be beleaved and taught, which hath bene held in all places, at all times, and of all professours, for that is truly and properly called *Catholike*, as the very force and derivation of the word it self doth declare, comprehending all things truly, universall. And againe, chapt. 25. He is rightly and truly a *Catholike*, who — both resolved with himselfe to beleve and profess that only, which he knowes the *Catholike Church* in ancient times did universally hold: And what novelty or unknowne doctrine be shall perceive any one afterward to bring in, either varying from, or contrary to all the Saints and Fathers, let him know that that doctrine hath no reference to religion any way, but rather doth wholly belong to temptation. So Saint *Augustine* writing of *Basiline* against the *Donatists*, in his 4 booke, chap. 24. Whatsoever the Church hath universally, and continually professed, (having not the institution thereof from some of the Councils) that we must assuredly beleve to have had his originall from another means but the ordination of the *Apostles*.

Now let us consider what *S. Augustine* and what *Vincen- tium* held to be ancient. It is twelve hundred years since either of them

lived, wherefore what could seeme ancient unto them, but such things as were received in the *Apostles* times, and the age next succeeding? They doubtlesse, thought not those things ancient, which had their first ingresse into the Church in their time, or about a hundred or 2. hundred years before, much lesse did they hold that antiquity, which was neither found out, nor received into the Church, till after their dayes. Therefore not all antiquity of doctrine is to be approved, but that onely which *Lirinensis*, *Augustine*, *Ambrose*, *Ierome*, *Cyprian*, &c. held to be of and from antiquity, and which they commended unto their posterity, as also that universallitie is to be accounted true, and only that, which tooke place in all Churches in the *Apostles* times, and in the ages next going before *Vincen- tium* and *Augustine*.

Preparatives to the demonstration of the Probleme.



Before I come to the confirmation of my position, I must of necessity give advertisement of three things, the better to cleare the way for the defence ensuing. The first shall concerne the authority of the Fathers, and their divers manners of writing. The second shall discover their counterfeited works, and such as are doubted of. The third shall explaine the reasons why the *Apostles* religion is now to be depraved.

1. The authority of the Fathers, and their manner of writing.

The ancient Writers doe teach and defend,

demonstration of the Probleme.

I send, that the Canonical Scripture is of it selfe the perfect rule and square in all controversies of faith. *Tertullian* against *Hermogenes*: I doe adore the fulnesse and perfection of the Scripture. *Athenasius* also in his Synopsist affirms, that those doctrines which are contained in the Scriptures, are sufficient unto faith. *Basil* in his treatise of faith, is a manifest evidence of arrogancy and infidelity, either to reject any part of that which is written, or to add any other thing which is not written. *Augustine* against *Peritum* Letters, lib. 3. cap. 6. whether it concerne Clergy, or his Church, or any other thing belonging to our faith, or life, I will not say if we doe preach — but even as the *Apostle* himselfe saith afterward: if an Angel come from heaven with any other doctrine than that you have heard of us of the *Legal* and *Evangelicall* Scriptures, let him be accursed: The same *Augustine* in his 49. tract upon *John*: Whereas our Saviour *Christ* did many things, and yet all of them are not written: those things were chosen out to be written, which were things to be sufficient for the salvation of belevers. *Vincen- tium Lyrin*. chap. 41. The Canon of holy Scripture, sufficeth unto all things even abundantly. *Salvian* in his third booke of providence, saith, that the booke of the Gospell contains doctrine repleat with all manner of perfection, *Scetus* likewise, in his prologue before the 1. booke of sentences, q. 2. saith, it is evident that the Scripture doth sufficiently containe all things necessary for the pilgrimages to heaven. *Caucensis* upon the sentences: We must have recourse only unto the Scriptures, that we may obtaine salvation. *Beilarm*, of the unwritten word of God, lib. 4. cap. 11. I say that all those things were written by the *Apostles*, which are necessary for all men, and which they publicly preached unto all men.

The ancient Writers will have their sayings and testimonies well examined, and so farre forth onely to be received as they doe agree with the rule of our faith, and the writings of the Prophets and *Apostles*. So speaketh *Dionysius Alexandri*. of *Nepos*: In many other things I doe embrace and love *Nepos*: But surely the truth is to be preferred and respected before all. If any man doe speake well, we ought to give him his due praise and approbation without allenvy, but if he speake any thing that is not found, we must both ex-amine it, & try it in thoroughly. So Saint *Augustine* also, I will not binde you unto mine authority, that you should therefore thinke any thing necessary to be beleaved, because I affirme it. And againe, I have learned to give his honour and reverence unto those booke alone which are now called Canonical, that I doe infallibly beleve that no author of them all, or any of them, did ever erre in any of his writings. For others, I doe to reade them, that (how bold or learned forever they be) I doe not thinke this or that to be true, because they so held it, but so farre as they are able to persuade me, either by those Canonical authors, or by probable reason, that it is not opposing the truth. Besides, I am not tied unto the

authority of this Epistle, because I hold not *Cyprian* letters for Canonical, but I doe examine them by Canonical Scriptures: and whatsoever I finde therein containing unto them, I approve with his praise: and whatsoever is thereto opposite, by his leave I must reject. And in another place, I shew parts of Scripture which are most plain, wherein all those things that concerne the rules of our faith with manners, namely, Hope and Charity. *Cyprian* also saith, that if a man asseigne anything without authority of Scripture, the auditors doe not standerly respect it. *Basil* also teacheth, that it is not sufficient for us to believe the Fathers and writers of the Church in matters of faith, unless they doe asseigne their sayings by Scripture.

The Fathers in many points of Divinity have spoken very unfully. As first, when they were moved thereto in their heat of disputation. So *Basil* speaking of *Gregory of Nicae* in: They could not understand (quoth he) that this (namely, that the Father and the Sonne, are one in person) was spoken in contention and controversie of disputation with *Aetius*, not positively, nor dogmatically. Secondly, because in their exhortation they oftentimes were too rhetorical, either in the favour of others, or to affect their auditory the more. This Saint *Mierne* confesseth of himselfe, excusing something that hee had spoken unfully, We did play the *Rhetorisme* (quoth he) and gave (somehow) to our declamations. So *Theodoret*: I do not account the sayings a rule of doctrine & decrees, which are fluently and rhetorically spoken in the Church. Which thing may farre more truly be affirmed of the rabble of the Canonists and Schoolemen. Let one of them describe all the rest. One cryeth that all actions of inferiours shall be judged by the Pope, but the Pope onely by God. Another saith, that we can judge the chiefe Chayre: A third saith, that God onely can depose Popes: A fourth is not ashamed to aver, that though the Pope should carie brags of power to bestow him, yet no man ought to reprehend him. Thus these wretches never consider that these allegations that they clasp so fast together are either of the Popes owne coining, enlarging the borders of their garments: or of some of those that made it their trade to flatter them. Thirdly, because they speake more carelesly, while Controversies were not moved. As *Augustine* doth acknowledge: that while the Pelagians stirred not, the ancient Fathers spake the more negligently about original sinne, and free-will. His words are these: He (meaning *Cyprian*) disputing in the *Catholike Church*, did thinke his words would be no otherwise conceived: there was then no such question made concerning this thing, you had not as yet raised your contention, and therefore he spake more carelesly. *Beilarm* himselfe confesseth that the writers speake sometimes proudly and warily, and sometimes unfully and carelesly. Fourthly, because they oftentimes borrowed their forms of speech from the vulgar, and therefore have

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Conu. loc. com.
Lxx. cap. 6.

written in many places thereafter. *Melchior* cannot shall be a witness. We cannot deny (saith he) that even the gravest Authors, especially in describing the miracles of the Saints, have both harked upon flying reports, and also delivered them in writing unto posterity. Wherein truly (if I might judge) they either mistook themselves, or the rude and vulgar sort of the faithful on the great measure; because they knew that the common sort did not only easily believe all those miracles, but also desired most earnestly to hear of them. And they thought it the more tolerable, because they knew that the most famous Authors do hold that it is the true law of a history to write such things as the common reports conform to be true. Which things I may perhaps both rightly and truly affirm of Gregory and Bede. After this manner in the books of antiquity, that is often learned by the names of Catholicke and Apostolike, which was so esteemed by the vulgar sort of the faithful. Fifthly, because the Fathers being overcome by the multitude, were now and then carried into superstitions, as the force of the tide violently carrieth away the boats: and hereupon it ensued, that they concealed some things for feare. There are many such faults as this (saith one) which I dare not so freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons. Sixthly, because sometimes they speake of things historically and in forme of rehearsal, not positively, and by way of assertion. Witnesse Saint Hierome: The ancient Fathers are sometimes enforced to speake against their own thoughts, only because that they must be faine to asseme against the positions of the heathens.

Again, it is one thing to speake scholastically or disputatively, and another thing to speake dogmatically or doctrinally. So also a later writer: We must marke how Authors doe speake, whether out of opinion, or out of assertion, or out of the vehemency of error, comforting themselves. And lo he proceedeth expounding the saying of Saint Ambrose, spoken of Valentinian dying without Baptisme: The grace which he is interested for, he did not lose. So Abbots Joachim: A man may speake what he thinketh out of conjectures, but not as though he understood certainly any thing thereby. And those testimonies of antiquity which say that Enoch and Elias are the two witnesses, he calleth them opinions falsible, no knowledge or understanding. So Bartoll the Civilian is said to defend Pope Clement the first his institution, concerning the Popes power over Kings, rather triflingly and for fashion sake, than truly and out of his own conscience, because he is wholly uncertaine, and never affirms one flat position one way or other, yet also because his place of abode was under the jurisdiction of the Church of Rome. Heare another. We must not hold all the Popes opinative allegations (being not decretally spoken) to be of the same value with their expresse determinations, as they themselves do testifie. For Innocentius himself upon the

Chapter Litera, &c. (when there was a question made, concerning which the small sentence of Pope Clement was alleged) held not Clement judgement for a determination, neither would he himselfe determine thereof. For it were too hard a matter, and not to be borne, that the judgement of the learned should be tied to every answer & opinative allegation of the Popes: for they have not always the assistance of the Spirit. Bellarmine speaking of Cosme and Innocentius teaching expresse contraries, saith, That neither of them decreed any certainty in that controversie, but both spoke out of their judgement to the greatest probability. And that there are many things in the decretall Epistles, which imply not any matter of faith, but only discover the Popes opinions concerning these things. Why therefore may not we avouch the same of the Fathers?

Therefore the Fathers of later ages oftentimes expounded the sayings of their predecessors out of the holy Scriptures, or else did flatly reject them. Witnesse hereof Saint Augustine in the controversies with the Pelagians: Iudas did cite Basil. Sin is not a substance, but an accident, therefore easily removable out of the will, so that no sinners or token thereof remain. Saint Augustine expounded this place according to the analogy of faith: It is easiest to many will, but unto Gods mercy. And this sufficed against the Manichees, who held that it was impossible. And whereas some Fathers, viz. Irenaeus, Iustine, Clement, & Tertullian held, the law of nature had power to save the Gentiles without Christ: Saint Augustine expressly confuted them all. Nay which is more, the Fathers themselves would either plainly retract and call in againe such things as they had unfitly committed to others eares, or else they would correct them by writing the contrary in another place.

The Fathers have errors, yea and that sometimes very grosse ones, they themselves acknowledge it very plainly. In the Doctors bookes (saith one) which the Church authentically ascribeth, there are sometimes found errors, sometimes heresies, yet this is no sufficient cause to condemn either book or author: Let a reader of judgement persue them, and he shall prove me no liar. Another: The Fathers whilst they laboured with all their industry to subvert one error, have oftentimes either fallen, or at least seemed in some sort to fall into another: not unlike to buyndamen who striving to make straight the crooked trunk of a younger tree, often doe exceed the means of error, that they make it bend as much the other way. Heare also a third of approved judgement: The writings of great authors are not altogether perfect: for sometimes they slip and stinke, as one saith, under their load: and otherwile they dally with the assistance of their own invention, and of self popularity.

2. A Catalogue of the counterfeit, damnable.

or corrupted works of the Fathers, together with some errors which the greater of them have sprinkled in their works.

The booke of the Apostles constitutions— Held for apocryphall in the decretalls, dist. 15, cap. Sancta Romana, and in the distill. 16. cap. Canonis. Idor. also doth affirme the same. It is further condemned by the sixth Council of Constantinople, cap. 2. Epiphanius hereof. 30. is the first that ever made mention of them.

Saint Iames his Masse— It containeth prayers for such as live in Monasteries, and such was there none in S. Iames his time. Besides many words never heard of in the Apostles time, as *Sanctus, agnus, &c.* and the word *anaphora* for the manner of massing, and herein is laid downe a forme of the Communion, not received in the Apostles times, as out of the *Acts* and *Iustine* may easily be convinced. And if this were the true Liturgy of Saint Iames, it should bee a portion of holy Scripture, it would also have beene more famous in the Primitive age of the Church, but no mention was of it, untill almost 600. yeares after Christ.

Saint Peters Masse— False altogether and forged.

The *Ethiopian Masse*— Ascribed to Saint Matthews, but falsely, whereas it speaketh of the Epact and Golden number, both which were long after invented. And the saying of Gregory the great is commonly knowne, that the Apostles did consecrate by the sole pronouncing of the Lords prayer.

Saint Markes Masse— Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after instituted.

The booke of Saint Andrewes passion— Never spoken of in the most approved Authors, *Eusebius, Hierome, Gennadius*, &c. to omit the blasphemies therein contained, as *All hail holy crosse, &c.*

Saint Andrewes Masse— Of the same kinde and respect with the other.

Clement of Rome his workes— Under this mans name many fictions are patronized: there is one Epistle of his extant unforged, namely, to the Corin. as the same author testifieth in the fore-alleged booke, cap. 24. *Rufinus* in his preface before Clements Recognitions, and the first Council of Vasa, cap. 6. doe make mention of one Epistle of Clement unto Iames the brother of the Lord: but now there goe three under that title. But that there are all counterfeit, it hereby appeareth, because Iames was dead seven yeares before Peter: and Clement was not Bishop of Rome untill after Peter, as it is evident almost out of all histories. Besides his

fifth Epistle teacheth communie of wives and goodly, and doth most foolishly advise families to be heed that there be found no Mice living among the pieces of the Lords body, and that they be not purged by the negligence of the priests.

Besides, his eighth bookes of Apostolike constitutions, are of no greater esteeme than these others. *Eusebius, Hierome, nor Gennadius* mention any such workes. Again, the author himselfe discovereth himselfe in one place, where he affirms the vernal *Aequinoctiall* to fall on the 23. day of the 2. moneth, which is called March: but in the time of Christ and his Apostles it was reckned alwayes to fall on the 25. day of the same moneth, and not on the 23. untill the second Council of Nice. This *Charles Brevins* was well able to discern, but never to excuse. The Fathers indeed doe sometimes quote the Apostles constitutions, but (as *Basil de Spiritu Sancto, cap. 27.* confesseth) they were unwritten, at least by Clement, for his name was not annexed untill after times.

Dionysius Areopagita, Saint Pauls scholler. His bookes of *calist. hierarchia, de ecclesiastica hierarchia, de divinis nominibus*, and some of his Epistles are forged.

Many learned authors, as *Erasmus, L. Valla, Cretane*, and others, writing upon the 7. chapter of the *Acts*, do absolutely deny these workes to be his: the reasons are these. First: Though he were *Pauls* scholler, by him converted, yet in these workes he is so unmindeful of the benefit of his conversion, and friendship held with his master, that he never vouchsafeth to name him, but gracth *Itherium*, an obscure fellow for his maister.

Secondly, he writes of many orders, as Popes, Bishops, Priests, Monks, &c. of all which it is well knowne, that *Dionysius* his acknowledged not one, but only Bishops.

Thirdly, *Eusebius* and *Hierome* in his Catalogue never make any mention of these workes, nor any before Gregory the great, who though he cite these Epistles, yet doth not hold them to be this *Dionysius* his workes.

Hyricus hath other good reasons for this purpose, whereof,

1. The first, because that swelling, obscure, improper, and intricate style which this *Dionysius* well knew, was not in use at Athens in the Apostles times; but at least 300. yeares after began to take place in Greece, and also at Rome.

Secondly, the latter translation saith, that he writ this *Hierarchie* unto *Timothy*, whom he calleth his faine, which in the use of the Scriptures and the Church, is as much as to say *his Scholler*: Whereas *Timothy* had for a long time a most excellent teacher, that elect vessel of God, *Paul* himselfe, and in *Pauls* time was himselfe a famous Doctor and Bishop: so that hee was more like to be *Dionysius* his maister, than his scholler.

3. Thirdly,

Comus loc. comm.
L.11. cap. 6.

5.

Apoll. ad Lysu.
p. 119.

Apolog. pro I.
contra Jovin.
c. 4.

Osio Frisig.
L. c. 18.

In Revolut.

Page 148.

Duquen. de fac.
eccl. minist. 1.
c. 4.

Catharismi de
curia. gratia.
affirmum. 13.

written in many places thereafter. Melchior Canus shall be a witness. We cannot deny (saith he) that even the gravest Authors, especially in describing the miracles of the Saints, have both harked upon flying reports, and also delivered them in writing unto posterity. Wherein truly (if I might judge) they either neglected themselves, or the rude and vulgar sort of the faithful in too great measure, because they knew that the common sort did not only easily believe all those miracles, but also desired most heartily to hear of them. And they thought it the more tolerable, because they knew that the most famous Authors do hold that it is the true law of a history to write such things as the common reports conform to be true. Which things I may perhaps both rightly and truly affirm of Gregory and Bede. After this manner in the books of antiquity, that is often reamed by the names of Catholicke and Apostolike, which was so esteemed by the vulgar sort of the faithful. Fifthly, because the Fathers being overcome by the multitude, were now and then carried into superstitions, as the force of the tide violently carrieth away the boars: and hereupon it ensued, that they concealed some things for feare. There are many such faults as this (saith one) which I dare not so freely reprove, because of avoiding the offence of some other holy, or perhaps turbulent persons. Sixtly, because sometimes they speake of things historically and in forme of rehearsal, not positively, and by way of assertion. Witnesse Saint Hierome: The ancient Fathers are sometimes enforced to speake against their own thoughts, only because that they must be faine to affirme so against the positions of the heathen.

Again, it is one thing to speake scholastically or disputatively, and another thing to speake dogmatically or doctrinally. So also a later writer: We must mark how Authors doe speake, whether out of opinion, or out of affection, or out of the vehemency of sorrow, comforting themselves. And so he proceedeth expounding the saying of Saint Andrewe, spoken of Valentinian dying without Baptisme: The grace which he inherited for, he did not lose. So Abbot Joachim: A man may speake what he thinketh out of conjectures, but not as though hee understood certainly any thing thereby. And those testimonies of antiquity which say that Enoch and Elias are the two witnesses, he calleth them opinions, fable, no knowledge or understanding. So Baroll the Civilian is said to defend Pope Clements the first his institution, concerning the Popes power over Kings, rather triflingly and far fetchedly, than truly and out of his own conscience, because he is wholly uncertaine, and never affirms one flat position one way or other, yet also because his place of abode was under the jurisdiction of the Church of Rome. Heare another. We must not hold all the Popes opinative allegations (being not decretally spoken) to be of the same value with their expresse determinations, as they themselves do testifie. For Innocent himself upon the

A Chapter Literat. &c. (when there was a question made, concerning which the final sentence of Pope Clement was alleged) held not Clements judgments for a determination, neither would he himselfe determine thereof. For it was too hard a matter, and not to be borne, that the judgement of the learned should be said to every answer & opinative allegation of the Popes: for they have not always the assistance of the Spirit. Bellarm speaking of Celestine and Innocentius teaching expresse contraries, saith, That neither of them decided any certainty in that controversie, but both spoke out of their judgement to the greatest probability. And that there are many things in the decretall Epistles, which imply not any matter of faith, but only discover the Popes opinions concerning these things. Why therefore may not we avouch the same of the Fathers?

Therefore the Fathers of later ages oftentimes expounded the sayings of their predecessors out of the holy Scriptures, or else did flatly reject them. Witnesse hereof Saint Augustine in the controversies with the Pelagians: Iulian did cite Basil. Sin is not a substance, but an accident, therefore easily removed out of the will, so that no iller or token thereof remain. Saint Augustine expounded this place according to the analogy of saith: It is easier to mans will, but unto Gods mercy. And this sufficed against the Manichees, who held that it was impossible. And whereas some Fathers, viz. Irenaeus, Iulius, Clement, & Tertullian held, the law of nature had power to save the Gentiles without Christ: Saint Augustine expressly confuted them all. Nay which is more, the Fathers themselves would either plainly retract and call in againe such things as they had unjustly committed to others cares, or else they would correct them by writing the contrary in another place.

The Fathers have errors, yea and that sometimes very grosse ones, they themselves acknowledge it very plainly. In the Doctors books (saith one) which the Church authentically useth, there are sometimes found errors, sometimes heresies, yet this is no sufficient cause to condemn either book or author: Let a reader of judgement praise them, and he shall prove me no liar. Another: The Fathers whilst they laboured with all their industry to subvert one error, have oftentimes either fallen, or at least seemed in some sort to fall into another: not unlike to his bandmen who striving to make straight the crooked trunk of a younger tree, often doe exceed the measure, so that they make it bend as much the other way. Heare also a third of approved judgement: The writings of great authors are not altogether perfect: for sometimes they slip and stinke, as one saith, under their load: and otherwhilst they dally with the influence of their own invention, and of self popularity.

2. A Catalogue of the counterfeits, doubtsfull,

or corrupted works of the Fathers, together with some errors which the greater of them have sprinkled in their works.

The books of the Apostles constitutions: Held for apocryphall in the decretalls, dist. 15, cap. Sancta Romana, and in the dist. 16, cap. Canonis. Isidor. also doth affirme the same. It is further condemned by the sixth Council of Constantinople, cap. 2. Epiphanius hereof 30. is the first that ever made mention of them.

Saint James his Masse: It containeth prayers for such as live in Monasteries, and such was there none in S. James his time. Besides many words never heard of in the Apostles time, as *Sanctus, agnus, &c.* and the word *missa* for the manner of massing; and herein is laid downe a forme of the Communion, not received in the Apostles times, as out of the *Acts* and *Lustine* may easily be convinced. And if this were the true Liturgy of Saint James, it should bee a portion of holy Scriptures, it would also have become more famous in the Primitive age of the Church, but no mention was of it, until almost 600. yeares after Christ.

Saint Peters Masse: False altogether and forged.

The Ethiopians Masse: Ascribed to Saint Mattheus, but falsely, whereas it speaketh of the Epact and Golden number, both which were long after invented. And the saying of Gregory the great is commonly knowne, that the Apostles did consecrate by the sole pronouncing of the Lords prayer.

Saint Markes Masse: Containing prayers for the Pope, Readers, Singers, Subdeacons, &c. which orders were after instituted.

The books of Saint Andrewes passion: Never spoken of in the most approved Authors, Eusebius, Hierome, Gennadius, &c. to omit the blasphemies therein contained, as All hail his holy crosse, &c.

Saint Andrewes Masse: Of the same kinde and respect with the other.

Clement of Rome his works: Under this mans name many fictions are patronized: there is one Epistle of his extant unforged, namely, to the Corin. as the same author testifieth in the fore-alleged booke, cap. 14. Rustinus in his preface before Clements Recognitions, and the first Council of Vasa, cap. 6. doe make mention of one Epistle of Clement unto James the brother of the Lord: but now there goe three under that title. But that there are all counterfeit, it here by appeareth, because James was dead seven yeares before Peter: and Clement was not Bishop of Rome until after Peter, as it is evident almost out of all histories. Besides his

A fifth Epistle teacheth communie of wives and good men, and the 2. doth most foolishly advise *sancti* to be had: that there be advised no Mice living among the pieces of the Lords body and that they be not purified by the negligence of the priests.

B Besides, his eight booke of Apostolike constitutions, are of no greater esteeme than these other: Eusebius, Hierome, nor Gennadius mention any such work. Again, the author himselfe discovereth himselfe in one place, where he affirms the vernal Equinoctiall to fall on the 22. day of the 12. month, which is called March: but in the time of Christ and his Apostles it was reckoned alwayes to fall on the 25. day of the same month, and not on the 22. until the second Council of Nice. This Charles Bovius was well able to discern, but never to excuse. The Fathers indeed doe sometimes quote the Apostles constitutions, but (as Basil de Spiritu Sancto, cap. 27. confesseth) they were unwritten, at least by Clement, for his name was not annexed unwill at times.

Diionysius Areopagita, Saint Pauls scholler. His booke of celest. hierarchia, de ecclesiastica hierarchia, de divinis nominibus, and some of his Epistles are forged.

C Many learned authors, as Erasmus, L. Vala, Cajetanus, and others, writing upon the 17. chapter of the Acts, do absolutely deny these works to be his: the reasons are these. First: Though he were Pauls scholler, by him converted, yet in these works he is so unskillful of the benefit of his conversion, and friendship held with his master, that hee never vouchsafeth to name him, but gracth Hierotheus, an obscure fellow for his maister.

2. Secondly, he writes of many orders, as Popes, Bishops, Priests, Monks, &c. of all which it is well knowne, that Diionysius his age acknowledged not one, but only Bishops.

3. Thirdly, Eusebius and Hierome in his Catalogue never make any mention of these works; nor any before Gregory the great, who though he cite these Epistles, yet doth not hold them to be this Diionysius his works.

Thyricus hath other good reasons for this purpose, whereof,

1. The first, because that swelling, obscure, improper, and intricate style which this Diionysius useth, was not in use at Athens in the Apostles times; but at least 300. yeares after began to take place in Greece, and also at Rome.

2. Secondly, the latter translation saith, that he writ this Hierarchie unto Timothy, whom hee calleth his sonne, which in the use of the Scriptures and the Church, is as much as to say his scholler: Whereas Timothy had for a long time a most excellent teacher, that clearest of God, Paul himselfe, and in Pauls time was himselfe a famous Doctor and Bishop: so that hee was more like to be Diionysius his maister, than his scholler.

3. Thirdly,

Ann. 69.

3. Thirdly, presently after *Dionysius* his conviction, *Paul* caught long at Corinth, and longer at Ephesus, both which places are neighbours unto Athens, so that if this *Dionysius* had bin devious to be instructed, hee might have had *Paul* himselfe as it were in his owne house for the space of two whole yeares, and never have bestowed his time with *Hierobemus*, a man unknowne in the Church.

4. Fourthly, in the end of his Hierarchy, speaking of the baptism of infants, he saith, that he teacheth that doctrine which his masters received from the Apostles themselves. Hereby he sheweth himselfe to have been no scholler of the Apostles; and he calleth them, his masters in the plural number, to imply that that doctrine came from the Apostles unto him by succession from many intermediate teachers.

5. Fifthly, how is it possible but *Dionysius* should have often written unto *Timothy* to know if he had heard *Paul* teach any otherwise of these things, seeing *Timothy* lived so long and friendly with him, and was so well learned?

6. Sixtly, this Auther talketh oftentimes of the distinction of the quire & the Church, and of other places of the Church, whereas in the Apostles time, and an hundred yeares after, the Christians had no churches of such buildings, but had their Prayers, Sermons, and meetings in their houses.

7. Seventhly, Saint *John* the Apostle lived after *Dionysius*, and abode for the most part at Ephesus and in Asia the lesser, where *Timothy* also lived, who is said to have bene very familiar with him: how then durst *Dionysius* presume to instruct *Timothy*, having to worship a master? and not rather begge of him with a thousand increases, to set him downe the opinions of *John* and *Paul* concerning this or that matter?

8. Eighthly, this Author in his booke *De divinis nominibus*, alledgeth *Clemens* a Philosopher disputing concerning Logique, and affirming that the principall modells or examples of things, or the Ideæ or formall causes are relatives. Now there never was any other *Clemens* a Philosopher, but he of Alexandria, whose bookes are now extant, who lived 100. yeares after Christ: and this allegation seemeth to be extant in the end of the 8. booke of his *Stromata*, where hee saith that causes, especially the formall causes are relatives.

9. Ninthly, in his 4. booke *De divinis nom.* hee alledgeth *Ignatius* his Epistles: which notwithstanding were written after *Dionysius* his death, as the history of both their lives doe leave testimony. This Author in his Hierarchy citeth Saint *John* Gospell, and the Revelation, as if that they had bene long agoe written, and held as parts of holy Scripture. But if wee shall give credit to histories

creating hereof, both these workes were not set forth by Saint *John* untill a little before his owne death, namely, about 14. yeares after the death of *Dionysius Areopagita*.

10. Tenthly and lastly, amongst his Epistles there is one unto *Policarpe*, whom hee writes unto as a Doctour and a Bishop. Now writers affirme, that *Dionysius* suffered in France in the yeare of grace 96. And *Policarpe* otherwhere in the yeare 166. and of his age 86. so that *Policarpe* must needs be a very bearded youth when *Dionysius* suffered martyrdom. Thus saith *Miricim*: As for his *Astolica Theologia*, *Sixtus* Saenensis of opinion, that it was not knowne in *Athanasius* his times. *Bibliothecap. 4.*

LINVS.

The bookes which beare his name concerning *Peter* and *Pauls* passion, are written by some jangling trifler.

Marcell of Bordeaux.

Found of late in France, calleth himselfe impudently Christs Apostle, and is never named of *Eusebius*, *Hierome*, or *Gennadius*.

AEDIAS.

All the Workes extant under this mans name are fictions: he is called a counterfeit and a liar, by *I Melanus*, lib. 1. de fide *Hæreticis servanda*, cap. 6. Looke *Jewels Reply* against *Harding* artic. 1. sect. 5.

IGNATIUS.

Seven Epistles of his doth *Hierome* and *Eusebius* lib. 3. cap. 35. and 36. reckon for true, but now they are increased unto twelve: whereof there are five counterfeit, and these are: 1. *ad Marimum* 2. *ad Tarcentos* 3. *ad Hieron.* 4. *ad Antiochenos* 5. *ad Philippenses*: and out of these the Papists have many allegations. But admit they were of his doing, yet there are many things since thrust in, which are none of his: as that where hee saith *ad Philippenses*, That they must fast the fourth & sixth daies of the weeke, after the Lords passion week: and forbidde the fast of the Lords day, and of the Saturday except one. Whereas *as Augustine* *Epi.* 86. *ad Cæsarienses* sheweth, that it is lawfull to fast on the Lords day; and *epist.* 19. *ad Hieronymum*, that it was the custome at Rome, and in sundry other Churches to fast on the Saturday. Again, where he saith, that *whosoever eateth of the lewes passe over, is partaker of their guilt of killing of Christ*, whereas *Epiphanius* alledgeth an Apostolike canon directly opposite: and the Ecclesiastical history doth teach the contrary. Besides, in his epistle *ad Smirnenenses* he takes upon him to correct (or rather contradict) *Salomon*: *Myfonne* (saith he)

he, *Prov.* 24. 8. Honour God with thy King: but I say (quoth this counterfeit *Ignatius*) Honour God as the author of all things, and the Bishop as the biest of Priests, and after him wee must honour the King. *Theodore* in his third Dialogue doth mention a place out of this Epistle concerning the error of *Alexander*, which notwithstanding at this day is not to be found therein: and *Tritemius* hath left it out; also *Belarmine* saith, that the Greeke copies are corrupt.

His Epistle to the Ephesians is either counterfeit, or at least corrupted: *Theodore* Bishop of Cyprius in *Erasmus*, *Dialog.* 1. and *Gelasius* in his booke against *Enycheus*, of Christs two natures, doe cite a testimony out of this Epistle, which is not to be found in the copies now extant.

PAPIAS of Ierusalem.

Eusebius *bist. Eccles.* lib. 3. cap. 36. censur this Author to have written strange and fabulous matters concerning Christ, to mistake and misconstrue the Apostles disputations, and to be the first brocher of the error of the Chiliaists or Millenaries.

PROCORVS.

The history of *John* the Divine under this mans name, is done by a later writer, which the word *quædam*, *confutabili*, doth reprove; being used by him, and yet not of use untill after times.

HEGESIPPVS.

The history extant at this present in *Bibliotheca Patrum* is falsly fathered upon him: for in his 3. booke and 5. chapter, he saith, that Antioch which was before accounted as the third City in fame of all the Romaine Empire, beganne then to be reckoned in the fourth place, when Constantine the city of the *Byzantines* began to increase. Now the true *Hegesippus* lived before *Constantine*, namely, in the yeare of Grace 160. Again, *Tritemius* saith, that *Hegesippus* wrote an Ecclesiastical history from the passion of our Lord unto his owne time; but these bookes containe the histories of the *Macchabees*, the Jewes warre, and the destruction of Ierusalem. Looke more in the preface of *Renatus Laurentinus*.

IVSTINE.

He is an expresse Chiliaist in his dialogue with *Triphon*. His booke of questions and answers is falsly imposed upon him; for in the 82. and 86. questions he mentions *Origen*, and in the 127. *Irenæus*, and the *Manichees*, who were not untill after his death.

The booke of *Maries* death, or translation into heaven is doubted of. *Tritemius* fathers

it upon *Asteto* of Sardis, but erroneously it is held by the Pope for apocryphall, *diff.* 15. cap. *Sancta Romana*. *Hierome* never names it. *Brade* rejects it as full of errors, and falsly ascribed to *Asteto*, in *retrall*, *Actorem*, cap. 8. So holdeth *F. Saur*, upon *Thomas*.

IRENEVS.

Was an expresse and professed Chiliaist. Witnesseth *Euseb.* lib. 5. cap. 39.

THEOPHILVS of Antioch.

Saint *Hierome* disallows the commentaries upon the *Proverbs*, and the *Gospel*, that goe under his name, *Sexti Sentent.* *Bibliothec.* lib. 4.

TERTULLIAN.

Saint *Hierome* denies him to have bene a man of the Catholike religion, for hee fell to be a Monastist. Yea even an arch-heretic he wrote these workes against the Catholikes: 1. *liber contra Pyschicos*: 2. *De Moscoviam*: 3. *de Iejuniis*: 4. *De sine in persequente*: 5. *De paucis*: 6. *De exhortatione ad castitatem*. And in these bookes hath hee found many seeds of Popery: *Gelasius* censured all his bookes for apocryphall, *diff.* 15. His booke of penitentiall *Erasmus* thinketh not to be his. His booke of *corona militis*, he wrote when he was a Monastist, and therein declarath a new Prophecie.

ORIGEN.

Full of errors, *Hierome* collecth his writings poysonfull. *Eusebius* also and *Rufinus* complaineth that his writings were most foully depraved by hereticks: his counterfeit workes are these: 1. his Homilies upon *Iosaphat*, full of solacities; not reckoned in Saint *Iacomes* catalogue: 2. his three tractates upon *Iob*, where hee recites them of heretic that say there is one God and three persons: 3. two homilies upon the 38. Psalm: four homilies of his later explanation of the *Amuleti*: 4. one treatise of the *Lamentation*: 5. his commentaries upon the Epistle to the *Romanes*, not faithfully translated by *Rufinus*: 7. his booke of penitentiall *Gelasius* callith apocryphall, *diff.* 15. 8. his homilies upon divers passages of Scriptures, of these if any were written by *Origen*, they were depraved by *Rufinus*: 9. the homily upon the first words of Saint *John* Gospell, in that there is mention of the *Manichees* and *Arians*, which hereticks arose in the Church after *Origen* time.

CYPRIAN.

In admiring of *Tertullian* too much, sometime hee approves the Monastists: These workes following are certainly none of his.

1. His treatise of *Sina and Sion*. 2. Of the finding *John Baptist* head, there he talks of *Pap* the French King. 3. His exposition of the Creed mentioneth the *Arrians*: *Hierome* alcribeth it unto *Ruffinus*. 4. His booke of Priests singleness, it is full of barbarous words, unknowne to the Latine tongue, as *Inardinebiter, contubernaler, conyngalitat, abfentare*: all which favour of a Glossil, or a Caluist. 5. His twelve Sermons of the cardinal workes of Christ, are done by an unknowne Author, as *Pameliu* and *Sextus Senensis* *Bibliotheca*. 4. do affirme. 6. His Sermon of Christ's Baptisme doth directly contradict *Cyprian's* knowne opinion of the rebaptizing of hereticks. 7. His booke of the praife of Martyrdome, affecteth quirkies and conceits. 8. His booke of the double martyrdome, talketh of the Turkes, who saw not the world till very neare a thousand yeares after *Cyprian*. 9. His bookes of twelve abuses, *Fritemus* and *Pameliu* (both learned Papists) do hold that workes as counterfeit. 10. His treatise of the starre, the Sagges, and the Innocents death. 11. His Sermon against the Iewes. 12. His booke of *Genfis* and *Sodom*, held to be *Tertullian's* and *Sext. Senensis*. *Biblioth.* 1. 4. 13. His passion was written by *Paul* the Deacon in the yeare 807. as *Sigebert* (an ancient Chronicker) recordeth. 14. His booke of Dicers. 15. his prayer for the Martyrs. 16. his prayer for good Friday. 17. The booke of *Cyprian's* repentance. *disf.* 15. cap. *Sandæ Romana*. In this booke hee is said to have beene a Magician, which is untrue, for our *Cyprian* was by profession a Rhetorician, as *Hierome* in his Catalogue, and in his commentaries upon the third chapter of *Ieremias* affirmeth; but he maketh no mention of his Magick, nor *Cyprian* himselfe, in the description of his conversion *lib. 2. epist.* 2. nor *Pontian* his Deacon in the life of *Cyprian*. 18. His booke of the unity of the Church is corrupted by the Papacy to prop up *Peters* primacy, for these words, *nd gave his sheepe to him to be fed: and thide, he ordained one chaire: and theie, Peters* primacy was given, to shew one Church, and one Chaire: as also, *Who lo forsaketh Peters* Chaire upon which the Church is founded: These words I say are not to be found in most of the old manuscripts. Look the catalogue of *T. Iames* His workes of discipline, and of the good of chastity to *Novatus* the heretike, that hope of pardon is not to be denyed to them that are fallen, these are all thought not to be *Cyprian's*.

Anno 350.

METHODIUS.

His booke of the creation is not named in *Hierome*. *I. Simlerus* in his *Bibliotheca* doubteth of it.

Anno 260.

GREGORY of Neocesaria.

His Homilies of the Annunciation, &c. are

(suspected, because the lives of the Saints, their lessons and hymnes upon their feasts, were not in use untill *Charlemaines* time, in the year 807. when they were first instituted. *Paulus Aemilius* in his first booke of the acts of the Frenchmen, *Sigebert* also upon the year 807.

ARNOBIUS.

Anno 250.

His bookes against the Gentiles, are in number but seven, as *Hierome* recordeth in his epistle unto *Magnus*, the eighth now published is not of the same authors, as *Sextus Senensis* holdeth in his *Bibliotheca*. 4. And yet that learned Doctour *Fulg* of blessed memorie, is of opinion that it was made either by *Arnobius* himselfe, or by *Minutius Felix*. The commentaries upon the Psalms that beare his name, are of a farre more moderne forge: witness *le Bellarmine* de *amiff. grat. c. 9. statim peccatis* *lib. 4. cap. 9*. For they mention the Pelagian heretic.

The Council of Neocesaria.

Anno 310.

The Collector of the Councils doth attribute unto this Council no more but fourre canons, not foure and twenty, as *Gratian* saith.

EUSEBIUS Caesariensis.

Anno 330.

The Papists doe cavill at *Eusebius* Ecclesiastical history, but unjustly. For admit hee were an *Arian*, and too earnest a defender of *Origenes*, yet his history is of sufficient credit. *Eusebius* did continue his Ecclesiastical history with great praife, saith *Hierome*: and *Basili* callith him *zēgēs*, worthily to be credited.

LACTANTIUS.

His verses of Christ's passion are counterfeits; or they contradict all *Lactantius* his true writings in these words.

Kneele, and adore the crosses sacred wood,

Besides, in *Saint Hierome's* catalogue they are never named in the number of his works, though others be named which now are not extant.

His woike of the resurrection is ascribed unto *Venantius* in the Vaticā copie, as *Thomassin* affirmeth: His *Phoenix* seemeth to have beene made by a Christian Author, as the said witnesseth also avereth.

The Donation of Constantine.

These matters concerning Constantine are in my judgement apocryphall, as also many other great and reidous charters ascribed unto *Clement* and *Anastase* Popes, saith *Cusanus* in his booke of *Concordia Catholica*, *lib. 3. cap. 2*. *Constantine* bequeathed Italie unto his sonnes by will and testament (saith *Nauclerus*, *lib. 2. generat.* 11. This donation is recorded

by

by no approved author of any antiquitie. Nay, the ancient bookes of *Gratian* have no such distinction, as *Antonine* confelleth, *1. part. Hylor. Titul. 2. cap. 2. fol. 2*. That chapter (saith he) is not in the ancient decrees, and therefore we can neither be certaine what *Constantine* did give, nor how much. So testifieth also *Molebair*. *Can. loc. comm. 1. 10. c. 5*. Moreover, the Popes owne decrees concerning this donation, differ greatly one with another, for in the 96. distinction, chapter *Constantinus*: it is said, that the city of Rome, and all Italy, together with the Empire of the West, was given unto *Sylvestre*. But in *Sextus* his decretals, *1. tit. 6. de Electione, ca. fundamentum*, there mention is onely made of the gift of the citie. *Nauclerus* in his second volume, and 11. generat. writeth thus: O! what quantity or value were *Constantine's* gifts to the Church of Rome, it is not yet agreed upon by them that treat of it. The text in the chapter *Constantinus*, doth affirme, that he gave to *S. Sylvestre*, and the Church of Rome, the citie of Rome it selfe, Italy, and all the Provinces of the Empire of the West, as it is recorded in the 96. distinction, chapter *Constantinus*. Others contemne that text as chaffe, and as proving nothing which deserveth credit. For after this, *Constantine* left the inheritance of the foresaid kingdomes, unto his sonnes, and they remained long after under the sway of the Emperours, and Catholike Kings; by right of succession, which is not slenderly confirmed by the chapter *Fundamentum, de Electione, lib. 6*, which describing the donation of *Constantine*, mentioneth the citie of Rome as the onely gift, never speaking of Italy, or the other Provinces. No more doth the Canon *suaviam* 11. q. 1. which text saith, that *Constantine* having attained unto the truth of religion, sent letters unto all parts of his Empire, commanding them not onely to become Christians, but also to build Churches for publique devotion; and ordained livings to be given for their maintenance, built the great Church of *S. Peter* at his owne cost and charges, and erected his chaire, giving most sumptuous gifts thereunto, in to much that he resigned his Imperiall seat, to the benefit of *S. Peter* and his successors. This part also is confirmed the more by this, that whatsoever now belongs unto the Patrimony of the Church of Rome, is wholly found to have bin bestowed thereunto by succeeding Princes of after times: others thinke otherwise; let the truth prevaile. Again: Of this gift and grant there is nothing current in any authors, save in the Decretals: no, nor in the most ancient volumes of them neither, as witnesseth *Antonine*, Bishop of Florence, in his Chronicles, which I doe greatly wonder at, since that *Isidore*, who lived 800. yeares agoe, (a grave author, and one truly holy) doth plainly say in his historie, that he, (viz. *Constantine*) left the city of Rome under the

A Pope. Thus saith *Nauclerus*.
The Causes of the first Council of Nice.
All above twenty are forged. *Theodoret* in his first book and 8. chapter, doth acknowledge so in the ancient decrees, and therefore fall to hold 70 of them to bee from the Fathers. Besides, in the vulgar tomes these canons are corrupted, the true ones are extant in *Ruffinus*, as *Cyril* witnesseth in his Epistle to the Council of Carthage, which is extant in the first tome of the Councils, in the acts of the Councils of Africa.

The Epistle of John Council of Nice to Sylvestre, is counterfeited: for therein *Macarius* is said to be the Bishop of the church of *Constantinople*, which was not as then in the whole world. *Sylvestre's* rescript, or answer to them, is a bird of the same feather, as also the 80. *Abrabam* causes.

The Council of Sinuesse.

Mentioned by no ancient writer at all, therefore it is said, that *Dioclesian* talked with *Marcellinus*, which is false. *Signinus de Regno occidentali, lib. 1*. The Preface unto this Council, extant in the first tome of the Councils, is done by none knows whom, and therefore of no moment in antiquitie.

The second Council of Arles.—
Most manifestly depraved, and besides, of uncertaine time. It is said to have beene under *Constantine* and *Sylvestre*, and yet therein is mention made of the *Bonifacius*, cap. 17. and of the first Council of *Vesale*, chap. 28. which was held under Pope *Leo* the first.

EUSEBIUS.

Anno 330.

His Chronicle is corrupted. *Peter* (saith he) the first Bishop of the Christians, when hee had founded the church at *Antioch*, went to Rome, where he preached the Gospel 25. yeares, continuing Bishop of that city so long. But in this 3. booke, and fifth chapter, he saith, that *Peter* preached in *Pomus, Galatia, Cappadocia, and Asia*, and towards the end of his life, being placed at Rome, was there crucified. Look also the fourth chapter.

The Council of Sardica.

The third, fifth, and seventh Canons thereof are suspected, for in them the appeals unto the Pope is allowed, and it is decreed that hee may send his Legats to Latere, who in his name may make judgement in other Provinces. But *Augustine* in his Epistle unto *Celestine*, saith thus, We finde it not decreed in any Council of the Fathers, that any should be sent as from the side of your holiness. And the same Father against *Crescentinus*, *lib. 3. cap. 34*, acknowledgeth no Council of Sardica, which is not heretick. Altho this agreeth Cardinal *Cassianus de concordia Cathol.* *lib. 2. cap. 25*: Besides, these canons are directly opposite unto the 5. canon of the

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Council

Council of Nice, Now some doe thinke these canons not counterfeite, but to be understood of a privilege granted above ordinary, unto Pope Julius, and that they were abrogated by the second canon of the generall synode of Constantinople.

The Councils of Rome under Constantine and Sylvester.
Counterfeite altogether: and not mentioned at all by Hystorographers.

ATHANASIUS.

Enagrus in his 3 booke chap. 71. saith, that the Nestorians, and Eutychians published many of *Apollinaris* his booke, cloaking them under the name and the credit of *Athanasius*: The workes fallie imposed upon him are these:

1 The booke of divers questions of the holy Scripture, unto King *Antiochus*, for herein great *Athanasius* is cited: *quest. 23.* and *S. Gregory Nazianzen* is named twice: *quest. 117. & 129*. *Diogenes La Nyctica theologia* also is there alleged, which was unknowne in *Athanasius* his time: *Sever. Epist. lib. 4.*

2 The 16. question of the worship of the crosse, in the 4. action of the 7. Council, this is ascribed to one *Leontius*, that lived about *Athanasius* his time.

3 The treatise of Theologicke definitions. There *Gregory Nyssenus* is cited.

4 The dissertation concerning faith held at Laodicea betweene *Arius* and *Athanasius*. The author of this worke sheweth, that this *Arius* was not that Arch-betrake, but another, *Cassander* thinketh it done by *Dionysius* the Martyr.

5 The commentaries upon *Pauls* Epistles under *Athanasius* his name, they are *Theophrastus*.

6 The exhortation to the Monkes.

7 The booke of the passion of the Image of Christ crucified in Tetricus Syria, for this happened in the year 764. *Siebert.*

8 The epistle to Pope *Marcus* for the copies of the Nicene Council, (because the copies of *Alexandria* were burned by the *Arians*) together with *Marcus* his answer, this burning of booke was under *Constantinus*. *Athanasius* epist. ad *orthodoxos*. But at that time was *Marcus* dead. *Belarm. de Pont. lib. 2. cap. 25.*

9 The second epistle unto *Scapion*, of the holy Ghost. These are all forged.

The workes of *Athanasius* are suspected as his.

1 The crucifix of Christs incarnation.
2 Of the healthfull comming.
3 A sermon against heresies.
4 The 16. oration unto *Maximus*.
5 An epistle to *Marcellinus* of the interpretation of the *Psalmes*.
6 The sermon of virginitie.
7 Testimonies of holy Scripture.
8 The sermon of our Lords passion.

Herein are the questions unto *Antiochus* cited, which are not this authors: hee forbids othes.

9. An epistle to *Scapion*.
10. An epistle to all the brethren through *Egypt*, &c.

11. A sermon of Christs mother. There in is *Nestorius* heretic confuted, therefore it was written after the Council of *Ephesus*.

12. A sermon upon that of the Gospell: Whosoever shall say, &c.

13. The dissertation in the Council of Nice against *Arius*.

14. An epistle to the solitary livers: it is partly an epistle, partly a fragment of another worke. And some things are there promised, which now are not extant there. The author of *Comelinius* edition.

15. The worke of the life of *Antony*. This was lately added unto the others, it is justly suspected; for it is idle and trifling in many things.

16. An homily of the fower.

17. The declaration of *Leuiticus*.

18. The epistle to Pope *Eulix*, wherein he saith, the church of Rome is *sacer vertex in quo omnia vertuntur*. But this allusion neither is, nor can be made in Greeke, therefore it was rather written in Latine. Besides, there are many things herein disagreeing from *Athanasius*, as when he saith that the Gospell was first preached at Rome, and that it was decreed in the Council of Nice, to appeale to the Bishop of Rome in all causes. *See.*

19. The epistle to Pope *Liberius* in the 8. tome of the Councils, is foolish in the allegations of *Scipio*, and therefore not to be attributed unto *Athanasius*.

DOROTHEYS of Tyrrus.

The synopsis that beares this mans name, is both fallie ascribed unto him, and also of it selfe full of fained tales. Amongst the 72 disciples, hee numbrell the Eunuch of the Queene of *Aethiopia*, and maketh *Isidra*, a woman, a Bishop; and he maketh that *Cesar* that is mentioned in the Epistle to the *Philippians*, the 4. chapter, namely *Nero*, a Bishop also. *Belarmine.*

DAMASUS.

The little epistle of his in the second tome of *Hieronymus* workes, *Erasmus* doth suppose to be fallie ascribed unto him: the epistle also to the Bishops of *Numidia* is forged: for in *Damasus* his time, the Bishop of Rome had nothing to doe with the churches of *Africa*: to whom notwithstanding this author propounds his edicts, and threatneth those that transgresse them.

EPHREAM.

His workes in *Syrian* (the tongue wherein hee

hee wrote them) cannot now be gotten, but either in Greeke or Latine.

GREGORY of Nyssa.

His instructive oration of the fasts, is not supposed by *herasius* 1. *Alph. 1. 1. 1. 1. 1. 1.* His orations also, and those of *Amphibrotus*, *Chrysostomus*, *Cyril*, *Alexandria*, and *Andreas* of *Cyren*, upon the feast of the Purification, are set downe by *Lippomannus* and *Serius*, are also false booke: for this feast had his institution but in *Justinian* times: *See Daresius* his *Enchirid. lib. 7.*

GREGORY of Nazianzen.

This Tragedy under his name doth not favour at all of his style, nor observeth strictly the *lambike* verse according to his custom. The Author seemeth to imitate *Virgilides*, *Enl.*

CYRIL of Ierusalem.

His Catechismes are suspected. *Iosius Simler* in his Index saith, that of the Greeke booke which the state of *Ausburg* bought of *Antony* the President of *Corio*, are named 18 Catechismes of *Iohn* Bishop of *Ierusalem*, for those who were newly baptised, and y. which interpret the *Mysteries* and *Ceremonies*, wherefore it would be looked unto yet left perhaps they be *Iohns* (who was long after *Cyris*) and yet are of set purpose imposed upon the other to procure the greater authority. In his Bibliotheca, his epistle unto *Augustine* of *Hieroms* miracles, is a fiction. It is well knowne that he died before *Hierome*. And this epistle condemneth *Sabinian* for ascribing two wills unto *Christ*.

BASIL.

These workes of his are either doubted of, or surely corrupted.

1 His booke of the Holy Ghost: in the middle whereof are some things inserted, which *Erasmus* holdeth dissolant from *Basils* phrase and some of writing.

2 His affective or contemplatives are not in the catalogue of his monuments in *Nazianzen* his *Monodia* or funerall poeme. *Eusebius* first of the *Armenian* Monkes is thought of some to be the author of them, *Severinus* lib. 3. cap. 13.

3. The rule under his name is suspected. *Nazianzen* never mentions it, and there is also another fathered upon him which hath but 35. chapters. Therein are many things dissenting from *Basils* other writings.

4 The little booke of *Basils* life under *Amphibrotus* his name, is a false birth, full of fables, and contrarie to approved histories. *See Ioh. Reply to Harding. art. 1. sect. 33.*

5. The epistle to *Constantine* the holy Roman Emperor, is no founde booke.

PRUDENTIUS.

The prayers are the end of his *Prudentius*, are not his labours; *Cyprian* did see them printed by themselves without name of author, they do plainly contradict the 7. ode of his *Cathechisma*, in these words:
In istis deest regibus dei crece no rimus, etc.
A very impious saying, and not to be ascribed to *Prudentius*. *See Hieronymus* his catalogue set forth in the year 1598. pag. 186.

AMBROSE.

These workes of his are either doubted of, or surely corrupted.

1. Ninety and two short sermons to the people: some of them are found amongst *S. Augustines*, as these:
Ambrose his
25. *de sanctis*
38. *de tempore*
69. *de sanctis*
72. *de verbis Domini*
75. *de verbis Apostoli*
77. *de tempore*
78. *de sanctis*
81. *de sanctis*
83. *de sanctis*

2 His sermon of *Agnes*: it endeth thus: Thus much *Ambrose*.

3 His sermon of *Augustines* baptism: hee there adorns him with a blacke cowe, and fallie maketh him the author of monkery.

4 His booke of *Salomon*.
5 The preparative prayers to the Masse; are not of *Ambrose*, there is adoration of the sacrament.

6 The booke of the Apology of *David*.
7 Two booke of the calling of the Gentiles: fallie ascribed unto *Ambrose*, or to *Prosper* of *Aquitaine*, who in his verses against the ingrateful, oppugnes the universall grace and redemption, which the foresaid booke doe maintaine.

8 The booke to the devout Virgin.
9 The booke to the fallen Virgin: it is a declamation, and almost all extant in *Hieromes* epistle to the Mother and Daughter, *Hesperian*.

10 The booke of *David* exposition or complaint.

11. The booke of widows, directly opposite to his commentaries upon the *Rommes*, cap. 1.

12 The Commentaries upon the *Hebrews*, are like to be made by *Remigius* or *Anselme*.

13 That *Hegesippus* story was translated by *Ambrose* out of the Greeke, is in *Erasmus* judgement, a thing not credible.

14. The commentaries upon the Revelation, *Six. Sever. lib. 4.*

15 The booke against the Arias, touching faith, ascribed to *Macarius* in the late edition of his works, translated by *Rufinus*.

16. His Misfall mentions the feast of the Assumption, which was not instituted until long time after him.

17 The worke of the life of *Gerontius* is none of his, for it hath many things repugnant to his true worke.

18. His 84. epistle is *Prospers*, *Sources*.

HIEROME.

These following worke in the common judgement of all men, are no children of this Father.

The Hebrew traditions upon the three bookes of the Kings and Chronicles, condensed by *Senen*, *lib. 4* & *Lyra*.

Baruch.

Ther two Bookes of Machabees.

The pfaces unto

The Plaker in number two.

The Proverbs of Salomon, two also.

Four homilies upon the Canticles.

Hebrew places upon the Acts, they doe cite *Hierom* himselfe, *cap. 17*.

The commentaries upon the Lamentations of *Ieremy*, *Senen*, *lib. 4* they are of *Rabanus Maurus* his doing, or else of *Bede*, as *Eraf* thinketh.

His commentaries upon *Mark*, with their pface, *Senen*, *lib. 4*.

The pfaces unto *Luke* and *Iohn*.

The commentaries upon the Psalmes, Censured by *Lindan*, *Camus*, *Erasmus*, and *Bruno*.

The pface and commentaries upon *Iob*, *Senen*, *lib. 4*.

The third booke of his commentaries upon the Proverbs, in the 31. chapter *Gregorius* is cited.

The commentaries upon the Epistles of *Paul*, *Senen*, *lib. 4*.

The Epistle to *Demetrius*, is *Pelagius* his worke, *Gregor. Arimin 2. d. 16. q. 1. art. 3*. It is manifest to bee out of *Sainte Augustines* booke de *Gratia Christi* & *originali peccato*, chapter 37. and 38. wherein the words which *Pelagius* affirmed hee wrote unto *Demetrius*, are rehearsed, and are very like to the here alleadged. It is plaine also out of *August*, epistle to *Iuliana*, mother to *Demetrius*, where the words of *Pelagius* are rehearsed which are contained in this epistle.

Gerontius his daughter.

Marcella.

A banished virgin, *Amus* being sick.

touching a perfect man.

The instruction of a friend in the knowledge of Gods Law.

Of shere vermes.

A sermon of *Adrian* assumption, unto *Paula* and *Eusebium*.

Of honouring our parents.

Of the seven degrees of the Church, unto *Rassius* Bishop of *Nimben*.

Of the praise of Virginity, unto *Maritima* his daughter.

Of Gods attributes in the Scriptures.

An explanation of the Creeds, unto *Damasus*.

An exposition of our faith, unto *Cyril*.

To *Presidius* the Deacon, concerning the Paschall taper.

Of the keeping of Easter.

An oburgation against *Sasanta* being fallen.

An oburgation unto *Enagrus* for *Levita*.

An exhortation to a Souldiour of the world.

Of the ten-temptations of the Israelites.

An explanation of the 40. & 117. psalmes.

To *Dardanus* concerning the Kindes of musick.

1 the resurrection of Christ.

2 the nativity of Christ.

3 the Epiphany.

4 the Lent.

Ten sermons upon Easter even, touching the eating of the Lambe.

To *Eusebium* of *Pater* chains.

Of the keeping of vigils.

Exhortations to *Pammachius* & *Oreanus*.

To a secular penitent.

Of the diversities of Ieprosies.

Of the two sonnes, the prodigall, and the thirity.

The rule of monkes, gathered by *Eupno* de *Oliveis*.

A dialogue under the names of *Hierome* and *Angelina*.

An homily of the body and blood of our Lord.

Another upon *Sainte Mathewes* Gospel.

An Apologie for *Origen*. Neither his, nor *Pamphilus* the Martyr.

A Catalogue of some ecclesiastike writers.

An epistle to *Tyrans*, upon the death of his daughter.

To *Oreanus*, touching sufferance of reproches.

The answer to *Damasus* his epistle.

To *Paula* and *Eusebium*, of the vertue of the Psalmes.

To *Damasus*, concerning the offering of the altar.

A rule for the monke, of 42. chapters.

Chromatius and *Idaliadon* unto *Hierome*, with the receipt thereunto.

Of *Maris* nativity.

Eusebius his epistle to *Damasus*, of *Hierome* death.

Augustine, of *Hieromes* worthinesse.

Hieromes life, by an unknowne Author.

Suspected.

Suspected.

Two epistles to *Augustine*, one beginning *Quoniam in urbe*: the other, *Amo praefero*.

An epistle to *Apprentus*.

Another to *Thophibus*, *Beatitudo tua*.

Another to *Celantia*.

Comitris liber, called by *Micrologus*, cap. 25.

Lectionaria, beareth *Hieromes* name, *Honorius*, lib. 1. c. 88. but it is some far later Author's.

Here note, that in the 16. distinction, cap. *Santa Romana*. *Hieromes* judgement is allowed concerning *Origen*, *Rassius*, and in all things wherein he reprehendeth them.

DAMASVS

His Pontificall is of suspected authority. The Venecian edition of the Councils, confesseth that it disgreceth from all approved and received histories: the first tome, page 617. & 684. and the second tome, pag. 463.

CHRYSOSTOME

Sixtus Senensis in his *Bibliotheca*, lib. 4. reckoneth all these worke as falsly imposed upon this Father.

One Homily upon *Genesis*, the 1. chap. beginning *Dignitas humana*. &c.

Another upon the same chapter, beginning *Deus institutor*, gathered out of *Augustines* fragments: there are two whole chapters taken out of this booke, de *Edificatione* *Dogmatibus*, namely the 31. and 32.

Another upon the same chapter, *Inbeur Adam*.

Three upon the third chapter of *Genesis*: 1. beginning *Deus sine initio*. 2. *Quoties mecum temporis*. 3. *Christiano cum hoste*.

One upon the 15. chap. *Fides est religio*.

One upon the 25. *Peritabat Rebecca*.

One upon the 37. *Fili autem Iacob*.

One upon the 17. of *Exod*. *Stabat Moyses*.

One upon the 11. of *Iudg*. *Dens qui voluit*.

One upon *Kings*. 1. 13. *Dominus Deus cum David*.

One upon 2. *Kings*. 7. *Imitatores Christi*.

One upon 2. *Kings*. 17. *Peradit Abylon*.

One upon 2. *Kin*. 17. of *Eliat*. *Gloria* *salutis*.

Another upon the same, *Cum gestis peccata*.

One upon 4. *Kings*. 2. of *Elias* his ascension, beginning, *Apud quosdam veteres*. This *Bede* in his questions upon the booke of *Kings*, thinketh to bee *Chrysostomes*, but the style fauours of that homily which is put amongst *Hieromes* false children, for Easter daies, beginning *Exultet calum*, and it is also amongst *Eusebius* *Emesenus* his sermon.

One Homily vpon 4. *Kings* 5. *Cum Naama*.

One upon 4. *Kings* 6. *Of Helians*. *Epistola*.

Two Homilies upon *Iob*, cap. 1. *Veritatem fratres* and *Athletam incertamen*.

Two pfaces upon the Psalmes: *post 370*.

Omnia Scripturae.

One homily in *Plalma*. 1. *Beatitudo est animus*.

One upon the 2. *Quemadmodum qui in Solen*.

Two upon the 9. *Creatoris omnium*: and *Dens generis nostri*.

One upon the 13. *Quemadmodum cum Dominus*.

One upon the 14. *Est pulcher Psalmus*.

One upon the 22. *Circulo confectio*.

One upon the 24. *Victoria arde*.

One upon the 25. *Filius Iudae*.

One upon the 26. *Explemudino verbi*.

One upon the 29. *Celebrius confessionis*.

One upon the 33. *Sermo diuinus*.

One upon the 37. *Sepe nobis*.

Vpon the 38. *Palme*, one Homily beginning, *Et quomodo potest Psalmus*.

On the 39. one, *Nec hunc quidem Psalmum*.

Two upon the 40. *Nihil quidem*: and *Etiam si Propheta*.

Two on the 42. *Hic Psalmus est*: and *Cohaet priori*.

Vpon the 63. one *qui orationibus*.

Vpon the 71. one *Dominus virtutum*.

The 84. one *Omnis qui se agnoscat*.

The 90. one *Palmae nomen finium*.

The 93. one *Aduersus Iulianum*.

The 95. one *Egregium verumque mirandum*.

The 96. one *Ita ut a videretur*.

The 106. one *Spiritus Sanctus*.

The 115. one *Narratur quod apicula*.

The 118. one *Benignitas dei*.

The 118. one *Veritatem Predicandam*.

The 121. one *Dominus noster*.

The 142. one *Iudicia Domini fecit abissus*.

Vpon the 1. of *Eley*, one *Seco verba*.

Vpon the 9. one *Christi unam Patre*.

Vpon the 42. one *Vita innotata*.

Vpon the 62. one *Quotiam tempus venit*.

Vpon the 1. of *Ieremy*, one, *Machabae* *Le* *remit* *veritatem*.

Vpon the 33. of *Daniel*, of the three Children, one, *Trium puerorum sermo*.

Vpon the 13. of *Sulanna*, one, *Divine* *lecti* *ones*.

Vpon *Zachary* 6. one, *Nobles genere*.

The imperfect work upon *Matthew*, even the Catholics themselves thinke to bee *Chrysostomes*; but some deny it, because it fauours of *Antiphacibus*: yet it is generally commended for the variety of learning therein contained.

Three Homilies upon *Exhortationem*.

the 1. of *Matthew*, *Dedicatur modum*.

beginning *In eo quod dicitur*.

One upon the 4. *Incomparabilem*.

Non tantum.

Three upon the 5. *Cum additio officio*.

beginning *Per orationem*.

Dominus.

Three upon the 6. *Sicut in scripturis*.

Series *lectura*.

One upon the 7. *Omnibus notum*.

T 13

Two

Two upon the 9. *Christum in.*
Multa temptat.
 Vpon the 14. one *Hodie nobis.*
 Vpon the 15. one *Miratur.*
Videat.
 Vpon the 18. three *Exercitia.*
Magnam.
 Vpon the 19. two *Quoniam.*
Postquam.
 Vpon the 20. two *Proximo.*
Puto.
 Vpon the 21. two *Si ad arborem.*
Omnis malitia.
 Vpon the 22. two *Frequenter.*
Ad bodiannam.
 Vpon the 26. two *Secundum Saluatoris.*
Euangelica.
Sufficiens.
 Vpon the 1. chap. *Animal.*
 of *Marke*, five *Nunc venimus.*
Videte.
Quoniam.
Instructat.
 Vpon the 5. one *Interrogat.*
 Vpon the 8. one *Insuperiore.*
 Vpon the 9. one *Iurat.*
 The 10. one *Quoniam.*
 The 11. three *Iste qui.*
Ingratior.
In Euangelio.
 The 13. one *Euangelica.*
 Vpon the 1. of Luke, one *De soli.*
 Vpon the 2. one *Ioseph autem.*
 The 10. one *Tam dixi.*
 The 15. one *Omnium.*
 The 16. one *Quoniam dixerat.*
 The 19. one *Si per Christum.*
 Vpon the 1. of Iohn, one *De Ioanne.*
 Vpon the 4. one *Innumera.*
 The 11. one *Grandi fratres.*
 The 14. one *Domini Christum.*
 The 20. Two *Maria.*
Idoc ergo.
 Vpon the 1. Corinth. 13. one *Apostolus Paulum.*
 Vpon the 1. Corinth. 15. one *In besterno fratres.*
Thus farre Sixtus.
Chrysostome Masse is a forged thing. It containeth prayers for *Alcimus* the Emperour, who lived long after *Chrysostome*; and for one *Nybalus* either Pope or Patriarch of Constantinople. The copies differ exceedingly. In the commemoration of the Saints, *Chrysostome* himselfe is named. Therefore it was not done by him, but patched together by divers after his time under his name, and that at divers editions: chiefly, that which is there spoken of the Adoration of Christs Image, is a mere invention. For *Chrysostome* in his true writings, calls painting a superstitious art, *ben. 50.* upon Matthew, And the 1. Council of Nice, which did scrape together all ancient authorities for Image wor-

A ship, yet never cites this Liturgy of his. His homily of the birth day of *Peter* and *Paul*, is of the same sort, *Servius*. Some of the homilies to the people at Antioch, are patched together out of divers places and Authors, namely in the 66. these words, *Who is adorned with purple* —, and *standeth ready to pray unto the Saints*: these words are read in *S. Augustines* Sermons, intituled, *Of S. Paul*: The first Epistle to *Theodore*.

AUGUSTINE.

These workes following are forged in the common judgement of all men.

In his first Tome.

A fragment of the rule of the Clergy. The second rule: and concerning a Heremites life.

Erasmus holds, that the third rule is also forged, which is called the rule of men: or unto the servants of God. And *Polydore* judgeth these three Workes to be none of Saint *Augustines*.

In the second Tome, these Epistles are counterfeit.

An Epistle which was the 121. in the place whereof *Erasmus* put the Epistle unto *Fortunianum*.

C The 15. 2. Epistle unto *Demetrius* the virgin.

Sixteene of his Epistles to *Boniface*, & contra: from the 181. unto the 199.

The Epistle to *Cyrill* of Hierusalem, touching *Idiomas* praises.

Innocentius his Epistle, the 93. amongst *Augustines*; *Erasmus* holdeth fained.

All the Epistles above 248. the Popish Divines of Louvaine have lately added.

In the third Tome.

The booke of Ecclesiasticall opinions, it is held to be of *Gennadius*: *Valfrid* de *Reb. eccl.* chap. 20. *Thomas Aquinas*, catena in 1. cap. *Mat.* But those things which are interred from the 21. chapter, unto the 52. are of some more late author, who seemed to have some smacke of Pelagianisme.

One booke unto *Petrus* of faith, *Betrann* in his booke, Of the body & blood of Christ, ascribeth it unto *Fulgentius*.

The books, Of the wonders of the Scriptures: their author saakes of the account made by the *Cicilo*, lib. 2. chap. 4. therefore they were not written untill 600. years after Christ.

The booke, Of the spirit and soule: it citeth *Boetius*, chapter 37. *Tridentine* fathers in upon *Hugo* de *Santo Rictore*.

The Questions of the Trinity.

The work of the Patriarch benedictions, in the fourth Tome, counterfeit.

The booke of the *Squasi* of *Dulcitius*.

The

The booke of 21. quest. and question 65. The questions of the old and New Testament. The work of the Incarnation of the word. Of the Trinitie and Voite of God. Of the Essence of the Divinitie. Of Faith concerning things invisible. Of true and false Repentance. Herein is *Augustine* himselfe cited. Of healthfull Instructions. Of Friendship.

Doubted of.

The booke of Continence.

Of Patience.

Of the goodnesse of widowhood.

Of 33. questions.

In the fifth Tome, forged.

The booke of the contention of the church and the synagoge.

Supposed.

The Oration of the 5. heretics.

Against *Felicianus*, of the Vnitie of Trinitie.

The Treatise of Stoickes and Epicures.

A Treatise upon these words: *I am that I am*.

In the 7. Tome, forged or supposed.

The workes against *Fulgentius* the Donatist.

The booke of *Hypognosia*.

Of Predetermination and Grace.

Of Gods Predetermination.

In the 9. Tome, forged.

Exposition upon the Revelation.

Of loving of God.

His *Soliloquia*.

His Manual.

Of the triple habitacle.

Of the ladder of Paradise.

Of twelve degrees of abuses.

Of contrition of heart.

Of the Glasse.

Of a Christian life.

Of *Maries* assumption.

Of the concept of the world.

Of the vanity of the times.

Of obedience and humility.

Of the good of discipline.

Of the visitation of the sicke. *Belarmine* de extrema unctione, lib. 3. cap.

Of visiting the sicke.

Of the comfort of the dead, two bookes.

Of the praise of chastitie: 1. Treatise.

Of sobriety and chastity.

A sinners looking glasse.

Of the conflict of vertues and vices.

Of the uprightness of Catholike conversation.

Of the first mans creation.

Of the tree of knowledge of good and evil

Of Antichrist.

Vpon the hymne *Magnificat*.

Doubted of.

A booke of the Lords husbandrie, or of Wednesday.

A booke of meditations. A sermon of the Deluge. Of the time of Barbarisme. Of the four vertues of Charity. Of the profit of fasting. Of the comfort of the soule. Of the destruction of the city *Hiernsalem*. Of the good of discipline. Of the medicine of repentance, one booke, and of the profit of repentance. In the 10. Tome, counterfeit sermons. A sermon of the revelation of *Sveven*. Sermons to the heremitiical brothers. The 1. 14. 18. 19. 20. 22. 28. 34. 38. 47. 52. 54. 56. 57. 58. of his sermons de verbis *Domini*.

The 21. 25. 26. 34. 35. de verbis *Apostoli*. Of his booke of 90. Homilies, the 2. 3. 4. 7. 9. 10. 15. 22. 23. 35. 38. 41. 44. 45. 46.

Of his sermons de tempore, the 9. 10. 11. 12. 24. 28. 33. 37. 38. 39. 43. 47. 48. 51. 59. 62.

wherein he saith, that not to fast in Lent is a sinne, but that in his purer works he denieth.

Of the 118. Epistle to *Tauarius*, chapter the 4. 63. 68. 77. 95. 96. 97. 99. 113. 114. 115.

For the Articles of the Creed in Saint *Augustines* time were not (so disposed, I meane in that order they are here set downe, For hein

his booke of the Creed to the Carehunte-nists, omitteth the deicension into hell, and the life everlasting. *Chrysostome*, Tome 5. (de

Symbolo, omitteth the communion of Saints)

117. 118. 120. 121. 125. 128. 130. 132. 136. 137. 138. 152. 156. 157. 158. 159. 161. 167.

169. 174. 176. 181. 183. 188. 196. 199. 207.

211. 223. 224. 226. 228. 229. 238. 239. 241. 242.

And others also are by the Protestants thought to bee thurst in, as the 91. 215. 254. 255.

Of his sermons de *Santis*, the 2. 57. 10. 11. 15. 19. 20. 22. 26. 27. 30. 31. 32. 34. 35. 37. all

above 50. the Paris Divines have added. The Protestants thinke all the rest to bee bastards,

neither *Augustines*, nor *Fulgentius* his, because amongst other things the author of them,

serm. 35. maketh mention of *Iodores*, that lived 200. years after *Augustine*.

Of his sermons, de diversis 35. — all above 43. were added by them of Louvaine, we thinke them all false coyned.

Palladius his *historia Lausaca*, is nothing but a fardle of old wives tales so may easily appeare to the reader: and therefore of no esteeme at all.

THE DECRETEALL EPISTLES.

These Epistles decretall which passe under the names, *Clementis*, *Emariti*, *Talephoru*, *Eligius*, *Aniceti*, *Sere*, *Celastri*, *Urban*, *Pothus*, *Anseru*, *Fabian*, &c. and *Sylvestri*, are all forged; and that for fixe reasons. First, all

these epistles had one and the same author, for they are all written in the same style and

some of writings, and the same phrases are often repeated in divers epistles. Now it

T 4

Ann. 110.

Ab ann. 80. ad 300.



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let down, concerning any thing of faith, were written before this time, was often up about this matter, it is to be seen and favourably expounded, but if it were written after this time, it is to be seen and fairly to be rejected.

III. The cause of the Corruption of the Apostolike Religion.

THE doctrine of religion is by many wrong, and written unto the opinions of the Heathen. So doth Cassander testify in the appendix of the defence of his booke de officio p[ri]u[ati]i v[er]bi. We cannot (quoth he) deny, but that the ancient Christians (with a wonderful consent) have affirmed that of the same religion, which both the Romans, and other nations in elder times have affirmed of their lawes: viz. that they were partly written, and partly unwritten, &c. &c. The Greeks themselves doe use these words: even Clem. Alexand. Basil. Epiphanius & Dionysius. And the Fathers (tell the doctrine of the Church should scarce too harshly) doe twine it towards natural reason, and physica arguments: and in the questions of sinne, free will, and faith, they argue more like Philosophers then divines: as for example, Arrianus in his booke against Iudæ and Clement in the 2. of his Stromata.

The councils of the supererogation are nothing else, but the Philosophers æt[er]nall, or decorum. The doctrine of Purgatory came into the Church out of the Heathen writers: for the Philosophers and the Poets were the first that ever wrote of the paines of Purgatory after death as Plato in his 10. booke, de Republica. Virgil in his 6. of Æneid, and Ovid in his Metamorphosis, l. 15. The Platonists (saith Augustine de civit. Dei lib. 21. cap. 13. although they will have no sinne unpunished yet all those punishments they will have to tend unto reformation, whether they be inflicted by law divine, or humane in this life, or after death.

The rites and customs of the heathen

(with some little change) have bin brought into the forme of Gods worship, and that by Christians. It was a custome much many to dedicate upon Martyrs solennities, and this was cherished from an olde heathen custome.

August. confessions. de civ. Dei. Gregory the ninth changed the Christians solennities into the Martyrs feasts as is requy. Nepon. in his life, saith thus: *His offeruntur solennitates in honorem Martyris memoriam defuncti, ut his multis de fœdus (through desire of inward light) persister in the adoration of their gorgeous solennities. Tibid. de Evang. veritas. l. 8. saith touching the Pagan Diacon, & Dynastus, that he first of his chapter and then of the people, the same maker of the spectacles, to which he the minister of Peter, Paul, Thomas, Sergius, Marcellus, Gerdonius, Antholin, Maurice, and other such holy Martyrs, Painting and Imagerie was an heathenish custome. Bucer. l. 2. cap. 7. lib. 1. saith as also to burne incense, and light tapers unto the images. Ciceron. offic. lib. 3. yearly vigils were used of the Gentiles before they came into the Church, as appeareth by Suetonius in Vespasian life, c. 7. as also sprinkling of holy water: &c. &c. l. 6. which Socratus writ by call a heathenish custome. l. 6. c. 6. Also lighting of candles by day light: Seneca. l. 4. epist. 15. also shaving of crowns: Apul. 1. 2. de civ. Dei. l. 11. The priests of Isis (quoth he) had their haire shaven, and their crowns very many: &c. &c. l. 1. c. 29. saith, that Tot Serapis his best plate, every one painted the cross upon the posts, walls, windows, walls, and pillars: and that Constantine used this signe of the cross in his ensigne, Socratus testifieth, l. 1. c. 5.*

3 The Church hath resumed the abolished customs and ceremonies of the Iewes: as the making of their holy vestiments according unto the Priests of Moses law, Amalarius de offic. divini. alio Amalarius de offic. Eccl. l. 2. c. 22. Gratian de consecr. Dist. 1. saith, that the consecrations, and holy unions are to be made and performed according unto the precepts of Moses, and the imitation of the Levites. The licence & too free libertie which the Church used in these three things, hath bene the cause of all these corrupted feasters now predominant therein, and racking the chiefe and choise parts thereof.

The Demonstration of the Probleme, or Position.

THE Demonstration of the Probleme shall bee shewed in these positions following, which I have composed of the chiefe places of divinity, which are now in controversie. And the scope of all them is this, to shew and prove, that the Religion at Rome now professed, is falsely called Catholike. And the summe of my Demonstration tends to shew, that the chiefe and proper heads thereof, either 1. were not received from the times of Christ, or his Apostles, or 2. if they were received thence, yet not as Articles of faith, but only as Opinions and probable Conjectures, or 3. that in all places the Protestant Churches never held them in the same sense that the Papists held them in the Council of Trent.

The places and heads of the controversies are these:

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| Traditions | 511 | | Keeping of the Sacrament. | ibid. |
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Holy Scripture.

THE auncient and Christian Church hath acknowledged the Iewes Canon of the olde Testament to bee true and perfect, excluding wholly from thence the Bookes of *T O B I E*, *Iudith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*. Testimonies. Besides these (saith Achemasius, in Synopsi.) There are other bookes of the olde Testament which are not canonical, but only read by the Catholickes, as the booke of *Wisdom*, *Ecclesiasticus*, &c. Of these (saith Cyril of Hierusalem. *Catech.*) read the 22. bookes, but meddle not with the *Apocrypha*, meditate diligently upon those Scriptures which the Church doth confidently read, and use no other. The Apostles and Bishops at the first sowing of the word, who left us these bookes, were farre wiser, far holier then thou art: therefore since thou art the sonne of the Church, do not break the bounds they have set thee in and as I said before, study the 22. bookes of the old Testament. Therefore are they (saith Cyprian, or Ruffinus in exp. *Symb.* of the I. wes Canon) which the Fathers have put into the Cano, by which we may lay the foundation of our faith: yet note this, that there are other bookes also called by the Fathers, *Ecclesiasticall*, not *Canonical*, and such is the *Wisdom* of Solomon, and another of *Iesus Syrach*, as also the bookes of *Toby*, *Iudith*, & the *Maccabees*. In the new Testament, the booke called *Pastor*—all which bookes they would have read in the Church, but not allowed for confirming any point of Faith. *Ephraim*, *de pond. & mens.* after he hath reckoned up the Canon, thus censureth the bookes of the *Wisdom* of Salom. and *Ecclesi.* They are fit and profitable, but not reckoned amongst those which are approved by the Church: and therefore they were neither laid up in *Canon*, nor in the Arke of the Testament. The same words are in *Damas.* And *Nicene* doth certainly determine of the Canon in his verses of the true bookes of holy Scriptures. In English, thus.

In our old Testament two and twenty bookes are set, According to the number of the Hebrew Alphabet.

Looke also in the same *Nicene*. his Ambrosius poeie unto *Selenus*, of good education. *Hierome* saith, in *prolog.* *Galat.* in *lib. Reg.* The *Wisdom* of Solomon, *Iesus Syrach*, *Iudith*, and *Toby*, are not in the Canon. And in another place, *Preslin* *Salo.* As the Church readeth the bookes of *Iudith*, *Toby*, and *Maccabees*, and yet allows them not for canonical, so also we read the two (the bookes of *Wisdom* and *Syrach*) for the edifying of the people, but not for confirmation of any Ecclesiasticall opinion. And in a third place, *Preslin* *Eldram* & *Nehem.* ad *Domitianum* & *Rogatianum*: what bookes soever are not from the Hebrews, & among the 24. old ones, are wholly to be rejected. This opinion of *Hierome* doth

A *Lyra*, *Prolog.* in *Apocryph.* *Dionysius Carthusianus*, & *Hugo Cardinalis*, *Prolog.* in *Iso.* follow. Let us take a testimony (saith *Gregory*, in *Iob.* 1. 19. c. 17.) out of the *Maccabees*, which although they be not Canonical, yet were set forth to edifie the Church. *Toby*, *Iudith*, and the *Maccabees*, (saith *Radulphus* in *Leviti.* 1. 4. c. 1.) are not of any authority though they be read for the instruction of the Church. After the Authentike bookes (saith *Petrus Chamaensis*, *epist.* 2. 1. 1.) there remains other six to be spoken of, viz. *Wisdom*, *Syrach*, *Toby*, *Iudith*, and the two of the *Maccabees*, and these though they could not attaine to the credit & authority of the former, yet for their commodiousnes, & good worth, they have deserved admittance of the Church. *Caletus* in the end of *Hester*, saith, that seven chapters of *Hester*, the bookes of *Toby*, *Iudith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, are all *Apocrypha*. *Charles Sigon*, *Comin Sever. Sulpitium*, denies the *Maccabees* to be canonical, because of the dissonance of the style from the rest, and seemes to preferre the history of *Iustine* before it. *Hierome* saith, in *Exerat.* in *Iudith*: that the Nicene Council reckoned *Iudith* amongst the holy Scriptures: therefore that Synod helde all the rest of the *Apocrypha* as unworthy of allowance in the Church, yet is not that certain which *Hierome* affirmeth of this booke for his words are, we read the council to have reckoned it: but *Albanus*, present at that Council, utterly refused it. Also the Council of *Laodicea*, in c. 59. decreed, that no part of the old Testament should be read in the Church, but only the Hebrews canonical Scriptures. Indeed the 3. Council of Carthage, in the 47. Canon, numbereth al the aforesaid bookes amongst the holy Scriptures: But I say that the Catalogue of the bookes of that Council, is either counterfeit, or justly doubted of, for 1. of this Canon which is reckoned for the 47. of this Council, is in some bookes the 24. Canon of another Council under Boniface, as *Surius* will resist. 2. In this Canon are allowed 5. bookes of Solomon: whereas there are not so many. 3. The Canons in Trullo approve of the *Laodicean* Council, & this, which should not have beene done if they had determined just contraries, the one making that apocryphall, which the other makes Canonical. 4. I think the Council of Carthage held all bookes Canonical, which the ancient Fathers admitted to be read in the Church.

D 2. The booke of *Baruch* hath Bin held apocryphal, both by the Fathers & Councils even to the yeere 1439. at which time the Florentine Council canonized it and yet did *Driedo* deny it to be Canonical after this *D. dogm.* *Ecclesi.* lib. 1. cap. 4.

3. *Hester* last 7. chapters. *Daniels* hymne of the children, the history of *Susanna*, *Bel* and the *Dragon*, are all rejected as counterfeits by the Fathers. *Hierome* *preslin* *Daniel*. calthe history

historie of *Susanna*, *Bel*, and the *Dragon* fables, and faith they beare not the authority of holy Scripture. And so he saith, *Enchir.* *Apollinaris*, and *Methodius* doe all iudge.

The author of the booke of *mirabilibus scripturis*, in *S. August.* 1. 2. 3. 4. saith, that concerning the other denie of Lyons, and the transportation of *Abacuk* in the sale of *Bel* & the *Dragon*, nothing is put in this ranke, because they are not contained in the diuine Scriptures. And *Sixtus Senensis*, *Biblioth.* lib. 1. cap. 8. reiecteth the 7. chapters of *Hester*, & the historie of *Susanna*, as additions.

4. The word Canonical is vied by the Fathers in two senses: viz. absolutely, and respectively, *etiam* & *quod* 2. That which is absolutely Canonical is the perfect rule both of faith and discipline. Respectively Canonical is that worke, wherein are contained some sentences taken out of the writings absolutely Canonical, and some histories concerning the Church of God, and are therefore allowed to be read in the Church at publike meetings. And in this sense it is oppositely only to prophane and heathenish workes. In this sense are these Apocryphall bookes called Canonical, and diuine, or, of diuine authority by *August.* *De civi dei lib.* 18. c. 36. *canon.* 2. 3. 1. 2. *cora* 2. *Epist.* *Gaudenii* and *Hierome*, *preslin* *Machab.* And in this sense doth the Council of Carthage in the afore cited canon acknowledge all those for Canonical Scriptures, which (saith it) we have received from the Fathers, to be read in the Church.

And indeed, when as the Fathers doe cite these Apocrypha, they doe not allege them as properly Canonical, but only as historical. *Ambrose lib.* *de bono mortis* & *lib.* 1. in *Lucam*, cite the 4. booke of *Ezra*, yet who is hee that holdeth this booke for Canonical? So is the third of *Ezra*, and *Hermes* his booke called *Pastor*, oftentimes alledged by the ancient writers, and yet are Apocrypha. By the Canons of the Apostles, *Can.* 8. 4. the 3. booke of the *Maccabees* is Canonical, but not by the Council of Trent. *Bellarmino* saith, that the decrees of the Popes are by *Gratian* called holy Scriptures, but *remotius*, that is, abusively, to distinguish them from prophane writings: and Canonical to distinguish them from the Fathers holy workes, which are neither rules for our faith, nor have power to bind vs to believe them. For although (quoth he) the Canons of Popes, and Councils are distinguished from, & set against the holy scriptures, yet in their kinde, they both are & may be called holy and Canonical writings, — as *Innocentius* cap. *Cum Martha*, *extra.* *de celebr.* *Missarum*, calleth that sentence of *Augustine* holy Scripture, (he saith) *etiam* *martyr*, that prayeth for a martyr. And in this sense doth *Damasus* call the Canons of the Apostles Canonical.

5. The ancient Fathers, and the most learned of their successors, doe hold the He-

A brew and Greeke texts of the holy Scriptures to be uncorrupted and pure. This not one denies. *Hier.* in c. 6. *Ista*, *describit* them that say that the Hebrew bookes are corrupted. The same Father will have more credit given to the original, then to the translator, *Ep.* ad *Lucin.* *de ops. gen. interp.* in c. 3. *Mat.* *ep.* ad *August.* 89. *preslin* in *4. Euan.* *Augustine* alio, *De civi.* *Dei.* 1. 15. c. 13. saith, *Tham* when a diversity is found in the bookes, trust that language from whence it is knowne, to have bene first translated. So sayeth *Laodiceus* *Vives* upon this place of *Augustine*. And *Augustine* himselfe in divers other places, viz. *Ep.* 108. *Tract.* 33. in *Ioan.* *de doctr.* *Christi.* 1. 5. c. 11. *Arias Montanus* saith plainly that the Iewes never corrupted the Hebrew booke which we now have; and if there were any change, yet was there not one word, one letter, one title which was not kept in the treasury called *Mazzoreth*, and therefore he calleth that *Mazzoreth* a faithful custodie.

6. The Fathers before *Gregory* the first, never vied the vulgar translation, which is now said to be of *Hieromes* correction, by *Damasus* in his command.

1. *Tertullian* against *Ad. arcium* vied it not.
Ora vestra inuicem sufficite, lib. 5. capite 4.
Intra *amfian*, l. 5. c. 5.
Non me pudes Evangelii, l. 5. c. 13.

The Vulgar Edition
Alter alterius inera portate.
Prudentiam prudentium reprobase.
Non erubescit evangelium.

2. Cyprian vied it not.
Non sentientes, *Ad Quirinus*, l. 1. num. 13.
Quia propeixit redemptionem populo suo, lib. 3. num. 7.

In principio erat sermo. l. 2. num. 6.
An nupquid opulentiam bonitatis eius & sustinentiam & patientiam contemnit, l. 3. n. 35.

Vulgar Edit.
Non sum dignus calcareum a portare.
Quia visitatus & fecit redemptionem plebi sue.
In principio erat verbum.

3. The Romans Clergie that liued in Cyprianus age, vied it not.
Donati tibi omne debitu quod rogasti me. p. 3.
— *Predicator in vniuerso mundo.*

Vulgar Edit.
Omnis debitu dimissi tibi, quoniam rogasti me.
Fides vestra annuntietur in vniuerso mundo.

4. Ambrosius vied it not.
Pueri nouissima bona *Comment.* in *Psal.* 67.
— *Ps.* *venit*, *Psal.* 106.
— *Ego autem interfecti.*

Vulgar Edit.
Filioli, nouissima bona est.
Satanas expulsi vos non erubescet.
Ego autem rogavi.

5. *Hierome* vied it not.
Iudicabitur de vobis, in *Mat.*
— *Vento moueri*, *Ibid.*

V. 3. *Gladium*

Gal. 6.
1 Cor. 1.
Rom. 1.

Mat. 2.
Luk. 1.
John 1.
Rom. 1.

Mat. 18.
Rom. 1.

John 2.
Luk. 21.

Gladum exereat, seruo principis sacerdotum auream abscondit.

Vulgar Edit.

Quo iudicio iudicaveritis iudicabimini. Arundinem vobis quasi aliam.

Extendite manum vram in gladum suum, & percutietis eum (seruum principis sacerdotum amputavit articulum eius).

6 Ambrose used it not.

Inter mulieres. Comment. in Luke 8.

Contingit mihi. — ibid.

quid vultis mihi. — ibid.

Vulgar Edit.

in mulieribus.

fat mihi.

quid iudicabimini.

7 Augustine used it not.

De saluta sua loquimur facit & innoxio vultus eci. Tract. in Iohan. 4.

Post panem, aut post panem intinellum tract. in Iohan. 61.

Et testatur sumus, & annunciamus vobis vitam eternam, quae erat apud patrem, & manifestata est nobis. Tract. 10 in 1. epist. Iohan.

Omnis spiritus qui non confitetur Iesum in carne venisse tract. 6 in 1. Epist. Iohan.

Dilectio ex Deo est, ibid tract. 7.

Vulgar Edit.

Fecit lumen exposito & hinc lumen super oculos eius.

8 Post buccellam.

Et testatur & annunciamus vobis vitam eternam, quae erat apud patrem, & manifestata est vobis.

Omnis spiritus qui solus Iesum. — Charitum ex Deo est.

8 Optatus used it not.

Parte inferorum non vincunt.

Conversus elidant vos.

Dicebat Iesus hanc similitudinem propter eos qui se Iesu putant, & contemunt ceteros.

Vulgar Edit.

Parte inferi non prevalebunt.

Conversus disrumpunt vos.

Dixit autem & ad quosdam qui in se confidebant tanquam iusti, & aspernabantur ceteros.

9 Fulgentius used it not.

Qui confitetur, ad Thorsimundum. l. 1. c. 5.

Conforme. — lib. 2. cap. 18.

Vulgar Edit.

Omnis spiritus qui solus Iesum.

10 Primasius used it not.

Oleo latitiae pro confortibus.

Quibus ad bonum cessimus.

Vulgar Edit.

Oleo exultationis pro participibus.

11 Neque ad bonum.

Vi habemus renunciare his, de promiss. part. 3.

in eremo parate vitam.

Cum implecter carum, Iohannes dixit, quam me suspicamus esse non sum ego, sed ecce venit post me de cuius patris non sum dignus.

Solvere curragam calcidatenterum ejus.

Vulgar Edit.

Vi responsum domini.

in deserto.

Quum imploret autem Iohannes carum suum, dicebat, quum me arbitramini esse non sum ego, ecce venit post me, cuius non sum dignus calcidatenterum solvere.

12 Leoford used it not.

Beati pauperes: beati qui lugent, Festum sancti.

Flare dicitur possidendum terram.

Vulgar Edit.

Beati pauperes: beati mites quoniam ipsi possidemus terram.

7 Gregory often followeth that translation, even the errors of them that copied it out of Luke 15, & over it dominum, for everitum.

14 in Evangelio. Therefore the Latine translation fathered on Hierome, had not the good (writing, neither was it preferred in the Roman Church before other, till about the time of Gregory the great, who in that respect in the 20. books of his Morals, cap. 2. reames that translation new. Neither doth he in all things follow it for in his 1. book of Morals, c. 19. he readeth not *Ipsa contemnit*, but, *Ipsa ostendit*.

And after Gregory's time, that alone was not received for *Bede*, *Gildas*, and others, followed other translations now and then, And *Bernard* *Sermon in Cant. 2.4.* readeth in *Gen. 4.* *Sire filia offerat*, & non recte dividit, according to the Sepuagint: it was not therefore only & wholly approved of, for the space of a 1000 years after Christ; neither can it be flowed by any decree of the Church, that the Latine edition should be held for authentical, before the late Council of Trent.

8 It is probable that the vulgar translation which is made authentical among the Catholics, is not that which Hierom at Damascus is his appointment did correct, for there are many errors in this, which Hierome did correct, The name of *Elyas* in 1. cap. v. 2. of *Mark* Gospel, in the vulgar edition, Hierome thinks was added by some copiers negligence, in *Comment. in Mat. c. 3.* And upon the 6. chap. of *Mat.* he corrected the word *[extremum]* which the vulgar translation keepeth. And whereas the vulgar edition hath, *Mat. 16. 23* *vade post me, Hier.* (sith vade retro me. Again in the *epist. to the Galat.* c. 1. they say, *Expugnabo vitam*: but he sith *Comment. ibid.* *Devastabo vitam*: and in the same chapter they say *acquiesce, he contuli.* And upon the 3. chapter: *It is written* (quoth he) *in certain books, Quis vos fascina vit non credere variavit? but because this is not in Origens copy, we let it pass.* In the 5. chap. the vulgar sith, *Eugenatus est a Christo*: he sith, *a Christo opere cessasse*, justly reprehending the former interpretation: yea *Augustine* himselfe, though he so greatly commend the translation of *Hier.* in his 10. epist. yet in more than 500 places he doth not follow this editio.

9 What the Fathers have spoken concerning the Churches allowance of the Scrip-

tures, doth not belong to the Church that now is. That place of *Augustine*, *Contra epist. fund. cap. 5* (I would not believe the Gospel unless the authority of the Catholic Church moved me) *Gerion* of Paris, *lib. de vita spirituali* *lectio. 2.* *Corok* holdeth not to be meant of any Church, but only of the primitive Church which *Sancti Christi* *species*, or his *Apollis*, & could have record of their doctrine and writing. That which is spoken of the Churches approbation of the Scriptures, (sith *Durandus*, *lib. 3. dist. 24. quest. 1.* is meant of this Church only which was in the *Apollis* time, who were full of the holy Ghost, & besides saw Christ's miracles, and heard his doctrine, and therefore were convenient witnesses of all things that he either did or said. — so that the Gospel which this Church hath received, cannot be by us now refuted, because of the diversity of the cause: whosoever thinketh otherwise, is an heretic, of whose state, or condition I ever be.

What ground had *Cassian* then for his assertion to the Bohemians, *Epist. 2.* viz. that the authority of the Scriptures doe depend upon the approbation of the present Church, and they have no more power to loose and binde, then the Church will give them. And that speech of *Belarmine* is a foundation of Atheisme, (I quote he *De effect. sacram. lib. 2. ca. 25.* *we should take away the authority and credit of this present Church and Council of Trent, the Decrees of all other Councils, nay even Christian faith is false might be called in question.* Again, the credit and certaintie of all opinions and doctrines dependeth upon the authority of the present church.

10 The Canonick Scripture is a principle of Divinitie deriving credit of it selfe, and therefore not manifestible by any other exterior principle. The principles of Divinitie (sith *Petrus de Albario* *lib. 1. Sentent. quest. 1. art. 3.*) are the very truths of the Sacred Canon. Moreover, the final resolution of Theological discourse appertaineth unto them, and from them the conclusions of all Divinitie are drawne. Gods will (sith *Joachim Abbat in Apocyp. 11.*) that we acknowledge the letter of both the Testaments, presume not upon any other relation or opinion, further then the written word.

11 The holy Scriptures in all such things as are necessary for our salvation doe manifestly, truly and infallibly expaine and open themselves, serving for both glosse and text. The regular and diligent interpretation according to Scripture, (sith *Jerome* *lib. 4. cap. 63.* is without danger of error, or blasphemie. Our meanings and allegations (sith *Quen* in *Ierem* *hom. 1.*) without these witnesses, the scriptures have not any credit. And whereas it is said, *In the months of two or three witnesses shall every word stand*, this rather belongs to the proofe of the interpreter, then to any certaine number of men whosoever: That I may conforme the word of my understanding, taking the two wit-

nesses, to be meant of the Old and new Testament, and the three to be spoken of the Gospel, the Prophet, and the Apostle, for so shall every word be confirmed. *The Scripture expounds it selfe* (sith *Christophorus Hom. 13. in Genesim*) and suffers not the hearer thereof to erre. So sith *Augustine* *De doctr. Chris. lib. 2. cap. 6.* and *26. 27. 28.* and so *Clement* also, for you ought not (sith he, *Epist. 5.* and he is cited *dist. 27. c. Relatum*) to seek out any strange and impertinent sense, nor construe by confused allegations of the Scriptures, but teach the trust sent, indeed out of the Scriptures themselves.

12 The infallible and determining judgment of all controversies of faith is in Christ's owne person, or in the holy Ghost, so farre as he speaketh unto us in the Scriptures canonick. He, sith *Tertullian* *De prescriptis*, sith at Gods right hand, but hee hath sent his deputie namely, the power of the holy Spirit to worke upon the hearts of the faithful.

We must have judges sought out, sith *Optatus* *contra Permenian*, but since earth affords no judges of this matter, we must seek a judge in heaven. But what need we knocke at heaven, since we have here a testament in the Gospel? An earthly father, feeling himselfe were dead, and fearing the contention of his sonnes after his death, calling some witnesses, hee transposes his will out of his dying breast into lasting parchment. So be new Contention doe arise amongst the brethren, doe they runne to their fathers grave? no, but seek out his will and testament, and be who respect in his tombe speaketh lively out of the silent parchment. Hee whose this testament is, is in heaven; therefore his will is to be searched out in the Gospel as his testament. This Controversie, sith *5. Augustine* *De nups & concup. lib. 2. cap. 33.* requires a Judge: then let Christ be the Judge; let him selfe speak who it was that his death did practise: — And with him let the Apostle also judge, because in the Apostle Christ speaketh. And *De grat. & lib. arbit. cap. 18.* let the Apostle Iohn be a Judge between us.

Tradition.

The Fathers by the name of Tradition doe sometimes understand the doctrine received in the primitive Church, taught by the Apostles, and recorded in their writings. *Ihu* be taught in the Gospel, sith *Cyprian* *Epist. 74.* ad *Umpinnum*, or contained in the Epistles or Acts of the Apostles, that Converts from heresies should not be baptiz'd, but only have imposition of hands, in signe of repentance; let this holy and Divine tradition be observed.

2 They doe sometimes call that an unwritten tradition which is contained only in the sense of the Scriptures, and not in the

words, and to this manner of speaking are referred all things gathered by analogy or proportion. *Augustine* saith *De Genesi ad litter. l. 10. cap. 23.* that Baptisme of children is an *Apostolike tradition*, yet *De bapt. contra Donatist. cap. 24.* hee proves it out of the Scriptures. So holdeth he that denial of rebaptization unto heretikes is a *tradition unwritten according to the words, but written in cause and foundation*. Wherefore one and the same tradition may be both written and unwritten: written in sense, unwritten in words.

Traditionis by *Vincencius Lyrinensis* used for the whole summe of Catholike doctrine, founded and grounded upon and in the scriptures: not containing any doctrine of faith without, or besides the scriptures, because he holds the scriptures the perfect and all sufficient rule for us that can bee: yea moreover he addeth, that the tradition of the Church is to bee followed onely in the chiefe questions, that are the foundations of the whole Christian faith and doctrine.

3 By the name of *tradition* are very often meant customs in things of liberty, or ecclesiastike rites; that is, rules concerning things and actions of comeliness and government only, not pertaine: any way to divine worship, or the articles of faith. And these for the more extreme of order in the Church are called *Apostolike*, as the Grecian Idols for their more reverence were said to come down from *Jupiter*. *Agg. 19.* And *Epicurus* his becke of *organo judicanda* was called *Demetrius*, that is a *love Jupiter*, fall'n from *Jupiter*: and the porch in *Ierusalem* called *Salomons* after the common opinion. *Iohn 10. 23.* whereas indeed, *Herod* built it. *Every province*, saith *Eucherius* *episc. ad Lucanum*, thinketh their fathers precepts to be the *Apostles* doctrines. And in *Agg. c. 1.* But the sword of God doth strike them for other things also, which they have invented, and signed of themselves: as *Apostolike traditions*, being without all allowance and testimonie of scriptures. And in *Tertullian*, *tradition* is taken for any custome of what original soever. *Doct thou not think*, saith he, *De corona milite. ca. 34.* that it is lawfull for any Christian to invent and institute what doth agree with God, assist discipline, and helpe unto salvation?

The Fast of wednesday and friday is called an *Apostolike tradition*. *Canon. Apost. 68.* and *Epiphanius. heres. 75.* and yet we finde it seldom or never observed in the Catholike Church, which sheweth that it was *Apostolike* onely in name, and not indeed.

4 Some of the fathers inclining unto some hereties did make much of unwritten traditions. So doth *Institute Diat. cum Triplice*, defend the heresie of the Chilists by *Apostolike* tradition: so was *Irenaeus* deluded with traditions, for he held that Christ did live 90. yeares, which he saith he received by tradition from the *Apostles*. So *Clement of Alexand.* *Sitronit. lib. 1.* saith, that Gods workemen have a

doubt be *busandrie*, written and unwritten: and no marvel for this man will have the Gentiles saved by *Philosophie*. *Irenaeus. lib. 3. cap. 2.* and *Tertullian* *De praescriptione*, doe both testifie that the old heretikes held the same opinion of Traditions, which nevertheless they both doe confute. So dreamed *Eusebius*, *de preparat. Evang. lib. 1. cap. 8.* that the *Apostles* taught something in words, and other some in writings: and some things more excellent they reserved for the perfect only. *Tertullian* himselfe being fallen into *Montanisme*, gave himselfe over unto new prophecies and traditions.

5 The ancient Fathers speaking of these Traditions, doe sometimes contradict themselves. So doth *Basil. vi. praebit* (saith he) *lib. de Spir. san. cap. 17.* and observe some things out of the written word, and other some which wee have received by mysticall traditions from the *Apostles*. And saith, that both these have like force and efficacie unto godlinesse. But *Regul. moral. 8.* and *26. capit. 80.* he doth not flie to say, that the Scriptures contained all things needfull to salvation.

So *Chrysostome* in *2. 1. thess. homil. 1.* It is a tradition, inquire no further. But, in *2. 1. thess. homil. 1.* If we preach any thing without Scripture, our auditors will be most uncertaine what to thinke, nor assenting, nor doubting, and sometimes plainly rejecting as frivolous the words they heare. Thus contrarieth he himselfe. And againe, *Serm. de sancto & adorando Spir. si you heare any say, I beleeve the holy Spirit, and yet he speak not out of the Gospel, but of his owne fantasie, he speaketh of himselfe, and the holy Ghost is not in him. And a little after, I say of those that are said to have the holy Ghost, doe speake ought besides the Gospel of themselves, beleeve them not, but follow my doctrine.*

6 The Church now Romane doth not acknowledge the traditions, which the ancient Fathers called *Apostolike*; and if it doe acknowledge them, yet it is not certaine that they are the *Apostles*. Thrice dipping in Baptisme is now out of use, talked of in *Tertullian*, *de coron. milite. cap. 3.* and *Basilis*, which also the *Council of Toledo* did disallow. Standing at prayers upon the Sundayes betwene Easter and Whitsonide now is quite forgotten, yet it was an old tradition. In *Epiphanius*, by tradition no man may marrie after vow of singleness; and yet he alloweth those which burne to mary, thinking it lesse evill to have one vice then many, though *Papists* now doe controule him, making a nullitie of such marriages. Neither use they now a daies to cause thenewly-baptized to take milke & hony, nor to cause the baptized of discretion to fast the weeke after their baptism, nor to fast wednesday and friday, yet were all these Traditions. But let us heare *Cassandors* minde herein: There are three kinds of rites (saith he) whereof the first is of such as were not of old moment as to binde unto the strict keeping of them: as those were

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were in *Tertullian* and *Hierome*, of tasting milke and hony after baptism, — as also not kneeling on the Lords day, nor upon all the go. daies betwene Easter and Whitsonide, but praying standing: which old custome both held *Apostolike*, and instituted in the Council of *Nicea. ca. 20.* as also confirmed by the divine custome of the Churches: for all this hath no signe or token of the use thereof remaining among us. For wee make no difference now betwene Sunday and weekday, onely upon some solemne fasts the Deacon exhorts us to kneele. Also the fast of wednesday & friday was once most religiously observed, which dayes *Epiphanius*, saith, were by the *Apostles* appointed for holy assemblies. But this wednesday fast is now almost forgotten amongst the Romans, unless it be that some Provinces, and some private men doe upon this day abstaine from flesh. And the friday fast is changed into onely abstinance from flesh, as also almost the whole Lent: which abstinance doth but yeld a waime shew of the true and ancient fasting, since it brings unto many rather change of dainties, & greater excoise of luxury, then any restraint of bodily wantonnesse. Thus much *Cassander*.

Therefore the present Church of Rome can shew no content of the catholike Doctors for those unwritten Traditions, which it hath set downe as necessary to salvation.

The Mediatour.

1 The ancient Fathers do teach Christ to be the *Mediatour* (as he is God & man) by a different act & operation, but in one and the same perfection proceeding frō both the natures of Christ. For in his humane nature he wrought our salvation by suffering, dying, satisfying: and in his divine nature, by giving strength unto his humanitie to endure the death of the crosse, and perfect his satisfaction. The divine humanity (saith *Augustinus. homil. de anib. 12*) & the humane divinity is our *Mediatour*. And in another place, *de consensu Evang. l. 1. c. 35.* Therefore is Christ called the *Mediatour* of God & man, betwene immortal God, and mortall man, God and man reconciling man unto God; remaining that which he was, & made that which he was not.

Christ's death (saith *Cyrillus. l. de fide, ad Romanos*) is offered to be profitable unto us, but if he were not God, how could he, & he alone suffice for the price of al our redemption! but he onely in his death satisfied for all, because he is above all. Neither could wee be freed (saith *Augustinus* againe, *Enchirid. cap. 108*) by that one *Mediatour* of God and man; the man Christ, unless he were God.

2 Whereas the ancient Fathers sometimes affirme, that Christ is *Mediatour* onely as he is man; & *Mediatour*, by that, by which he is man; and *Mediatour* in his humane nature, and *Mediatour* according to his man-

hood: they doe not speake of the manhood onely and exclusively, but of the whole person, so considered as hee hath assumed mans nature and flesh upon him.

3 Whereas they deny Christ to be *Mediatour* as God; they speake of the godhead or of the Sonne of God absolutely considered, not of God as incarnate: that is, they speake of the bare Deitie, or of Christ as he is *verbum Patris*, the word of the Father. And there is not one of all the Fathers that saith, that Christ according to both his natures, is the *Mediatour* so, as his holy humanitie is the formall cause of his *Mediatourship* and the actions thereof: for the whole person compounded of God & man, according to both natures, is the beginning of all the operations of God-man.

Therefore it is fiction of the Schoolemen to say, that Christ is the *Mediatour* onely according to his humanitie.

The truth of the Humanity.

1 The ancient Fathers when they call Christ *humanitie* Deified, and *Partaker* of the Deitie, and supreme glory, in these and like phrases they expresse the personall Union; and they are to be understood with this caution, as farre as these things agree with the nature of the humanity, and do not infringe the properties thereof. Or, they speake thus in respect that the flesh is the instrument of the Divinitie, by which and in which it doth exercise the power and actions thereof. The Lords flesh (saith *Damasce. lib. 3. cap. 17*) is enriched with divine efficacy, because of the personall Union, neither yet doth it fall or depart from his owne proper nature, nor from the natural properties thereof. And *Nazianzenus* saith, *Orat. 42.* that the humanity is endowed with divinity, and is God together with it: but this is in respect of the personall union, not essentially nor formally.

2 When the Fathers sometime say, that Gods omnipotence is communicated unto the manhood of Christ, or to Christ as man, they must be expounded two waies: first, in respect that the man Christ is called omnipotent, because of the communication of the properties. Secondly, in respect that the proper workes of God are ascribed unto the flesh, as the Organ or instrument of the Divinitie. So doth *Damasceus. lib. 3. cap. 18.* and *Nicetas. Thebas. lib. 3. cap. 38.* use these sayings.

3 Some of the Fathers say, that Christ's Nativitie was without miracle, as others men ordinarily aie. So affirms *Ambrosius* upon the text *Omnis membra carnis voluntatem, in Comm. in Luc. lib. 2.* and also *Origen. Homil. 14. in Luc. Tertullian in fine lib. De carne Christi: Cyprion or Rusticus in Synod. dyoss. and Leo Episc. 84. & 97.* is not farre from this opinion also. It

is possible (saith *Dorandus*, lib. 4. diff. 44. q. 6.) that by the operation of the Deitie, there was made a dilatation or enlarging of the natural parts and passages in the Virgin *Mary*, without any breach or interruption: And to confirme this, hee citheth *Gregory* upon the second of *Luke*, Again Iesus came in when the doores were shut, but it is not said, that hee came through the doores being shut: — they might bee opened and shut againe in a moment, to as the Disciples might not perceive it.

4 The Fathers affirming the fullnesse of grace in Christ, doe meane of Christ as God, or of the whole person, nor of his soule. So meaneth *Athanasius* in his 4. sermon against the *Arians*, and *Nazianzen* in his Oration upon *Basil*.

5 The Fathers doe not with one consent affirme, that Christ had the fullnesse of knowledge from his conception, so as he could never have more. He received a soule (saith *Origen*, dea. xiv. lib. 4.) in nature and essence like unto one of ours. Therefore did *Luke* notice his age (saith *Ambrose*, de *Incarnat. Dom.* cap. 7.) because thou shouldst know that he spoke of his manhood: for it is the body, not the Deitie, that is the object of age. Wherefore, if he increased in the yeares of man, he also increased in the wisdom of man. *Augustine* is variable in this point, and yet that place of *Luke*, *Puerulus crescebat* — hee held to be meane of Christs humanitye, *De Genf. ad luter.* lib. 10. c. 18. Growing up in age and wisdom (saith *Erasmus Heripolensis*, in *Symb. Apost.*) after his holy natiuitie, hee came to the age of thirte yeares.

6 That which the Fathers doe attribute unto the name of *Iesus*, or of *Christ*, is not properly ascribed to the bare name, but as it is invocated by men, or to the invocation of the name; often times I have scarce pronounced that name (saith *Nazianzen*, ad *Nemesium*) when the diuill presently halted away. The diuils gave place (saith *Origen*, contra *Cels.* lib. 1.) at the very calling upon the name of *Iesus*. And lib. 3. the iicke were cured by calling upon the Almighty God, and the name of *Iesus* over them.

Hilarius (saith *Hierome*, in vita *Hilari*.) cast out diuils by invoking the name of *Iesus*.

The descension into hell, (to deliver the Fathers.)

1 The Fathers doe sometimes defend a vertuall descension of Christ into hell, and a vertuall deliverance from hell, that is, by the merite and vertue of his passion and death, not a local. This *Augustine* (in *Psal.* 85.) doth acknowledge. And *Dorandus*, l. 3. *Sent. diff. 2. q. 48. 3.* denieth any other descension of Christ into the place of the damned, then

one vertuall, or in the effect. *Thomas* also (per. 3. q. 65. s. 2. art. 2.) denies that Christ was really in any other place save *Limbo*, but in the place of the damned onely vertuall, or in effect. In this sense many testimonies of the Fathers must be taken figuratively. In like manner they say that *Adam* and others were in hell, not locally, but according to their desert, yea and that before they died.

2 Those of the Fathers that defend a local descension and deliverance, doe not defend it as an article of the Creede, but as a probable opinion. This may be proved, because they seldom or never put this Article into their creeds and confessions of the faith. You must know (saith *Resinus*, in exposit. *Symb.*) that in the Church of Rome, this article, hee descended into hell, is not put in the creed, nor in the creed of the Easterne Church, though it seeme to bee included in these words, dead and buried. Nay this Article is not in any creed or confession almost of all the Fathers. It is not in *Marcellus* his confession in *Epiphanius*; nor in *Ignatius* his confession, in ep. ad *Magenetius*; vel ad *Ephe.* nor in that of *Polycarp*, (Epist. ad *Philippenses*.) nor in *Iustines*, (in *Apolog.* 2.) not in *Trenatus*, (lib. 1. cap. 2.) not in *Tertullian*, lib. de *Prescript.* vel contra *Praxeas*; though hee explaine the Apostles Creed: not in *Origen*, in *Proemia de opor* where he intreats of faith: not in *Gregories of Neocaesaria*: not in the Councils of *Nicea*, *Socrat.* lib. 1. cap. 5. not in *Eusebius* his creed of *Casaria*, (*Theodoret.* lib. 1. cap. 12.) not in the third creed rehearsed in the Nicene Council, *Socrat.* lib. 1. cap. 5. not in *Athanasius* his creed, *Epist.* ad *Epistolum*. not in that creed which is in *Athanasius* his epistle touching the Councils of *Arimin* and *Seleucia*; not in the Synod of *Syrmsis* creed, *Socrat.* lib. 2. cap. 25. *Hilar.* lib. de Synod. *com. Arrian.* not in the Council of *Sardica*'s creed, *Theodoret.* lib. 2. cap. 8. not in *Etilerius* exposition thereof: not in the creed of the Synod of *Antioch*, see downe by *Hilary*, lib. de Synod. contra *Arrian.* not in the creed of *Seleucia* a citie of *Iauria*, in *Socrates.* lib. 2. cap. 32. *Epiph.* heret. 73. not in the Synod of *Ulysia*, *Theodoret.* lib. 4. 8. not in *Damasus* his creed, see downe by *Hierome*, *Tom.* 2. operum. *Theodoret.* lib. 5. chapter 10. not in *Eusebius* Pamphilus his creed, *Socrat.* lib. 1. cap. 5. not in *Hilarius* de Synod. *com. Arrian.* not in *Basilis* creed, in his Alectica. not in *Nazianzen*: not in that of *Victorine*, l. 1. *com. Arrian.* not in *Epiphanius* his Aneoratum: where the Catholike faith is rehearsed, not in *Theodoret.* in *Dialog.* *impassibilis*, where the Nicene creed is expounded: not in *Maximus Taurinensis*, where he expounds the creed: not in that which *Chrylogus* repeateth foure times, *Homil.* 66. 57. 58. not in that of the first Council of *Toledo*, this in the *Ephesine* creed, *Ann.* 435. not in that of the first Council of *Constant.* not in that of the

6. coucil of *Constant.* *Ad.* 10. Nor in that of the Synod

Synod of *Chalcedon*, in *Zonaras*: nor in the Creed of the Fathers in *Cyris*, ad *Regium*, l. 1. nor in that of the third Council of *Toledo*: nor in that of *Gregory* the fifth, not in *Spiridon*: nor in *Nicopol.* lib. 8. cap. 15. nor in that which the Bishops of the East offered *Constant.* *Nicopol.* lib. 3. cap. 11. nor in that which the Legats of the West offered the same Emperour, *Nicopol.* lib. 3. cap. 10. nor in the booke of faith upon *Barum* *Discipline*, nor in *Augustine*, where I denie the expounding the Creeds, although in his works, lib. de *side & Symb.* *De libris 4. de fid.* ad *Carthagen.* *Serm.* de *tempore* 123. 125. he doth explaine it five severall times: nor in the first explication of the Crede, in *Gregory* *8. tome.*

3 The Fathers by Christs descension into hell, doe sometimes understand his descending into these lower parts of the world, Christ not onely to his death, but also in his birth, saith *Bede* *9. psal.* 85. did descend into hell. And in the 6. general Council. *Ad.* 10. is left out, He descended into hell, and there is put in, He descended out of heaven. And so it is also in the Nicene Council. *Ibid.* *Ad.* 17. And in the Ephesine Creed, He descended from the heavens. In the 6. and 11. of *Toledo*, it is, Being sent from his Father hee came into this world.

4 The descension into hell sometimes is put for buriall. As in *Athanasius* his creeds, and the latter explication of the creed in *Chrysostome*. And in the creed of *Toledo* 4. there are these words, Hee descended into hell to free the Saints there captive, and having overcome the dominion of death, hee rose againe. And in *Hierome*, in *Proem. comment.* in *Isay.* Being buried, and rising againe — he is preached: He descended not onely into hell (saith *Radulphus Ardent*) *In vigil. ascen. hom.* 2. but also into the lower parts of the earth, that is, into the place of torment, breaking it up, and leading away captivitie captive.

5 The Fathers either knew not at all, or (if they knew) yet speake doubtfully of the severall places of hell: and therefore sometimes oppague *Limbo* *Parum* which is called a part of hell: and some times (but uncertainly) make for it. *Abraham* *boisme* (saith *Augustine*, *epist.* 99.) that is, the habitation of Icterus, is not to be held any part of hell. And *Demetrius* *precator.* lib. 1. cap. 28. There is no middle place for any man to be (saith he) but with the devill, that is not with Christ. *Abraham* (saith he *De Genf.* ad *luter.* lib. 12. c. 33.) I confesse I have not yet found that the place where the righteous rested, (as *Abraham* and *Lazarus*) is called hell: — neither where they are said to bee in hell — have I yet found, but I still doe seeke, and know not. Nor doe I finde in all the scriptures, (which are Canonical) that hell is taken in good part or sense, — and therefore I cannot see how *Abraham* can bee said or beleeved to bee in hell. Again, *Petrus* (saith hee *In Psal.* 85.) there is a lower

part of hell where the sinners are kept: which were very wicked, for which *Abraham* was in any other place, who cannot certainly be determined. And again, *Petrus* saith, where these two hells, — *Be.* *Tertullian*, will have *Abraham* *boisme* (wherein hee thinkes the just soules are kept until the last judgement) distinct from hell: Hell is one place, as *John* (saith hee *Contra Marcion.* lib. 4. cap. 5. 1.) and *Abraham* *boisme* another. And I saith *Agrippa* *Abraham* *boisme*, which is it better heavenly, yet is higher then hell, giving rest unto the soules of the righteous until the consummation of all things doe terminate their reformation, with fullnesse of reward. Here also hee ascribeth this opinion of *Limbo* unto *Marcion*. *Marcion* (saith he) thinketh otherwise, namely, he determineth both the reward of the creatour, whether it be of torment, or rest, in hell, unto those that keep it, breaketh law and the prophets, but hee still crieth heaven unto Christ, and to his God. And in *De anima.* cap. 7. What is that which is transported unto hell after the separation from the bodie, and unto what did Christ descend in his death? I thinke, unto the soules of the Patriarkes. Concerning the *brutian* (saith *Augustine* *epist.* 99.) and our first parent, the whole church almost hath agreed in this, that Christ freed him from thence, which we must thinke was not beleaved upon ground, whence soever it first came up, although we have no authority of Canonical Scripture to authorize it at all. These perhaps, saith *Iulian* of *Toledo*, *Prognost.* *Ad.* 2. cap. 4. were the two hells, in one whereof the soules of the just were at rest, and in the other the wicked punished. *Bede* *In Psal.* 88. saith, that the earth is the upper hell, and that the place of punishment after this life, is the lower hell.

6 Of the intent of Christ in his descension, the Fathers speake variably: — most hold that he went to free the soules of the Saints out of the bonds and captivitie of death. I thinke it no absurditie (saith *Augustine* *De x. capit.* *De lib.* 20. cap. 15.) to beleeve, that the names of old that expected Christ in faith, were in habitacles farre distant from the torment of the wicked, but yet that they were in hell, until that Christs blood and descending slaughter set them free. But in *epist.* 99. more plainly, I do not finde (saith he) what good Christ did unto those just ones that were in *Abraham* *boisme*, by his descending into hell, from whom according to the blessed presence of his Divinity, hee was never absent. Christ descended into hell, saith *Augustine* *Alexan.* most plainly *Sirmon.* 6. for no other cause, but to preach the Gospel to the Gentiles, that they might learne the true faith and beleeve; or justly bee condemned for ever. And thus also *Dorandus* in *Oratione de fidelibus* *Agrippa* holder. But this opinion is condemned by *Philaster*, cap. 74. There are heretikes, (quoth hee) that say that Christ descended

A cally and essentially distinguished, but onely in respect of the divine meies, which impureth the one unto death, and not the other; and thus holdeth *Reffertus, In refut. articuli. 32 Lutheri*. That opinion, which *Sym. professor* of Louvaine, is next to be reprooved, which saith, that evill light sinnes, excluding Christs blood, in their own nature, barre us from heaven; this he proves by many texts of Scripture.

2. The Fathers acknowledge, that all sinne properly, and of it owne nature, deserveth eternal death by the iust judgement of God. There is a daily repentance of good & humble beleevings, [saith *Augst.* *epist.* 108. when knocking our breasts we say, forgive us our trespasses,—for we do not begge forgiveness for those which we know are forgiven in baptism: but for them which (though but sinne all,) yet are often incident unto humane frailties; and being drawne to a summe against us, would oppresse us as much as another heavy sinne: for what difference is it in shipwracke to be sunk with one furious billow, or to have the water enter by little and little, and never respect it untill it sink the shipped? And againe, *Tract.* 12. in *Ioa.* many little, or small finnes ungarded, kill the soule. Besides: *Exposit.* 1. in *epist.* *Ioa.* many light finnes make one heave out. All sinne (saith *Nicetas*, *O. s.* 31.) is the death of the soule. And who is he, (saith the author *Affectuum*, that dare say this sinne is litle, what euer it be?) know not, [saith *Hierome* *epist.* 14. how we can call any sinne light, which is done in contempt of God. The reprobate feareless of the severel Iudge, [saith *Beza*, *In Samuēl*, *lib. prim.* cap. 10. doth not onely condemne those fiers of captall finnes, wherein the devils his workes are manifest; but even all litle ones, and these also which men may hold slender or light. Every sinne [saith *Gregory*, *In Eccl.* lib. 1. *hom.* 2. is heavy, because it withholdes the soule from ascending. To use idle speeches, [saith *Sextus* 3. *De malis* *diab.* & *opor.* *finis*, or to call a man a foole, (seeme small and slender faults; but hee addeth .) If hee be guilty of hell that doth but call his brother foole; what sin can then be not deserving hel, I leave thee reader to judge. All sin, [saith *Gr.* *In de vita* *script.* 1. *th.* 1. in that is an offence to God, against his eternal Law, is in his owne nature and indignitie, deadly, according to the approof of Iustice; and (forming a stain from the life of glorie. Against. No offence is venial in it selfe . but onely through Gods mercy, who will but impute all offences expressly unto death when as in justice hee might but that it is excused, that sinne mortall and venial in being, is not intrin-

3 The Fathers call sinne venial; not because it is so in it selfe, but because it is in the perion of the righteous, unto whom is given remission of sin in Christ, through the grace of God. In this sense *Bede, comment. in 1. Ioh. 5. faith*: There are some small sinnes, which cannot take from the iust, the merit of their iustice, nor diminish it. *Sin faith Cyril, Cause. 2.* is heavy to the retainer, and light to the rejecter: and *Cassianus, Collat. 2. faith*, that such sins are pardonable unto the righteous.

4. Also that was called a venial sin, which had pardon in the censure of the Church for greater sinnes were thought worthy of communication, and for those was public penance performed, but in these lighter, that is, venial sinnes, it was not so; and hereupon is venial, to often appoint unto criminal. There are some sinnes great and pernicious, such *Terroribus, de pudicis*, and other some that we daily runne into, and to which we are so incident, that if they were not pardonable, no man could be saved, but for these there is pardon in Christ the Mediator. So *Augustin epistol. 89. Iulian*. There are some vicecalle crimes, and some, without which no man liveth. And *Cesarus, Homil. 1. sinne* is either capital, or small: Capital, as murder, sacrilege, &c. And *Bede in Psal. 39.* appointh unto all sinne unto criminal, taking criminal fin that which the magistrate punisheth. Not that that the Fathers speake of sinnes after this manner and respect of men, the Schoole-men have transferred unto God, and to have it downe a kinde of sinne which needeth no Christs blood to purge it.

5 Thirdly, that is called a venial sinne, which obtaineth pardon in the event & consequently, though it be mortall in it selfe. So *Ambrose* *de parad. cap. 4.* That fault is pardonable, which a confession of sinnes doth follow. There are some sinnes (such the author doth *de vera & falsa penit. apud Aug. sup. l. 8.*) that are in themselves mortall, but by repentance are made veniall. Now (saith *August. de Civit. Dei. l. 1. c. 27.*) since we know not the measure of our veniall iniquitie (though it obtaine in us) fearly we call greater paines to profit in good, and be more fervent in prayer. And the mortall sinne herunto opposed, is the sinne that leadeth unto death, for which *Poines* *cap. 3. ad Sempronianum ad Phocas In Ierem. cap. 1.* calleth that heave sinne, which draw man to destruction, and opposeth higher sinns thereto: So the author of the

[illegible]

THere was no use of images received in all in the primitive Church, but purely Symbolical, and for ornament sake, and that in private places, for 380. years after Christ's birth; objected unto the Gnosticks, *lib. 2. c. 74.* that first they had no image of Christ, until then that they crowned it and worshipped it. Lookkelo *Aegysius de heresi. c. 6.* and Ephraïm, in *herf. 57.* We worshippe no images, faith Origen, *Contra Cel. lib. 9.* for we doe not binde our iustifiable, and incorporeal God unto any figure. So Arminius, or rather Mennius Falsus contra Graudobro. What image shall we make for God? whose true image, if wee judge according to truth, is man; and there hie bringeth in the heathen saying of us, Why, haue they no calars, no temples, no knowne images? So Epiphanius, *Epist. Eusebi. libro 7. capit. 47.* It was our of an heathenish custome, that the ancientes did after this sort, honour those that they held to bee their sauours, (that is, which painted images.) Wee haue decreed, saith before the Eliber. Council, chap. 36, that there should bee no pictures in the Church, lest that which wee worship and reuerence, should bee painted upon the walls. Epiphanius *Epist. ad Iouan Hierosolim.* tore a hanging in pieces in the Church, because there was the image of a man painted thereupon, against the monomie of Scriptures. This munde of his *Eusebius* approveth, who translated the Epistle into Latine. Hieronymus some of the Papists doe reprehend Epiphanius 1. *Catros contra heret. lib. 2. tit. 2. item,* accuseth him of error, although he cleare him of hereticke by hard zeale, and boldnes not coming to knowledge *id est. ueritas de sacramento. 3. capit. 17.* Cites do reject the latter part of this Epistle as inconuenient, namely *Demonstres ora. d. imaginis. Allen Cap. and Sower,* without all proofe.

[illegible]

2 About 400 years after Christ's image
began to get entrance, not only into
private places, but even into the Churches
the Christians: but the use of them was
historically so *Anglican, De consuetudinibus
Anglicanis*, i. caput 10. *De Bello, Oratio in Senatu
Barlaam, Nilivus, Oratio in die benedictionis,
Predicatio, Hymnus de Sancto Cyprino, and Paulinus
sunt, afflicti, deditur, dicitur, deo seculis*. For the
busts and statue images of the Saints, or their
single names, were not erected until five
hundred years after Christ, which *Cassiodorus
in Confessio, lib. ult. contra, doct. plainly and fre-
quently* confelle.

3. Superfluous graven head, in a non-
ship but foundation, yet occur amongst the
learned and godly; neither were images
forth for public worship; and first found
years after Christ. *Gregorius libro nono in de-
quar. epistol. 9.* demosters images are to be
whipped. *And Sigenus, De Regis Italiani-
bris primo* admitts, that they would caithe the
Virgin Adorn. Images fulsome pompe, but
hee thinkes no mention of any adoration of
it, even upon the year five hundred ninetie
and one; about which time, some Councils
approved the images that were then for use
in Churches, but did not teach that they were
to be worshipped, and if thus this worship got
roote any where before this time, it was not
amongst the teachers; but amongst the fan-
tastical people. Pope Sixtus, sixth Pope
in Anno 622, in Saint Peters veltine, found
great price of the wood of Christs Crosse
which from that time forth, all the people
upon the Estimation day, doe like and adore
in the Cathedral Churche of Constantinople.

4 This faſtine image-wolſhippe was firſt eſtabliſhed publickly in the yere ſeven hundred eighty eight, by the ſaid Nicome Coun- cill. (But on the contrary ſide, there lieth ſurely, a Councill of Conſtantinople ſubſcrib-

And by this mighty Prince the cross is worshipped.

So faith *Paulinus episcopus* the Bishop of Hierusalem every year at Easter for the cross for the people's worship, being himselfe the chief of the worshippers. So *Hierome* in his epistle of *Paula* faith, that she did prostrate her selfe in adoration before the cross, as if she saw the Lamb hanging on it. And *episcopus* 1754. *Marcellinus* the bishop of *Augustinus* do wish that they might but have leave to beth the wood of the cross. So the *apostolus* anno 1340. bringing forth the cross, and embrace it, *Ever. lib. 1. cap. 10.* But *Augustinus* the 2. Count- and of *Augustinus* 9. denied that Christ's image was to be adored with divine worship.

3 The Transcription of the cross (that is, the cross which by signed, or the sign of the cross) was commonly used in the purer Churches, not the fixed cross, that is, the cross made of stone, wood, or metal, or painted upon walls in churches or oratories for the first 400. years. The first altar, and the first cross were set up in England by Oswald in the field where he conquered Cadwall. *Ann. 655. Pictor. lib. 2. cap. 2.* Also in the consecration of the Sacraments the cross was never called to use until about the 400. year: for the first 300. years after Christ it was but held a signe of a man's outward profession, used in his ordinat actions; but afterwards it was brought into the Lords service; at first to signify unto us the good we escape by Christ, *Augustinus* in *Joan. 1. 18.* but afterwards it was by it the sacrament might be blessed and consecrated. But that Christ did consecrate the Eucharist in this manner. *Ambrosius* utterly denyeth, *De ecclesiast. offic. lib. 3. cap. 12.* ascribing it unto *Augustinus*. Besides the signe of the cross for many ages at first, was but a simple and bare ceremony in the sacrament, but afterward that rite being changed *Ann. 1000.* it since hath bin always used in an odd number. *Microlog. cap. 14.*

4 The ancient writers held the soule to be defended by the signe of the cross either following *Ambrosius* or *Tertullianus*. *De resurrex. carn.* The bodie is signed, that the soule may be defended, or else doubtfully: I doe thinke (saith *Augustinus* *De peccat. meritis et remiss. lib. 2. cap. 16.* that the Catechumenists are instructed by the signe of Christ, and prayer, with imposition of hands, after some certain manner. Where note the words, I thinke, and, after some certain manner, for these shew that *Augustinus* doubted of that ceremony, and besides you see hee held not the sanctification to be made by the cross onely, but with prayer also.

5 As the signe of the cross there have miracles bin done, because the name of Christ crucified was always adjoynted, either in secret or expresse invocation, and then the

A Saints had a power to make miracles: One saith *Augustinus* *De civitate Dei* *cap. 10.* that in our defence, and in the not striking with the sword, men signe on this fashion, that is, by making this signe, men were to goe unto the heathen, God giving us that power which the Apostles showed when hee showed the working of the Spirit. And therefore we make the signe, and casting out of devils, as we have beene shewed unto the Cross, but unto the signe, we make invocation of Christ. *Augustinus* this signe doth cause the devils. (saith *Augustinus* *De opere religionis* *cap. 13.*) hee may some knowe, that faith have when they are ordered by Christ, they were forced to binde the devils, they had power. And a little after: Christ's followers can cast out the same devils, as Christ, out of men, both by their own name, and by the signe of his passion. This doth each one ourse (saith *Saint Augustinus* *De sanctis* *cap. 10.*)

—this doth it together with the faithfull calling upon Christ's name, namely the famous memorie of the videntissimus cross. Stand stoutly upon this signe (saith *Episcopus* *Caesariensis* 12. for where the devils see the Cross, they remember the crucified. To speake in a word, the Fathers give not these words all effects to much unto the signe of the cross, as unto prayer and invocation of God. Look in the writings of all these that are of antiquitie, and see whether this be true. Look in *Nicodemus* unto *Orosius*, *Origenes* against *Celsus*, *libro tertio* & *ultimo*, *Thomases* in his *Peter* and *Thalassius*: *Eusebius* in his *Epist. offic. libro octavo*, *capitulum 1. superius* unto *Eusebius* the priest, *Epistol. prim.* the Author of the Dialogues, in *Gregorius Dialog. libro primo*, *capitulum primo* of the persecution by the *Pandul*, *libro secundo*: and *Pandul* of the life of *Saint Martin*, *libro secundo*: all these will testifie my assertion. Nay the signe of the cross, as the Fathers sayd it, was a certain secret invocation of Christ crucified, so that it is a foolish and an idle forgery, to say that it had that efficacy *ex opera operata*, by the bare making of it, seeing it had all the power from invocation.

6 Those crosses that were used in the Church for the first 400. years, had no image at all of Christ crucified upon them. This assertion cannot be confuted by any approved testimony of Antiquitie. And it seemeth that this image of the crucified did first grow in use publicly in or about the year of Grace 780. as it appeareth in the Council held in Trullo. To the end that that which is perfected (saith this Synod, *Canon 82.*) may be repeated unto publique view even in lively colours, we command that in stead of the old Lamb, the figure of that Lamb that took away the finnes of the world, Christ our God in the likeness of a man be set up and erected in Images, from this time forward.

Churches

Churches for prayer.

1 The Fathers acknowledge Churches as houses of prayer, but binde us thereto because the Church alwaies when we pray.

2 And they name their churches after their Martyrs names, for distinction sake, only appointing the worship unto God, and not unto them. Wee honour them (saith *Augustinus* *De vera religione* *capitulum 55.*) out of charitie, not out of dutie or bowd: neither build we any churches unto them. And *Constantinus Maximianus* *libro primo*, *capitulum octavo*: Should we not be careful and cast us from Christ's truth and his Church, if we should build any temple of timber and stones unto any Angell, although most excellent, because we should give that honour to a creature, which is due only unto the Creator? If therefore we should commit sacrilege in building a Temple unto any creature, how is not he the true God, unto whom we build no temple, but are our selves the temple unto him? And here, as also often elsewhere, *Augustinus* proveth the holy Ghost to be God, because hee hath a temple. Which argument both *Basil*, *Epistola 141.* and *Ambrosius* *De Spiritu Sancto*, *libro tertio*, *capitulum 13.* doe use.

3 The ancient consecration of the churches was with meere words and prayers, not with crossing, or such like rites. And dedication of churches began about the 300. years after Christ.

4 The Fathers of the first 300. years, never talke of adorning churches, but about *Constantinus* time this error got roote, and so custome bearing sway, the Fathers began to looke for ornaments for the church. Then first of all, saith *Ordo Eryng*, *libro quarto*, *capitulum tertio*, (in *Constantinus* time) were publike Edifics given out for building of churches; that is, more stately roomes, or temples; for before they used holy houses to pray in.

Canonick houses.

THE Fathers observed houses both divinely and freely: but that all should be bound unto the same & to so many houses, is a tyrannical superstition. And *Walsingham* oftentimes repeateth, that it was long time after the Apostles that these houses were instituted and ordained. Wee must know (saith he, *De veritate* *cap. 25.*) that there passed many ages after the revelation of the Gospel, before these houses were ordained to be the solemnities of certaine hours in the day and night as they are now. And the pure primi-

A tive Church had no seven canonick houses: Neither *Athenagoras*, *Basil*, nor *Hierome* doe at any time mention the first house: *Constantinus* indeed doth, saying it was ordained about his time. *Drusius* *Compend. lib. 3. cap. 4.* and doth so hold also, *de jure & iustit. lib. 10. quest. 5. artic. 1.* Wherefore *Berolinus* saith falsely, when he affirmeth that *Chrysostome* and *Basil* doe often mention the four houses of the day. Besides, the Fathers doe prescribe houses for the night as well as for the day. And besides the canonick houses, they set downe a night-service, and night-watches; as their authors, viz. *Ambrosius*, *De officiis*, *lib. 1. cap. 2.* and *cap. 11.* *Repetitur*, *De officiis*, *lib. 1. cap. 2.* and *cap. 8.* *Radaphus*, *In Observ. conc. prop. 14.* *Constantinus* *lib. 2. cap. 4.* the Council of *Nice* as it is cited *Drusius*, *cap. 1.* *Presbyter*, *Gregory* in the decretals *lib. 1. cap. 1.* *1. de celebratione missarum* and *Beatus* *lib. 1. de sacris in E. dram*, *capitulum 18.* do testifie. You must rite twice or thrice a night, saith *Hierome* to *Eusebius*. *De virginis*. *Basil* *quest. 18. super capitulo quest. 37.* *Hierome*, *Ad Eusebium*, *De vita*, *Paula*, and *Hugo* *de Sancta Virgine*, *super scripto* *ecclesiast. cap. 1.* and *de ecclesiast. lib. 1. cap. primo* & *2.* The Church of Rome doth not now follow, for three daies before Easter the Priests doe sing the night service and laudes at even-song; and all the three nocturnes are sung together by the whole quire.

Intercession, invocation, and worship of Saints.

1 VNTILL 200. years after Christ, the intercession of the dead, and there upon their invocation, was never heard of in the Church of God. Let any man give us instance to the contrary.

2 Afterward, *Origenes* for once, and others, with him, fell to dispute of the intercession of the Saints for us: but very doubtfull and inconsistent was their doctrine hereof, until foure hundred years were expired. Whether the Saints (saith *Origen* *lib. 1. a. Epistol. ad Rom.*) have with God do any thing for us, and labour, — let this also be reckoned amongst the secret and hidden mysteries of God, which may not be committed to writing. *Apollonius*, *Homily 5. in Cantic.* speaking of these prayers, bee saith, though not preceptually. As for those holy men which are departed out of this world, retaining as yet their love to those remaining here behind, it shall not be unkinde to thinke of them, that they have a care of their welfare, and that they helpeth them with their prayers. If thou have any prayer for understanding, *lib. 1. cap. 1.* of our labours, saith *Nicodemus* unto *Gorgonius* *Paul*

pared; but) as orators use to doe, speake unto them by a figure called *Protopia* (signifying of a prison where none is) as though they were present; and make some wishes, but no prayers unto them; as when we Englishmen playing at bowles, doe in our play bid one bowle runne, or rubbe, &c. So speaketh Nazianzen unto the Paschever. O great and holy Paschever, expiation or cleaner of the whole world, for Italske with thee as with a living creature, &c. And *Innocent. 1. in Julianum*, Heare O thou soule of Great *Constantine*, or rather *Constantine*, for *Constantine* died when *Julian* was about three yeeres old. *Lactantius Bill. annot. 2. in hanc Orat.* if thou have any lenie & a little after; What is this, O thou most divine Emperour? For I am forced to expostulate with him, as if he were here present, and heard me, though indeed he be with God. And in his second Invetive hee calleth unto *Julian* being dead and damned in hell. And after this manner *Dionysius Areopagita Hierarch eccles. cap. 3. part. 5.* or the author of that worke under his name, hath a rhetorical exclamation unto Christ being represented in the bread. And *Vidor* in his booke of the *Vandall* persecution, speaketh unto the Patriarches, Prophets, and Apostles: And *Hierom* in his epitaph of *Paula* saith: Farewell O *Paula*, and by thy prayers helpe the deapth of age of him that doth honour thee: in which words there is no invocation, but an *apostrophe* whereby he speaketh unto her being dead, as though shee were present with him. And the same Father in *Hierarchia*, saith thus of *Constantina*: Shee was wont to watch whole nights in his sepulcher, and speake to him as if hee were present, to further her prayers. And *Nysseus* likewise, *Oration in S. Theodorum*. Those that beholde, saith hee doe embrace — as though the body were living and flourishing, using the eyes, eares, mouth, and instruments of all the senses: And there powring out the teares of love and duty unto the Martyr, as though he were living and present, they offer up their humble prayers unto him, to be an intercessor for them, intreating him as a friend of God, and calling upon him as one that obtaineth with him pleases. So *Chrysostome* *Orat. in Babyloniam*. If any man, saith hee, doe but stand by these sepulchers, — the very sight of the coffins, invading his soule, doth penetrateth, and stirreth it up, moving therein such an affect, that hee deemeth them that lie therein buried, to be visibly present with him, and offering up his prayers together with him. Now that it was commonly believed, that the Martyrs soules were still present at their sepulchers, or what they would, *Hieronymus* reprehension of *Epiphanius* (who denied this) doth plainly testifie. Then, saith *Hieronymus* *Epiphanius* *de doctrina*, that the soules of the Apostles and Martyrs are placed either in the *throne* of glory, or the pleasant re-

pose, or under Gods altar, and that they cannot bee present at their tombes, and where themselves please: And he answereth him thus: If the Lambe bee every where, then those that are with the Lambe must be believed to be every where. And seeing the devils and evil spirits do wander all over the world, and through their too great cleverie are every where present, is it like that the Martyrs after the shedding of their blood should be shut up in their coffins, and not be able to get out thereof? So *Maximus Taurinensis* *In natal. Martyr. Taurinensis*, saith: All the Saints are every where, and assist all men — and are alwayes with us, and stay still with us: that is, do both keepe and defend us while we are in our bodies, and also doe receive and entertaine us when we leave our bodies. And the like saying hath *Servus Sulpicius* of *S. Martin* *epist. 2.* Hee is present (saith he) with all that talke of him, and handeth by them all. But that this is very boldly affirmed, and weakly concluded, who seeth not? Though for excuse sake wee may say that these Writers used *ubique*, for *passim*, or *ubique*.

9 The Fathers in their prayers and communion accustomed to recite the names of the Martyrs and other Saints, desiring God withall to grant them this or that by their intercessions or intercessions. When we offer this sacrifice (saith *Cyriacus* *Catechizans*) wee make mention of them that are departed before us, that God may receive our prayer by their intercession. Therefore at the Communion, saith *Augustine* in *Isaiah* *tract. 24.* wee mention not them as wee doe the others that rest in peace, or that wee should pray for them, but rather that they may pray for us, And such are the commemorations of the Saints in the Eucharist that are named after *Tamir*, *Basil*, *Chrysostome*, or that of the Church of Rome. But these publike prayers, (as also many other private ones) were but certaine vowes and desires, that the prayers which they believed the Saints did offer up for the whole Church, might be beneficiall unto them before God, as *George Cassander* did verie well observe. Such also is the vow of *Prudentius* in his *epic. 1. in fine hymni*, so concerning the punishment of *Romanus* the Martyr.

Would I might chance amongst the Goates to stand,
and bee discern'd by all on the right hand;
And that as his increase the King should say,
Romanus kneeleth, bring me that Kidde away:
Be he a Lambe, and clothed with my weale, &c.

10 The Fathers, especially those after the 400 yeeres, have agreed in the Invocation of Saints, yea are guilty even of sacrilege, for they

they doe sometimes put their faith, hope, and trust in them. So erred *Paulinus* speaking unto *Felix* in *natal. 3.*

Optime, quod Deus vult per nos ut fuit
Per nos suffragetur, et moritur.
And againe, in *natal. 6.*
Nuncio te tanto in celum, et in terram
Vincis, quia tu habes in te, et in te,
And againe *Felix* *epist. 1. ad Paulum*.

And a little after,
Nuncio te tanto in celum, et in terram
Vincis, quia tu habes in te, et in te,
And in another place in *natal. 3.*

Let us give thee, patre, habere
Togel, quia tu habes in te, et in te,
Ita prout te, et in te,
Our right hand shall aid thee of victory.

And in *Epiphanius* of *Martin*, in his life, *lib. 2.*

Reverend, et in te, et in te, et in te,
And in another place in *natal. 3.*

Et in te, et in te, et in te, et in te,
And presently after:

O blessed *Melchior*, be
Reverend, et in te, et in te, et in te,
And in *Leo*, *Ser. 1. de nat. Petr. & Pauli*, *7.*

saith, that look how much our own finnes do cast us downe, so much the Apostles meritis doe raise us up. And *Gregory* *hom. 32. in Epang.* Make these the protectours of you in your guilt, saith he *lib. 22. epistol. 21.* Wee hope in the vertue of Almighty God, and of Peter the prince of the Apostles. So *Ephrem*, *Fulgentius*, and *Damianus* doe all excede all meane in the prayles of the blessed Virgin. Hee hath magnified her (saith *Damianus*, *de nativ. Mariæ*, *Sermo. 2.*) that is mightie, and unto her is given all power in heaven and earth, and nothing is impossible unto her to whom it is possible to elevate those that are desperate, unto hope of blessednesse. For how can that power hinder thy power, which rooke fish of thy flesh? For thou comest unto that Golden altar of mans reconciliation, not onely as king, but even commending; not as a servant, but as a Lady, and mistress. And sometime they sicken not to say, that they doe know all things as *Paulinus*, *natal. 6.*

Thou knowest their mansions that in Christ is light,
Seest all, though hidde and absent from thy sight,
And in that knowing God, knowest every thing aright.

So likewise he doth *Profer* *de vinctis*, *lib. 1.*
And in *natal. 4.* Nostrum (saith he) shall be hidde from the perfect, who are to see God

himselfe, which is better then all these, with their pure hearts.

11 The use of invocation, which in elder times had beene but private mens custome, about the 500 yeeres began to become publike: for then beganne *Petrus* *Gregorius* to handle the invocation of Saints, amongst the prayers of the Church: for it is called his invention to name things a *Mary*, and to invoke her living name in every prayer. *Gregorius* *lib. 1. de curis*. And about the 600 yeeres, Gregory the great commanded a Law, to be publike sung, whereby all the Saints were invoked. So that the common invocation of the Saints was at that time introduced in invocation.

12 This opinion of Invocation of Saints had a large part of the original from devotions, doubtfull and uncertaine revelations, yea and was most of all confirmed by *Gregorius*. It tell us, saith *Gregorius*, *de Reg. 1. lib. 1.* that which way to see the Image (of the Virgin *Mary*) was carried, the mortal pcellence of the eye did deprive & good health followed, the which blessing all men giving thanks, an Angel was heard out of heaven, speaking unto the blessed Virgin, in these words: Rejoyce O Queene of heaven, alleluia, because thou whom thou dost pray to beare alleluia, is risen againe according to his word, alleluia, which speech, when *Gregorius* heard, being forth with inspired by the holy Ghost, he thus concluded it: pray for us unto God, alleluia, *ad ann. 594.* So one *Conradus* a Germane, penitent for his sinnes, coming unto Rome, *Hildebrand* then Pope, commanded him to wear a coate of mayle in stead of his shirt, and fastened it with five chains: giving him sealed letters, containing the catalogue of his sinnes and commanding him to goe visit all the holy places of the earth, to try if hee could obtaine any pardon or remission for his sinnes. — When hee had continued in prayer from the first house of the day, untill the ninth, (as *Saint Severus* the kings combe in *Hungary*) falling into a dead sleepe before the altar, the holy king appeared unto him. And my friend (quoth he) thou shalt obtaine no pardon of God by any merits or hope of time, but goe unto my son *Emmerich* tombe, which is here hard by, and hee by his virginity hath deserved chiefe favour with God. Hee waking out of his dream, invocareth the name of that Saint, & shortly thereafter thought, his chains wherewith hee was bound, but all in peeces his letters opened of themselves (the seals being broken up) wherein there was set out *Gregorius*, no not one letter to be read or scene, And from that time forward, — that chappell was had in such reverence, that men came unto it from the farthest countries, *Benignus* *lib. 1. de curis*.

13 The power of Canonizing was never heard of with the Fathers, until the yeere 880

and then *Adrian* took up this authority. And *Alexander* the third after him confirmed in his decrees, cap. 2. *Extra. de reliquijs. Sententiam.*

14. The distinction of religious worship into *Dulia* (sim- worship) and *Latria*, (God-worship) the Apostles never knew, nor the Greeke Fathers, nor the Latines for at least 400. years after Christ. For the Scripture in divers places ascribeth *Latria* (in the Greeke translation) unto men: *Deut. 10. 8. Levit. 24. 16.* and in other places *Dulia* is attributed unto God: *Roh. 16. 18.* So *Augustine* granteth *Latria* unto men: *de civit. Dei. lib. 10. cap. 2.* and denieth them religious *Dulia. de civit. Dei. lib. 2. cap. 55.* We honour the Saints (saith he) with charity, not with service, that is *Dulia*. And here observe first, that *Augustine* denies *Dulia* unto Saints. And quest. 94. in *Exord.* hee giveth both *Latria* & *Dulia* unto God, *Latria* as to God, *Dulia* as to the Lord. Secondly, by *Latria* and *Dulia* hee distinguisheth religious worship from civill devotion. *Dei. lib. 10. c. 1. & 4.* Thirdly, *Latria* is alwaies used in the Scripture for service; as he affirmeth, much lesse that it should be any thing more then *Dulia. de civit. Dei. lib. 1. c. 15. & 16. c. 1. & 17. c. 32. & 18. c. 1. & 4.* Indeed *Dulia* polliceth that service used in a civill state, was alwaies received, and so ought to be still by all men, *Gal. 5. 13.* But that *Dulia* which is higher then civill worship, was not given to men for 400. years after Christ. And no wonder: for *Satan* is commonly a greater thief, and useth service without any wages, because he that serveth is in anothers power. But *Suidas* (saith *Isidorus* *Doxol. 13. c. 10. 23.*) that the word *Latria* significeth a service for hyre. Hereup. *Perusius de trad. part. 1. confid. 7.* disproveth the name *Dulia* being taken for saint worship; because he will have it given unto God, not unto men, as they are Gods servants: unless you take the name of service metaphorically and not properly. So *Laurence Vallu*, and *Lodowick Olives*, in *August. de civit. Dei. libro. 10. cap. 1.* doe both take *Latria* and *Dulia* for one thing, and in one sense. Wherefore this distinction was invented by men of the later ages, which indeed *Bellarminus* doth acknowledge. How bee it, it is in *Reverend* *Luther*, in cap. 4. and in *Lambard*, and all his followers, in *Servetus lib. 3. dist. 9.*

15. That Christs Image is to be worshipped with *Latria*, is denied by many. As by *Henricus*, *Quodlibet. 1. q. 6.* (who saith it must be worshipped but with hypocrisie): *Albertus Magnus*, in *Moral. cap. 81.* *Francis Mairia*, in *3. sent. dist. 29. Gabriel. lib. 49. in Communi*, and *Perusinus* in his booke of *traditionibus part. 3.* The second Nicene Councill, *Actibus. 2.* giveth worship unto Images, but denieth them *Latria*: and this *Latria* was not given unto Christs Image for 1000. years after him. This doth *Catharinus* freely confesse in his booke of *Imaginum cultus*, where also hee

affirmeth, that *Thomas* never read that council of Nice.

16. The Glasse (or Idea) of the Trinitie wherein the Saints are said to see our prayers, is a mere fiction, unknowne unto the Fathers for the space of many ages after Christ. *Augustine* in his booke of the care for the dead, cap. 1. affirmeth, that the soules of the departed never know what we doe here upon earth, and doth bring for proofe thereof that of *Ely the 63. 16.* *Abraham* hath not known us: and that of the King. *2. 1. King. 2. 11.* I will gather thee to thy Fathers, — that thine eye see not the destruction which I will bring upon this place. And the Fathers of the first four ages after Christ, did commonly affirm, that the Saints were present with those that called upon them: and therefore heard them: yet was not this opinion approved of all the latter writers, for some of them doe deny, that the soules of the godly doe know our prayer in the word, or divine essence, as *Durandus dist. 39. quest. 3. Saq. dist. quest. 13. art. 3. con. 8. Cuiuslibet. In Tombe 3. art. quest. 10. art. 2.* but only in their proper kind by particular revelations.

17. The worshipping given unto the Saints, whereof the Fathers commonly speake, was a worshipping of love, society, veneration, and honouring of them, in imitation, gratulation, esteeme, praise, and holy remembrance of them, belonging unto the second table: and not any religious worship or adoration: because that at first they were not worshipped with Churches, oblations, nor appointed service, as they were afterwards, and are at this day in the Church of Rome. This doth *Augustine* testifie in three severall places, viz. In *Pal. 88. De civit. Dei. 8. cap. 27. Contra Faust. libro. 2. capite 4. & 21.* and *Eusebius* likewise affirmeth it, *Hist. libro 4. capite 15.* And *Alexander Alci. q. 92. memb. 1. art. 4.* disprove, that God alone is simply to be called upon; and the Saints are rather of the number of those that pray continually, then of him that is prayed unto: and this did *Cassander* very well observe in him, *In consolatione super dr. contr. 2. lib. 21.*

18. The vowes which now adates are made unto the Saints, were altogether unknewe till *Lambard* his time: for he doth define a vowe, *dist. 38. lit. A.* to be a certaine testifying of a voluntarie promise, which ought properly to bee made concerning God; and the things that belong unto God.

Prayers for the dead.

Before 170. years after Christ there were no memories of Martyrs kept in Churches: nor any prayers, offerings, or sacrifices for the dead, until 500. years after the passio.

The

The first mention of them is in *Tertullian*, and they had their beginning from tradition; as hee testifies in his booke *de carnis milita. 19.* Of these and other orders (saith hee) if you require the reasons, you shall finde no Scripture for them; tradition will be pretended for the increased custome for the confirmor, and for the keeper hereof.

2. The Fathers of the first 400. years were of opinion, that we must pray for all the dead, even for the faithlesse: the damned: yet are they uncertaine whether the dead may bee helped any thing by our prayers and almes-deeds, or no: and if in any place they set downe any certaintie hereof, yet not in that sense the Papists now doe hold it.

The Sacrifices (saith *August. Enchir. 2. 10.*) eyther of the Ahar, or of almes-deeds, are propitiations for the dead which were not very wicked: and for the very wicked, they are meanes (saith hee doubtfully) to make their damnation the more tolerable.

And so holdeth *Prudentius. lib. Cathemerinon. in hymno. 5. ad incensum cerei pasc.* Yearly that night, wherein our Lord arose From the Acheronike lake, the cage of woe; The torments of his afflicted Ghost doe stay, And all the damned cruoke keeps holy-day.

And a little after:

Then hee doth slumber in soft punishment: And all the soules in that waste prison pray, Rejoyce my selfe: the first then burne not for, Nor boyle the floods with sulphure, as before.

Of these prayers *Chrysostome* speaketh very doubtfully, *Hom. 2. in Philip. Say*, I pray thee, (quoth he) what hope can remaine for them that goe from hence burdened with their sins, unto a place where they cannot bee disburdened of them? for whilest they were in this world, there was still hope and expectation that they would be converted, and become better men. — Let us help them to farre as we may; let us procure them some ease, (though it can be but little) yet let us help them somewhat: — this yet affordeth some comfort unto them. And afterward he will have us to pray for all the dead, as we doe for all the living, for thieves and robbers, because perhaps there may be some conversion of them. And in this manner doubteth hee in divers places, viz. *Hom. 60. ad pop. Antioch. & 70.* Again, *Hom. 21. in Al.* If we doe offer (saith he) continuall prayers, and give continuall almes for him, though hee be unworthy of them, yet God will be more pacified towards us. — And *Hom. 32. in Math.* Unto thy dead sonne give his due, that therewith he may cleanse away his spots of sinne from him. So *Epiphanius Harf. 75.* confesse, these prayers to have no foundation in Gods word, but only are appointed by the Church to be made, and that they doe

benefit the dead, although they doe not take away the guilt of the whole fault. *Thomassin. Orit. de pietate. dist. 11.* bringeth in certaine examples to prove that the prayers of the faithfull doe in some sort helpe the unfaithfull, and such are counted unto everlasting remissions. And yet in the same place, speaking of the opinion, whether the soules of the Christians may by almes-deeds be released of their paines, and of the freeing of the ungodly out of hell, hee saith thus: But we define or determine nothing jointly: we reason of it in brotherly love. And a little after: Then is there no time to seek helpe for every man shall beare his owne burden: but now is the time of aid; now is the time of charity, now is the time of reconciliation.

Archiepiscopus de curia prom. c. 5. is uncertaine whether prayers for the dead are of any efficacie or no: and if hee believed that his soule was helped by the Martyrs merites, this beleefe was a kinde of supplication, and helped him that way, if hee had any help any way. And cap. 1. hee affirmeth these prayers to be according unto the use of the Church: After the same manner hee doubteth also in other places, *de civit. 2. 1. 27.* And truly it is very likely that this kinde of prayer had his first spring from the Montanists, the inventors of Purgatory. Look *Tertullian* in his booke *de castitate & monogamia*. But there were some that disallowed of these prayers, as *Gratian* can testifie, *c. 13. q. 2. cap. In praesent.* in one place citing *Hierome* in *Gal. 6.* saying thus: In this life we may help one another by prayers, or by good counsell: but when we come before the judgement seat of Christ, then neither *Job. Daniel*, nor *Noah* can speake for any man, but every man must carry his owne burthen. And *Petrus Clavensis. l. 1. ad Potrobrast* confesse plainly, that these have bene some Catholikes that have doubted of this praying for the dead. And so *Augustine* (saith, *Pr. 17. de verb. Apost.* He injoyeth a Martyr, that prayeth for him.

3. The prayers for the dead in their first beginning were but thanksgiving and praises, wherein the Martyrs names were yearly rehearsed. So *Cyprian* speaking of Martyrs, *Epist. 5. lib. 4.* (saith) We offer continuall sacrifice for them. And *Epiphanius Harf. 75. contra Aetrium*, Let us solemnize the memories of all the just, the Prophets, Patriarkes, Apostles, Evangelists, Martyrs, Confessours, and Bishops: whom a little before hee affirmed to live with God. And in like manner (saith *Chrysostome Homil. 12. in Al.* It is offered for the Martyrs, and for all the faithfull departed.

4. The Fathers prayed for the dead, not that they might have remission of their sins, as touching the temporall paines of Purgatory (for they prayed for all the dead in general without exception; as *Cyprian* testifies, *c. 9. Miss.*) wherefore their prayers were made for

lib. 1. cap. 22. faith, that of how great holiness the Saints of either the new or old testament are said to be, yet nothing saved them but faith in the mediator, who shed his blood for the remission of their finnes.

That a man should be saved by his faith, that hath no good workes, it may be is not a thing out of custome, saith *Chrysostome in Rom. 4. hom. 8.* but to see a man who is noted for good workes, not to be saved by them, but by faith, this is an admirable thing, and doth make a most manifest demonstration of the efficacy and power of faith. And *Hom. 14. in cap. 3.* Wee offer but one gift unto God, namely in believing his promises of things to come, & by this only way wee are brought unto salvation.

4 Whensoever the Fathers doe joyne faith and workes together, in the matter of our salvation, they speake of an historicall and generall faith, which is onely a knowledge and universall assent, or otherwise of the externall profession of faith; or also of such as it is the pathway to salvation: for although faith as it is the instrument, or means to apprehend Christ unto righteousness, and salvation, be alone, and unjoynted with any other means: yet as it is the way unto salvation, it is not alone. Whence we acknowledge that faith alone is not sufficient unto salvation, and to live a good life by, but must have the assistance of good workes and other vertues.

The helpe of repentance, saith *Lactantius de divin. instit. cap. 9.* is great: which whosoever doth cast away, doth barre himselfe of the way to salvation.

Some do purge away their finnes by watching, saith *Chrysostome in Ioh. hom. 38.* thou must doe this an easier way, namely, by exercising patience unto all men.

By workes of righteousness, saith *Eucherius in Reg. lib. 3.* we come to the kingdom of heaven: and we cannot come to these everlasting joyes, but by faith, and workes of justice. And againe, let them begin at faith and continue to the end of their journey in good manners, untill they come whither they intend, in *Gen. lib. 3.*

Let us make pittie our patron in this world, saith *Cesarius Hom. 15.* that it may deliver us in the world to come, for there is mercy in heaven, which is obtained by exercising mercy here upon earth.

Some hasten unto God by fasting, saith *Haimo, sup. Psal. 135.* others by almes, and others by other vertues. Let us hasten unto our country in heaven by doing good workes, saith another, *viz. Idiot. contemp. lib. 2. cap. 15.* And *Rebman* saith there are many fruits of repentance by which a man may attain unto the clearing of his crimes.

5 Sometimes the Fathers joyning workes to faith, doe speake of faith as it is a perswasion of the impunitie and freedome of finnes,

without penitence: or as it is an imperfect vertue, unto which other vertues are therefore to be joynted.

6 The Fathers doe acknowledge a speciall and unspeakable certaintie of faith in God. Trust in God, saith *Remigius Antiochenus in Psal. 10.* that is, All my faith is in Christ: By him onely I beleve to be justified and saved, heis my rocke, he is my refuge.

He that beleeveth with a strong affection, saith *Theophylact* doth extend his heart wholly unto God, and what thing hee is united to him. And his heart being enkindled, doth give him a most certaine assurance to be made partaker of his desire: this doe all men finde true by experience.

7 I know beleve that thy finnes cannot be forgiven, saith *Bernard in Mor. 1. de Antioch. Ser. 2.* but by him whom onely thou didst sinne against, and who himselfe cannot sinne, thou dost well: but addeth this, that thou beleve that by him they may be forgiven, this is the testimonie that the holy Ghost doth set downe in thy heart, saying, Thy finnes are forgiven thee. And againe *epist. 107.* Who is righteous but hee that recompenteth Gods love with his love againe? And this is never done, but when the holy Ghost by faith revealeth unto man, Gods purpose of everlasting, concerning his future salvation. And *ser. 5. de Deo.* Here it is most plainly necessary that faith do succour us—that that which lieth hidden concerning us in the heart of the Father, may by his Spirit be revealed unto us, and the same spirit testifying unto us, may perswade our spirits, that we are the sonnes of God: and may perswade us by calling us, and justifying us freely by faith. And againe elsewhere, We know that we are translated from death to life by this quickening Spirit, and by a certaine and daily experiment (the same spirit enlightning us) we doe prove, that our prayers and contrition doe come from him, and ascend unto God, before whose eyes they doe finde mercy. And in his eight Sermon upon the Canticles. What soule amongst you all (saith hee) hath at sometimes felt the Spirit of the Sonne in his secret conscience, crying, Abba, Father: Let that, O let that soule presume boldly, that it is beloved with a Fatherly affection, that findeth it selfe affected with the same Spirit that affected the Son: trust to it (thou soule whatsoever thou art): trust unto it, & never doubt at any thing. And in his 69. Sermon hee hath these words. Nothing can forbid this soule to say, God is my beloved, which in that it feels it selfe to love, and to love vehemently, doubts not but that it is beloved, as ardently, and as vehemently: and of the singular intent, desire, care, labour, diligence, and study, that it sheweth in endeavouring to incessantly and earnestly to please God, doth undoubtedly acknowledge all these in it selfe, remembering that promise—therefore by it owne

without penitence: or as it is an imperfect vertue, unto which other vertues are therefore to be joynted.

proper affects, it knoweth how God is affected, and doubteth not that it is beloved againe, feeling it selfe doth love.

be deaved us, there is no cause for us to doubt of the continuance of Gods munificence towards us. And againe *Serm. 2. de Psal. 118.* Hee that hath a good conscience, is not troubled nor in doubt, but constantly affirmeth, Wee be the heires of God, and joynt-heires with Christ. And in one of the sermons upon this name, he saith; whosoever doth sicke fast unto that leaven Christ, shall also be converted unto heaven, as well helpfull to himselfe, as convenient unto others, and certaine of his salvation, and secure of the calling and giving of others.

By this, that the holy Ghost doth infuse charity into us (saith *Ashelm in Rom. 8.*) hee declareth unto our hearts, by an evident testimony that we are the children of God, and *1. Cor. 13.* Wee know by his spirit, that wee have both his gifts, and also received them of him. And againe, He that hath the feeling of faith in his heart, this man knoweth that Christ is in him, *1. Cor. 13.*

Whensoever any man feeleth himselfe to affected either with his owne sins, or with others as we have said, saith *Basil Reg. contrit. 9. 296.* then (saith he) let him undoubtedly know, that he is free from sinne. And *Cyprian upon Ioh. lib. 10. cap. 3.* besides this generall knowledge doth also let downe another, namely, by which the faithful having received illumination from the spirit, do with the eyes of their minde see God dwelling in them. This is not (saith he) the common and generall knowledge of the Saints, but another, farre more cleare, and more certain, and sure differing from that other generall knowledge.

Let us bring faith and obedience (saith *Chrysostom in Gen. cap. 29. hom. 54.*) and beleve as confidently upon Gods promises, as though they were already performed: and againe in *Rom. 8. hom. 14.* Seeing we have the testimonie of that supreme essence, who giveth us what hee promiseth, and also commandeth us to aske, who can from henceforth doubt of this dignitie?

When these things are sealed in the minde (saith *Hales sup. 1. diff. 12. q. 20.*) light, gladness, and peace, it is a most sure experiment that the soule hath grace.

Yes *Thomas Aquinas 2. 2. 112. art. 5.* and the most ancient of the scholemen, do rather deny the certaintie of knowledge than of faith. I beleve that I have faith (saith *Thomas lib. 3. diff. 23.*) and do affirme all the moderne writers. The Enchiridion of Colen teacheth that it is necessary unto justification for every one to beleve certainly that his finnes are forgiven him. So *Catharinus* teacheth and defendeth that the faithful may have assurance of faith concerning grace in this life. And *Calet. in Rom. 8.* saith, that the testimonie of the spirit is a gift by which I neither see, nor know, but I beleve that I am the sonne of God. So *Marinarius* the Carmelite Friar in his

The minde that is replenished with the holy Ghost (saith *Gregory. Dial. lib. 1. chapter. 1.*) hath most evident signes thereof, namely; vertues and humilitie: which if they doe perfectly concur in one mind; it is certaine that they doe bring assured testimonie of the presence of the holy Ghost. And in the six booke of his Register, chap. 187. The soule that trusteth for God, is first touched with feare, and then with love. But when cheere is wotting out with the continual languishment of sorrow, that at last entrench some securitie and hope of the presuming of pardon. And in his Morals, *lib. 1. cap. 23.* he saith, that the securitie of the righteous man, is fully compared unto a lyon: who when hee seeth any come against him, betakes himselfe to his wonted courage: so the other knoweth that hee shall overcome all adversaries, because he loveth him onely, whom against him will he can never fall from.

There is abiding in us (saith *Cyprian, ad Demet.*) a fortitude of hope, and a firmnesse of faith, and an upright and vigorous heart; (even amongst the greatest ruines of this declining world) and a patience alwaies rejoicing, and a soule alwaies secure of the favour of his God. And *de Cons. lib. 1.* where, Our affection knowing it selfe cured and sanctified, waleth it selfe with tears. And in his (Gods) presence these well-shed teares doe, begette pardon.

Let the hearts of the faithful (saith *Zy. Serm. 10. de quadr.*) examine themselves,—that finding in themselves any fruits of charity laid up, they may know without all doubt that God is in them. And *Serm. 8. de Epiphani.* He that will trie whether God doe dwell within him or no,—if hee diligently examine the inward parts of his heart, and doe finde therein the love of God and his neighbour, assuredly, and without dissimulation, hee needeth not doubt that God both governeth him and dwelleth in him.

Hee gave him for vs (saith *Ambrose, de Tac. lib. 1. de beat. lib. 1. cap. 6.*) therefore there is no doubt that we need feare any thing should

be deaved us, there is no cause for us to doubt of the continuance of Gods munificence towards us. And againe *Serm. 2. de Psal. 118.* Hee that hath a good conscience, is not troubled nor in doubt, but constantly affirmeth, Wee be the heires of God, and joynt-heires with Christ. And in one of the sermons upon this name, he saith; whosoever doth sicke fast unto that leaven Christ, shall also be converted unto heaven, as well helpfull to himselfe, as convenient unto others, and certaine of his salvation, and secure of the calling and giving of others.

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that hath dined. Wherefore the Popish fast of Lent, that forbidden flesh, and alloweth white-meats & fish, was not heard of amongst the Fathers. Let those that are to fast (saith *Molanus in pract. Theolog. tractat. 3. cap. 11. num. 69.*) remember that the Fathers abstained from wine and delicates. And againe, *de Censur. lib. 1. cap. 26.* If wee looke into the ancient severary and discipline, scarce any one now dares shall prove himselfe a true fasters for they fast till evnyng wee to take our dinners.

6 The fast of Lent was observed by some, oftentimes in they care, and not alwayes before Easter: there was a fast of Lent imposed upon the penitents, to be observed after Pentecost, as *Asterius in concilio de obser. Eccl. cap. 23.* The Monastiks fasted three Lentis in the year, *Hierome unto Marcella, Epist. 54.* affirmeth it, and addeth, Wee according to Apostolike tradition doe (saith) one Lent in the whole year, at a time fit for us. And *Methodius of Constantinople* decreth of the penitents after abjuration: Let them fast two Lent in continued prayer, *Saint Francis*, and other seker three, five, six Lentis.

7 The Stations amongst the Fathers were of Lent and publick fasts, observed in the Church on the day, from morning untill night. But the Stations of the Church of Rome at this present are not solemnized from morning untill night, nor of the same persuit, but by others, and others successively observing them, and now againe the fast is ended for the day doe begin which is still celebrated after meat. Look *Ambrase his 25. Sermon.*

8 Concerning the things upon the evens of great feasts, *Bernard* was the first that ever mentioned them, *Ser. de vig. I. S. Anbr.* and after him *Thiobentius* the third, *De obser. j. j. cap. 1. c. 22.*

9 That the fasting of Ember weekes is a Tradition of the Apostles, *Leo* doth testifie in two severall places, *De vig. 7. mess. Ser. 8. c. 3. de Pen. But* how uncertaine this is, hereby appeareth, becaus Pope *Calixtus* the first, in his epistle unto *Reverend* doth affirme, that he did institute the fast of Ember weekes. And *Tertullian*, *de jejun. do* testifie, that the Apostles did impose no burthen of fasting upon them, but only the Psalms fast. And *Ambrase* in his 24. Sermon affirmes all fasts but the Lent fast, to be voluntary and at free choice. They are of free choice, saith he, but in the law unto them were are flured up, but unto this we are compelled.

10 As fast upon Saturday is expressly forbidden by the Canon of the Apostles, *cap. 65.* and by *Gregory* in his Epistle to the Philippians, wherein he is called a murderer of Christ, that fasteth upon Saturday or Sunday: yet the Romane Church doth require this fast.

11 Pope *Agapetus* de consecrat. 1. distinct. 1. in the year 533. did first ordaine, Processions upon Sundays, as *Caranza* alio testifieth. And the Anians of Constantinople had done the same before, which *Chrysostome* both imitated, and augmented in number and solemnity. So doth *Serapion* affirme, *bis. eccl. lib. 8. cap. 8.*

Sacraments.

1 That there are seven Sacraments of the new Testament properly & truly so called, no Father for a thousand yeares doth either affirme or acknowledge. The sacraments, saith *Isidore*, (that lived 600. yeares after Christ, *lib. origin. 6. capite 19.*) are Baptisme and Chrisme: and the bodie and blood of Christ, *Pasca*, *de cana*, about the year 900, saith. The Sacraments of Christ in the Catholike Church are baptisme, and the body and blood of our Lord. *Hugo de sancto Villoro* in his booke of sacraments, doth set downe eleven of them: but he excludeth penance, and taketh in holy water for one. Nay, some of the Fathers doe expressly affirm, that washing of the feet is a sacrament, so holdeth *Cyprian de alt. peccat. Ambrase, lib. 3. de Sacram. cap. 1.* and *Bernard. Ser. de cana. Dom. Lumbard*, and his succeeding traine of schoole-men, were the first that ever directly affirmed, that there were seven sacraments.

2 The Fathers though they doe sometimes give the name of sacraments unto other ceremonies, yet doe acknowledge baptisme, and the Lords Supper to be the true Sacraments, and the chiefe. Indeed they doe call other things Sacraments, but not in that respect and value that they call these two. So *Augustine. de symb. ad Caecilia. lib. 2. capite 6.* saith that the 2. Sacraments of the Church flowed out of the side of Christ. And *Epist. 118.* hee saith, that the Sacraments are in number most few. And *Rupertus Twintius*, *De villaia work. De libro 12. capite 11.* asketh this question: What are the chiefe Sacraments of our salvation? he answereth, Sacred Baptisme, and the holy Eucharist of Christs body and blood, the double gift of the holy Ghost, the one given for remission of sinnes, and the other for the dividing of the divers and multiplied graces. There are some Sacraments, saith *Hugo de sancto Villoro. l. de sac. par. 9. capite 6.* wherein our salvation doth principally consist, and is conveyed: Such are the water of Baptisme, and the receiving of Christs bodie and blood. There are others, which though they be not necessarie unto salvation, (because they may be had without them,) yet they are usefull unto sanctification.

3 *William the Conquerour*, saith, that it was the opinion of the Fathers, and they had written that the sacraments which are vied in the Church, namely, Baptisme, Chrisme, and the Lords Eucharist, have their effect: by the co-operation of the spirit invincible. *Alexander Hales. part. 4. q. 8. art. 2.* doth ordaine plainly that Christ did by himselfe ordaine but only two sacraments, Baptisme, and the Eucharist: and he proueth it by the flowing of water and blood out of the side of Christ. 3. The name of sacrament in the Fathers is sometimes taken largely, for any mystery, signe, or figure of some holy and spiritual thing. *Augustine* in his 5. epistle saith, Every signe of a holy thing is a sacrament. In this sense to *Alex. 1. epist. 1.* holy water is a sacrament: as also in *Aug. 2. de peccat. meritis. c. 2. miss. c. 26.* holy bread, & in *Aug. 19. con. Faust. c. 14.* the signe of the crosse, &c. To speake al in a word, in this sense there are rather twenty sacraments then seven. But sometimes the word [sacrament] is taken properly for the visible signe and seale of the covenant of grace: and in this sense there are not (saith) but two sacraments in the Church. This double understanding of the word [sacrament] *Bellarmino* himselfe doth acknowledge.

4 Neither doe all the Schoole men and canonists acknowledge seven sacraments of the new Testament, called properly sacraments. For *Durandus* in his first edition of his worke upon the sentences, 4. dist. 36. denieth Marrimony to be a sacrament, as *Capreolus* doth testifie, in 4. dist. 26. But afterwards in the same distinction, *quasi. 3.* he mitigated his opinion, and put downe that Marrimony is not a sacrament properly called so, and vniuocally, as the rest of the sacred names are, And so holdeth *Lumbard* himselfe, 4. dist. 26. As *Thomas*, 4. dist. 26. *quasi. 3. ad 4.* doth testifie. And so also holdeth *Hestensis*, in *Summa. lib. 1. titula de sacram. non in tran: Bernard. Gloss. cap. cum in ecclesia de Sim. c. cap. bener. 3. q. 2.* and *Paludanus* who saureth this to be the common opinion of the Canonists, in 4. dist. 26. *qu. 1.* Some doe also deny that Marrimony lawfully contracted betweene Christians, is a sacrament: so doth *Calixtus* in a little worke of his concerning Marrimony, *qu. 1.* and *Atelior Canus* in his Relection of Peccances, *part. 1.* and at large, *Jacob comestor. 8. c. 5.* where for his opinion he quotes many testimonies out of the severall Epistles, Councils, Fathers, and Schoole men. Of this opinion is *Francis a Vittoria* in his summe de *summa. part. 4. q. 1. c. 1.* and *Martinus Ledmus. 2. con. dist. 4. art. 3.* Now many doe holde the Marrimony is not only a sacrament of the new testament, (as the Councell of Trent, *sess. 24. can. 2.* will haue it,) but that it is also a sacrament of the old testament. So will *Alber. 4. dist. 2. art. 1. c. 1.* *Joannes de Bona. part. 1. q. 1. c. 1.* and one that lived before the Reformation, *H. de Vittoria. l. de sum. part. 1. q. 1. c. 1. lib. 1. part. 1. c. 1. ad 2.*

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7 Ordination of Bishops is not truly and properly a Sacrament, saith *Lumbard*, 4. distinct. 24. and so doth *Alexander Hales*, *2. b. m. et Bonaventura*. To whom of the later sort agree *Domynicus Soto* in 4. distinct. 24. *quasi. 2. artic. 3. c. de lura c. iustitia. lib. 10. quasi. 1. artic. 2.* And *Thomas Angles*, in 4. distinct. 24. *artic. 11.* There are some also that deny Deaconship, and the other lower Orders to be Sacraments properly: of which sort *Durandus* is, in 4. distinct. 24. *quasi. 3.* who allegeth many reasons on this head. And *Calixtus* in 1. con. *apoc. tra. 11.* interpreting of the manner of giving and receiving Orders: *c. in 3. part. Thom. quasi. 64. artic. 4. ad 1.* with *Francis a Vittoria*, who num. 26. testifies that this opinion of theirs is most probable. *Lumbard* himselfe, 4. distinct. 24. *lib. 1. tit. 1.* saith, that the Church in procelle of time, ordaineth herselfe Subdeacons and Acolytes. Look *Francis a Vittoria* in his Summe, num. 26. *Thom.* upon the fourth of the *Senten. dist. 23. quasi. 1. artic. 4.* saith, that the forme of Baptisme and the Eucharist, are extant in the Scriptures, but the formes of the other Sacraments are not so.

8 Our Sacraments are said to be of greater value then the Sacraments of the old law, not because they exceede but lignis de prefigure grace, and the other doe conferre and bestow life, but because the doctrine wherewith they be taught, and the manner of reception is more apparent, and because they concerne Christ already given unto us. Look *Augustine* in his Epistle to the *Marinians*, *cap. 1. c. 1. lib. 1. c. 1. ad 26.* And for the Schoole men, *Hales. part. 4. q. 1. c. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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The worke wrought.

That the Sacraments doe give grace by the worke wrought, that is, that the action of the Minister, or the element of it selfe, and by it selfe, by a corporall verue, doth actually, effectually, and immediately give grace, it hath not bene helde by the Church for whole twelue hundred yeares: but is a scholasticall fiction, approved by the Councell of Trent.

3 The Fathers say that the Sacraments doe give grace, but not properly: (as the law doth cut, not properly) but symbolically, in a mysticall respect, by reason of their signification and promise annexed vnto them; because when wee vie them aright as the tokens of grace, God giueth that grace immediately. The man (saith Hierome in *Isa.*) doth but giue the water, but God giue the holy Ghost, whereby wee are purged from filth, and our bloody finnes are purified. In like manner *Augustine libro 15. de Trinitate capite 26.* saith. How then can it be that he is not God that giueth the holy Ghost? Nay rather how great a God is hee that giueth God? For neuer a disciple that he had, could giue the holy Ghost: they did pray that it might bee infused vpon those: vpon whom they laid their hands, but they infused it not themselves: which custom the Church doth now obserue it: his ouersees. And in his questions vpon *Leuiticus libro 3. quest. 34. Moses* (saith hee) in his ministry did sanctifie by visible sacraments, but the Lord by his invisible grace through the holy Spirit, wherein lies all the fruit and the worth of the visible sacraments; for without that sanctification of invisible grace, what are the visible sacraments good for? A little after: Therefore here we gather, that some haue had invisible sanctification and the benefit thereof without the visible sacraments, — but that visible sanctification which is performed by the visible sacraments, cannot be of any value without that other invisible sanctification. Who so thinketh (saith another, *vic. Author. q. de Verbo & Noto. quest. 39.*) that Baptisme is after a carnall manner, this man is not spirituall: nor can hee obtaine the gift of God, that beleueth himselfe changed by water, not by faith (for the water is seene), but that spirit which is not seene, worketh faith in him. Although God doe giue the Sacrament of grace by wicked men (saith *Pachyusius de corp. & sang. Domini cap. 35.* yee: in whom is grace it selfe, but by himselfe in whom is remission of sins. And to this assercion the scholmen themselves doe agree. We may not by any meanes (saith *Thomas Aquinas. 2. 2. q. 5.*) that there is grace essentially contained in the Sacraments, as water in a vessel, or in-

dicines in a boxe: to vnderstand them so, is erroneous; But they are saide to containe grace, because they do signifie it, and because grace is alwaies giuen in them (vnlesse there be a defect in him that receiues them) it must be so vnderstood, that grace is in the soule, & not in the visible signes. This also hee teacheth, q. 4. and herein hee is followed by *Secutus, Durandus, Richardus, Occam, Marfilus, and Biel in d. 1. & of the later writers very many.*

3 Some Divines doe deny that grace is giuen by the Sacrament of matrimony, amongst whom the Master of the Sentences is the chiefe, who denieth it in his fourth booke and 26 distinction: And so doth *Durandus* in his third question vpon the same distinction, with which many Canonists take part. And *Godfridus* for one, *in. de Sacram. non iterandis*, in his summe. The Sacraments (quoth hee) are otherwise diuided, for there are some; wherein grace is giuen: — and other some wherein grace is not giuen, as Matrimony, eyther in contraction or consummation. Yea, the Extravagants also hold this opinion, *de simonia cum in ecclesie corpore.* And *Bernardus in Apparatu*, saith, We are forbidden to take any thing for the benedictions of those that marie, because by them grace is giuen, but to give or take any thing for matrimony, is no sinne, — because though it be a sacrament, yet grace is not giuen thereby. Look also in the Decretals, *capit. Honoratus*, 32. quest. 2. and in other Canonists, part of whom *Onanensis* doth alleage in his Epitome of the fourth booke of the Decretals, *Part. 2. s. 2.* and part are cited in the Censures of the Glosse of the Canon Law, in *Grasian. num. 16 36 55.* and in *Gregorius decretals, num. 25 29.* in *Sextum, num. 11.*

The Ministers intention.

That opinion which holdeth Baptisme to be of no force without the minell and actual intention of the Baptizer, was not knowne unto *Iuvenotinus*, as *Augustine* testifieth in his Summe, where hee saith, That it is not necessary vnto true Baptisme, for the Baptizer to haue in his minde to doe that which the Church doth. The Priest (saith *Chrysostome Hom. in Ioh. 8.*) lendeth both tongue and hands. So *Nicholas* the Pope saith vnto the Bulgars: demands: You asseme, that there is a few amongst you, you know not whether hee bee Christian or hee heathen, who hath baptized many of you? Truly if hee have baptized the in the name of the Trinity,

they are not to be rebaptized. There is no other intention of the minister required (saith *Catharinus tract. de Incus. Christi. Sacram.*) but that hee intend to doe that outwardly which the Church doth, though he himselfe neither beleue that there is Church, nor charitee is any spiritual effect of Baptisme. But this was some invention of the schoolemen who could not make new articles of faith; and if this opinion be admitted, I would faine know of the Papists, how they are able to shunne Idolatry in the worshipping of the Sacrament in their mass for they know that no man can be certain of the intention of him that consecrateth it.

The Character.

An unremovable character, which may be imprinted in the soule, and consist there without grace, even in a man damned, is never spoken of either in the Scriptures or Fathers. The first tradition of this Character (saith *Durandus l. 4. diff. 4. q. 1.*) we haue from *Dionysius Areopagita*, who seemeth to agree with what we haue said of the Character: for here hee citeth a certaine custome observed in the Primitive Church at Baptisms of men grown, namely the Bishop did lay his hands vpon him or her that was to be baptized, signing them with the signe of the crosse, and commanding them to bee written amongst the names of the Christians, thenceforth to be with them admitted unto the other mysteries and this exterior rite in Baptisme was the characterizing of them, nor did hee meane any other Character. *Secutus in Sent. 4. diff. 6. q. 5.* thinke it is impossible to prove the Character either out of Scriptures or Fathers, but rather that we must beleue it, because of the authoritie of the Church. And *Biel in 4. diff. 6. quest. 2.* doubteth whether the Church haue defined that there is such a Character: adding that there is but one authoritie (namely of Innocent the 3. *cap. Majoris venerationis de Baptismo*) which maketh for the Character.

3 The ancient writers by the terme Character doe sometimes vnderstand the eternall forme, order and ceremony of Baptisme, or Baptisme it selfe: and in their writings, to impresse or infuse the character, is to baptize or to profess the faith in Baptisme. I attend unto the faith in the name of the Father, the Sonne, and the holy Ghost; (saith *Augustine. Ste. de. q. 1. cum Emeriti*) this is the Character of my Lord and Emperour, who commandeth this Character: hee then commandeth (quoth hee) that the father baptizeth: that they should not in this in all those which they gathered from his tenes, saying, Goe baptize in the name of the Father: the Sonne and the Holy Ghost. But did seare,

A because hee knew that this Character was commanded by God to be infused vpon all men — and a little before, What meane I when I say, the Apostles hath not sealed with his owne Character? *Donatus* hath not sealed with in *Donatus* his name. And in his second booke against *Parmentianus cap. 13.* hee saith, the Character is in the bodies: And *cap. 108.* hee calleth Baptisme it selfe, the Character, *lib. 2. contra dr. Pessitan.*

3 The Character or seale of baptisme in the Fathers doth oftentimes signifie the gift & grace of the holy spirit. We are signed with the spirit, saith *Ambrose de spi. Sancto l. 1. cap. 6.* that we may keepe his splendor, & image, and graces which is still the spiritual seale. And of this opinion is *Thomassin, Haymo, Primasius Anselmus, and Theophylact*, vpon the 2. *Cor. 1. v. 21.* We as his sonne (saith *Chrysostome, hom. 2. in Eph.*) are signed with the holy Spirit.

Baptisme.

The Fathers held Baptisme to bee absolutely necessary in those that are of yeares of discretion, Testimonies.

The Catechumenist (saith *Ambrose lib. de his qui inuenerunt cap. 4.*) beleueeth: — but unless hee be baptized: — hee cannot obtaine forgiveness of sinnes: nor partake of the gift of spiritual grace. To obtaine the kingdome of heaven (saith *Augustine, lib. 4. de Bapt. c. 21.*) the Catechumenist wanteth baptisme, even as the wicked that is baptized wanteth the true conversion: & *tract. 13. in Ioh. How well* soever the Catechumenist doth professe, yet beareth he the burthen of his sinnes, nor can he try it off, until hee attaine unto Baptisme. The same likewise bea vereth in his 1. booke, *de anim. cap. 6.* From that moment (saith the Author, *de fide ad Pet. cap. 3.*) wherein our Saviour said, unless a man bee borne againe: — without the Sacrament of Baptisme no man can obtaine heaven, or everlasting life, saving those that being without Baptisme, shedde their blood for Christ in the Church: We beleue (saith the Author of the booke, *de eccle. dogm. 7. 4. in Aug.*) that the way of salvation is open vnto all the baptized. We beleue that no Catechumenist, though dying in good works, can be capable of everlasting life, except by martyrdom, wherein all the sacred gifts of Baptisme are fulfilled: *Nicetas in 1. Dion. 40. de Baptismo*, that the Catechumenists are upon the threshold of piety, unto which they come by Baptisme: *Idem* againe, that they are deprived of Baptisme: either by infirmitie, or some other sudden death, which by the way of martyrdom deny, they contritione themselves: to obtaine the first grace, though there be in it a desire of Baptisme.

2. Concerning infants, *Augustine, de orig. animæ. l. 1. c. 2. & l. 3. sup. 9.* teacheth us this: Believe not, neither teach, that infants dying before Baptisme, can be capable of the remission of their original sinne. Teach not this if thou wilt be a Christian. And this hee teacheth, *vic. epist. 28. ad Rom. & de natura & grat. cap. 8.* So doth *Fulgentius, de fide ad Pauc. cap. 30* *Crisp. de hom. lib. 40. in 1 Cor. Ambrose, de Abrah. lib. 2. cap. 14. 15. de lib. 2. de offic. cap. 24* *Gregory, lib. 7. epist. 53. and Innocentius 1. l. 1. c. 24. Mis. de Bap.* We are not ignorant (saith the Author of the calling of the Gentiles, *lib. 2. cap. 8.* or rather, 24.) how great a cause of slothfulness it would be unto the hearer of the faithfull, if in the Baptisme of infants there were nothing to be feared of others negligence, and of their mortality. This hold they. But some of these, & chiefly *Augustine, and Ambrose*, being out of their fervent disputations with the *Pelagians*, who denied original sinne, and many others, doe sometimes abate much from the strictnesse of that assertion. For so doth *Ambrose* in his oration upon the death of *Valentinian* the younger, speaking unto the sisters of *Valentinian*. By I perceive you lament (saith he) because *Valentinian* did not enjoy the Sacrament of Baptisme. Tell me, what is therein you besides a will and a desire? But this desire hee had long since, to be made a member of our Iherusalem, and signified, that he would (saith he) by baptized of me. Hath not hee therefore that grace which he desired hath not hee what he required? And a little after, *Dauid* thus move you that these mysteries were not celebrated with solemnity: when are not the Martyrs crowned that suffered being Catechumens: for they should not be crowned, unless they be entered into our mysteries: but if they be washed in their own blood, then did his (*Valentinian's*) piety and good desire purifie him. And above in the same oration: I did lose him whom I hoped to have regenerated in the Gospel: But hee did not lose that grace hee desired. That suffering doth sometimes fulfill alie place of Baptisme. *S. Ciprian* gathered up some proove (saith *Augustine, de Bap. contra Donat. lib. 2. cap. 8.*) from him who baptized a child to whom our Saviour said, To day shalt thou be with me in Paradise, which thing I may take often more considering, and find that the defect of Baptisme is supplied, not only by suffering for any name of Christ, but also by faith and contrition of heart. Thus peradventure the strictnesse of the first doe not allow conveyance for the celebration of this mystery of Baptisme — therefore have greatly availed *Basil* of the *Apostle* in such shewer we believe unto *de hom. lib. 2. cap. 14.* and with the mother the confession of sinne to be given without the visible sacrament of Baptisme, was declared in that child: and thus the mystery of Baptisme is fulfilled when the mystery of Baptisme is

wanting by reason of instant necessity, and not of contempt of religion. And in the 23. chapter, thus: Even as in the theefe that through necessity lacked the corporall Baptisme, his salvation was perfected, because through his godly faith hee had that Baptisme spiritually: so when we have this piety ready, though we want that which the theefe wanted by reason of necessity, yet is our salvation established unto us. And in his questions upon *Leviticus, lib. 3. cap. 34.* he affirmeth, that hereby it is gathered, that some have bin invisibly sanctified without the visible sacraments. *Bernard* *epist. 77.* having alleged these fore said testimonies out of *Ambrose* and *Augustine*, joyneth this: Believe me, from these two pillars (*Ambrose* and *Augustine*) I am ever hardly withdrawn. I say, that with these I could my selfe either to know aught or to erre, believing that a man may be saved only by faith, and a desire to receive this sacrament, though death afterwards, or any other invincible power doe prevent and anticipate the fulfilling of this godly desire. And it is worthy observation, whether it was for this, that our Saviour when he said who-soever beleeveth and is baptized shall be saved: our of his had and vigilance did not respect, Who-soever is not baptized, but only, Who-soever beleeveth not shall be condemned. Hereby intempered untous, that only faith is sometimes sufficient unto salvation, and that without it nothing is sufficient. *Innocentius* the third in his Decretals in the chapter, *Apostolicam de presbytero non baptizato*, writeth thus unto the Bishop of *Cremona*: I answer thus unto your demand, that the Priest whom you wrote unto me to have denied without the water of Baptisme, because he continued in the faith of our holy mother the Church, and in the confession of the name of Christ, is absolved from his original sinne, and hath attained the keys of his celestiall country. This we doe undoubtedly affirm. Look also in the chape, *Debitum de Baptismo, &c.* In like manner *Cyprian* in the third part of his Sermon upon the nativity of the Virgin *Mary*, saith: It is evident that God doth not eye the mercy of his salvation unto the common laws of Christians doctrine, or unto the sacraments themselves in such manner, but that without prejudice of the said laws, hee can sanctifie the children that are not yet come forth of the wombe, with the Baptisme of his grace, and the virtue of the holy Ghost. Wherefore it is the duty of women with child — diligently to pour forth their prayer unto God, that if the child yet unborn, doe perchance die before hee can be partaker of the grace of Baptisme, that Jesus Christ, that most high Priest, would vouchsafe to conferre and bestow such assistance by preventing (all inward sinnes) with the Baptisme of his holy and blessed spirit. The Church (saith *Augustine*)

distin. q. 2.) hath not yet (as down any general help for the infants that are as yet in the wombe. But unto whom is the thought of the Lord revealed? — Hæc therefore thought good to institute remedies against this malice of sinne in the Church, by ministering the Sacraments unto such as may be knowne by the Church; but the remedies for those that are not yet come into the world, those hath he reserved in his owne only power, whom at his owne pleasure hee can both blesse and sanctifie without other exteriour remedie, as we read in the Scriptures. hee hath already dealt with some. *Morgory*, that which is but a priviledge unto few, can be impare unto whomsoever he will, who hath not bound his owne power unto the Sacraments: *Cassian* upon the third part of *Thomas* his summe, quest. 68. art. 1. and 2. averreth, that in the case of necessity the desire of Baptisme by the parents is sufficient for the salvation of the children. And this hee there confirms by sundry reasons. And upon the same question, art. 11. hee proveth, that the child being in danger in the wombe may be saved by Baptisme, not done indeed, but in the desire of the parents; with some blessing of the child, and offering of it unto the Deity, with invocation of the Trinity. And this is very earnestly defended by some of the later Writers, as *Tilmonius* *Segethorius*, lib. de 7. Sacram. cap. 1. *Thomas* *Elphus* *Nephtianus* in *elipso advers. heret. cap. de Bap. art. 3.* and *George* *Castellan*, lib. de bap. in summe.

3. The Fathers after the same manner held the supper of the Lord to be necessary unto infants unto salvation, by an Apostolic tradition. *Dionysius* *Areopagita*, *De Eccl. Hierar. cap. 2. part. 3.* after the rehearsal of some rites of Baptisme, adjoyneth: Lastly, the Priest bringeth him, being thus made perfect, unto the most blessed Eucharist and giveth him the deifying communion of the consummating sacrament. And likewise *cap. 7. part. 3.* This also (saith he) the fathers doe teach Divinity unto infants: I mean that rightly ridiculous, that infants not yet being able to understand any divine thing, should be made partakers of sacred Baptisme, and of the highest signs of the most blessed communion.

Will not those infants say at the judgement: Wee have done no evil, nor have we contemned God: Sacraments to us were prophane usurpation, it is another fault, that hath destroyed us, our parents as we have proved perjured.

That which your brethren hold saith, that they (*Pelagians*) doe teach of infants, that *Innocentius* unto *Augustine*, *apud August. lib. 93.* that they may be dignified with the reward of blessedness without Baptisme, is most foolish for, unless they eat the flesh of the Son of man, and drinke his blood, they shall not have life in them. This is also *Ambrose*

A his opinion, *Lib. de ag. q. 1. sacris mysticis* in introduction. *cap. 7.* and 8. and *Augustine*, lib. 1. de peccat. merit & remiss. *cap. 20.* as these words of his doe testifie: Dare any man affirme, that this sentence belongeth not unto infants? and that they may have life in them without the participation of this body and blood? because hee doth not say, Who-soever eateth not, as hee saith of Baptisme, who-soever is not borne againe, but, unless you eat, speaking as it were unto them who can hear and understand him, which infants cannot doe? But hee that holdeth this, doth not believe that if this saying binde not all, — it is needlesse for the elder age to observe it. And in the same booke and 24. chapter, From whence but from an ancient and Apostolic tradition (as I thinke) by which they hold it as a doctrine grounded in the Church of Christ, that no man can attaine either to the kingdom of God or to everlastinge life, without Baptisme or participation of the Lords supper. — If therefore to many and so great testimonies of Divinity doe all consent, that neither salvation nor life eternall is to be hoped for of any man, without Baptisme and the bodie and blood of Christ: in vaine doe we promise salvation unto infants without these. This *August.* doth almost every where affirm, *vid. epist. 23. & 107. & contr. 2. epist. Pelag. l. 1. c. 22. & cont. Jul. l. 1. cap. 2. & l. 2. cap. 22.* and to the Council of Toledo, *can. 11.* *Ordo Romanus*, *Aleuinus* de divo officio *cap. de St. Pasce*, and *Rebman* *Aleuinus* in his first booke de *Infr. Clerice*, *cap. 29.*

4. The Fathers use some rites and ceremonies in Baptisme, which are now omitted in all places unvertually: killing of the child which was to be baptized. In *Cyprian*, l. 3. ep. 8. use of milke and honic: in *Tertull.* l. 1. *cont. Marcion*, use of milke and wine in *Hippolytus* in *l. 1. cap. 54.* washing of the feet; which *Cyprian* saith, was instituted of Christ, to be observed for ever. *lib. de unit. Chris. Augustine* reckoneth a great company of rites now quite neglected in his *Symbol*, *ad Carth. lib. 4. cap. 1.*

5. It was an use for the Baptizer to blow in the face of the Baptized, and also the party Baptized used to exphesse the Devill whom hee renounced. This testifieth *Cyprian* in the third the author of the booke *De duplici Martyrio*. Thon hast thoue denied perpetually the devil (saith he) thou hast renounced all his pompes and pleasures, thou hast blowed him away, thou hast killed him out, and sworn unto the deity of thy Redeemer.

And *Rebman* *de doctrinis* *cap. 27. de bapt.* *Clav. 10.* that the wicked power was thus blesse and blowne away by the Baptized.

7. Then when the child placed his hands upon the water and teaching his hands and feet being as the water, saith the water for the life of the child: hee doth not believe him to be sufficient: Such a thing, and withal, to rebaste the words of his excommunication, but the Romish Church hath

* This comment upon both verses is most rationally and judiciously taken out of the late edition. Looke to it can be taken out of the text, or otherwise annotated.

hath already long ago abolished this custom and ceremony.

6 In ancient times the water of baptisme was consecrated and bleisfed with prayers and ceremonies of oyle and the crosse, before the use and administration of it: and this they [erroniously] held necessary, because the water hereby might receive the vertue of regenerating. This is mentioned by *Cyprian* in his 70 Epistle: by *Ambrose* in his first booke de sacramentis ca. 5. et de ijs qui mysterijs insinuantur, and by other authors. *Apud Aug. Tom. 9.*

7 In the beginning of the Church (the purest times) they used to baptize out of the church in wells and rivers, *Waldif. Strabo de robur eccle. s. 2. 6.* refresheth this in these words We must know that at the first the believers were baptized simply in floods and fountains. So was the Eunuch in the Acts of the Apostles. But in process of time they ordained vessels for baptism, called Fonts, but these at the first were used without the Church. You first entered the porch of the house of the font, faith *Cyril* in his first *Ca. recb.* Thou buildst that Font that standeth between the two Churches, faith *Paulinus* in his 22. Epistle to *Severus*. Such a saying hath *Nazianzen* also in one of his orations. Then at length these vessels were appointed to be placed in the Parish Churches, by the decree *callis. dist. 4. cap. 106.*

The Sacrifice of the Masse.

1 A Sacrifice of Christ in the Masse, being proper, real, and propitiatorie for the living and the dead, in the hand of the priest, was not admitted into the Church for the space of twelve hundred years after Christ: for it was not knowne in *Lamberts* time, *lib. 4. dist. 12.* And it differeth in all respects from the Sacrifice that the Fathers speake of. For first, they held the Sacrifice without transubstantiation, as hereafter shall be manifested: but this is not foeldd. Secondly, the Fathers Sacrifice was offered by the whole Church, being the oblation of all the faithful. We call (saith *Iulius*, in *dialogo cum Tribone*) how many sever we be that are called after the name of Iesus Christ,—are made truly the Priests of God, as he himselfe testifieth, saying, that every where hee would have pure and acceptable Sacrifices offered him. And this is also proveable out of *Augustinus*, *Contra Faustum*, *lib. 20. cap. 18.* Now the Popish Sacrifice is off red by the priest. Thirdly, the Fathers Sacrifice was sanctified by the faith of those that offered: Every mans Sacrifice (saith *Augustinus*, *Contra Iovinianum*, *lib. 2. cap. 52.*) is such as,—bee himselfe that cometh to receive it: all things are pure unto the pure: yea in the very Mill the priest prayeth unto God to accept

A that Sacrifice as the Sacrifice of *Noah*: where-
as on the contrary side the Papists Sacrifice
doth sanctifie those that doe offer it. Fourth-
ly, the Fathers Sacrifice was the whole action
of the Supper: this new one is but the offer-
ing of the bread: To keit up all in a word;
that was a typicall and figurative Sacrifice:
this a substantiall one accounted, wherein
Christ himselfe is offered unto God.

2 The fathers used to call the Supper of the Lord, or the whole action of the Supper, a Sacrifice: as they did also the whole form of Gods religious worship: and that for divers respects, and in divers meanings. First, because there was therein an offering and giving of almes, bread, wine, &c. which are a spiritu-

B All Sacrifice, out of which theliges themselves in the communion of the Eucharist were taken, and the almes were bestowed upon the poore. But Christ (saith *Irenaeus, lib. 4. cap. 33.*) giving counsell to his Disciples to offer the first fruits of his creatures unto God, nor as one that stood in need thereof, but to shew themselves neither unfruitfull, nor ungracfull, tooke the creature of bread, and gave thanks, saying this is my body: And in like manner he confected the cup, which unlooses of a creature, to bee his blood, and taught us a new oblation of the new Testament, which the Church receiving from the Apostles, doth offer throughout the Universall world, unto God that giveth us nourishment, being the first fruits of his gifts in the new Testament. Thou art rich and wealthy (saith *Cyprian, lib. de oper. & Elemos.*) and dost thou thinke that thou dost celebrate the Lords mysteries, when thou never regardst the almes basket? comming to these mysteries without Sacrifice, and taking part of that Sacrifice which the poore hath offered? Amongst those, one *Hilarius* (saith *Augst. Retract. lib. 2. cap. 118.*) being moved, spoke bitterly against a customer then used at Carriage, of singing hymnes out of the Psalmes at the Altar, either before the oblation, or after the offering was distributed to the people. It is lawfull to offer nothing at the Altar (saith the fourth canon of the Apostles) butt flesh and earne, ——— and incense at the time when the holy oblation is celebrated. And the Romane Missall saith, Lord receive the prayers of thy people, with the oblations of their Sacrifices. ——— Secondly, they used the name of Sacrifice metonymically, because in these oblations there was a representation of that Sacrifice that was offered upon the crosse, or like a spectacle or shew wherein the Sacrifice of Christ body and blood accomplished on the crosse is shewed and delineate unto the eyes of the faithful, defined as it were in a tableland in this sense it is called *unbloody*: as a *Tragedy* which represented some bloody warre, is called an *Unbloody warre*. For signes and Images are called by the names of those things whereof

whereof they are signes and Images : so that by this it appears that an unbloode Sacrifice is no real Sacrifice. We offer (saith *Augustinus lib. 1. de doctrina*) an unbloode, and reasonable Sacrifice. And *Clement* in his constitution *lib. 2. cap. 21.* saith, that all the bloodie Sacrifices have been abolished by Christ, and that we offer a new sacrifice, which is called a sacrifice, which is celebrated in remembrance of his death, by the signes of his bodie and blood. We celebrate an unbloode sacrifice by our duty in the Churches, faith the Councill of *Epheſus* *cap. 2.* *Reu. in 8. Bp. Lib. 1. de off. altaris* saith, that the unbloode Sacrifice of our mind is a true and lawfull sacrifice in the Church, and that we offer it daily, to declare that which was the price of death, truthfully and properly a sacrifice, or immolation, but he will have it called because it is memoriall and a representation of the true and sacred immolation, and sacrifice which was offered upon the altar of the crosse, And a little after, These annuall commemorations doe but finely represent, that which was done long agoe, and looke as to be moved, as if we see the Lord upon the crosse. In like manner *Thomas Aquinas 3. part. 83. ar. 1.* saith, that the celebration of the Sacrament it called immolation for two reasons: first of all, because as *Augustinus* saith, Signes are called by the names of the things whereof they are signes, secondly, because by the Sacraments we are made partakers of the death of Christ our Lord. There is not therefore any iteration of that sacrifice which was finished upon the crosse, and is held by the Fathers to bee the onely and singular Sacrifice. So it is held by *Enschirius* in three or foure several places, *vic. Enschirius ad Laurent. cap. 33. & de Trinitate lib. 3. cap. 13. & lib. 3. contra secundum epist. Pelag. cap. 6.* Thirdly this Sacrament is called a sacrifice by a metonymie, because it is a commemoration, and also a representation unto God the Father of the Sacrifice of Christ offered upon the crosse. In this sacrifice (saith the author of the booke *de fide ad Pet. cap. 19.* there is a thanksgiving, and a commemoration of Christs bodie which hee offereth for us, and of his blood which hee the same Christ shed for us. We offer no diversitie of sacraments, as the high Priest, (saith *Chrysostome Hom. 17. in Hebraeos*) but full one and the same, or rather wee make commemoration of a sacrifice. And *Augustinus* *brofe. lib. 4. de sacram. cap. 6.* saith, Therefore in memorie of his passion, and resurrection, we offer unto thee as a sacrifice ——— this bread. — But this oblation is intentionally, not really, and it is by the Fathers so called, after *S. Pauls* phrase, as they call it unbloode. *Looke Enschirius* his testimonie, aforecited, *lib. 1. de doctrina. Euang. and Clements* *Enschirius* this sense the faithfull in their prayers. And offer Christs a sacrifice, unto his Father for their finnes, in being wholly caryed away by

A their minds and affections unto that only and true sacrifice, whereby to procure and obtain Gods grace for thy unworthiness. Fourthly it is called a sacrifice because it is an application of the blood shed for upon the cross, unto our selves by faith. By which means we are usually sprinkled with the blood of Christ. When thou dost God offered himself Christ *1st Joh. 3. 16.* *2^d Joh. 1. 9.* *3^d Joh. 4. 19.* *4th Joh. 1. 9.* *5th Joh. 1. 9.* *6th Joh. 1. 9.* *7th Joh. 1. 9.* *8th Joh. 1. 9.* *9th Joh. 1. 9.* *10th Joh. 1. 9.* *11th Joh. 1. 9.* *12th Joh. 1. 9.* *13th Joh. 1. 9.* *14th Joh. 1. 9.* *15th Joh. 1. 9.* *16th Joh. 1. 9.* *17th Joh. 1. 9.* *18th Joh. 1. 9.* *19th Joh. 1. 9.* *20th Joh. 1. 9.* *21th Joh. 1. 9.* *22th Joh. 1. 9.* *23th Joh. 1. 9.* *24th Joh. 1. 9.* *25th Joh. 1. 9.* *26th Joh. 1. 9.* *27th Joh. 1. 9.* *28th Joh. 1. 9.* *29th Joh. 1. 9.* *30th Joh. 1. 9.* *31th Joh. 1. 9.* *32th Joh. 1. 9.* *33th Joh. 1. 9.* *34th Joh. 1. 9.* *35th Joh. 1. 9.* *36th Joh. 1. 9.* *37th Joh. 1. 9.* *38th Joh. 1. 9.* *39th Joh. 1. 9.* *40th Joh. 1. 9.* *41th Joh. 1. 9.* *42th Joh. 1. 9.* *43th Joh. 1. 9.* *44th Joh. 1. 9.* *45th Joh. 1. 9.* *46th Joh. 1. 9.* *47th Joh. 1. 9.* *48th Joh. 1. 9.* *49th Joh. 1. 9.* *50th Joh. 1. 9.* *51th Joh. 1. 9.* *52th Joh. 1. 9.* *53th Joh. 1. 9.* *54th Joh. 1. 9.* *55th Joh. 1. 9.* *56th Joh. 1. 9.* *57th Joh. 1. 9.* *58th Joh. 1. 9.* *59th Joh. 1. 9.* *60th Joh. 1. 9.* *61th Joh. 1. 9.* *62th Joh. 1. 9.* *63th Joh. 1. 9.* *64th Joh. 1. 9.* *65th Joh. 1. 9.* *66th Joh. 1. 9.* *67th Joh. 1. 9.* *68th Joh. 1. 9.* *69th Joh. 1. 9.* *70th Joh. 1. 9.* *71th Joh. 1. 9.* *72th Joh. 1. 9.* *73th Joh. 1. 9.* *74th Joh. 1. 9.* *75th Joh. 1. 9.* *76th Joh. 1. 9.* *77th Joh. 1. 9.* *78th Joh. 1. 9.* *79th Joh. 1. 9.* *80th Joh. 1. 9.* *81th Joh. 1. 9.* *82th Joh. 1. 9.* *83th Joh. 1. 9.* *84th Joh. 1. 9.* *85th Joh. 1. 9.* *86th Joh. 1. 9.* *87th Joh. 1. 9.* *88th Joh. 1. 9.* *89th Joh. 1. 9.* *90th Joh. 1. 9.* *91th Joh. 1. 9.* *92th Joh. 1. 9.* *93th Joh. 1. 9.* *94th Joh. 1. 9.* *95th Joh. 1. 9.* *96th Joh. 1. 9.* *97th Joh. 1. 9.* *98th Joh. 1. 9.* *99th Joh. 1. 9.* *100th Joh. 1. 9.* *101th Joh. 1. 9.* *102th Joh. 1. 9.* *103th Joh. 1. 9.* *104th Joh. 1. 9.* *105th Joh. 1. 9.* *106th Joh. 1. 9.* *107th Joh. 1. 9.* *108th Joh. 1. 9.* *109th Joh. 1. 9.* *110th Joh. 1. 9.* *111th Joh. 1. 9.* *112th Joh. 1. 9.* *113th Joh. 1. 9.* *114th Joh. 1. 9.* *115th Joh. 1. 9.* *116th Joh. 1. 9.* *117th Joh. 1. 9.* *118th Joh. 1. 9.* *119th Joh. 1. 9.* *120th Joh. 1. 9.* *121th Joh. 1. 9.* *122th Joh. 1. 9.* *123th Joh. 1. 9.* *124th Joh. 1. 9.* *125th Joh. 1. 9.* *126th Joh. 1. 9.* *127th Joh. 1. 9.* *128th Joh. 1. 9.* *129th Joh. 1. 9.* *130th Joh. 1. 9.* *131th Joh. 1. 9.* *132th Joh. 1. 9.* *133th Joh. 1. 9.* *134th Joh. 1. 9.* *135th Joh. 1. 9.* *136th Joh. 1. 9.* *137th Joh. 1. 9.* *138th Joh. 1. 9.* *139th Joh. 1. 9.* *140th Joh. 1. 9.* *141th Joh. 1. 9.* *142th Joh. 1. 9.* *143th Joh. 1. 9.* *144th Joh. 1. 9.* *145th Joh. 1. 9.* *146th Joh. 1. 9.* *147th Joh. 1. 9.* *148th Joh. 1. 9.* *149th Joh. 1. 9.* *150th Joh. 1. 9.* *151th Joh. 1. 9.* *152th Joh. 1. 9.* *153th Joh. 1. 9.* *154th Joh. 1. 9.* *155th Joh. 1. 9.* *156th Joh. 1. 9.* *157th Joh. 1. 9.* *158th Joh. 1. 9.* *159th Joh. 1. 9.* *160th Joh. 1. 9.* *161th Joh. 1. 9.* *162th Joh. 1. 9.* *163th Joh. 1. 9.* *164th Joh. 1. 9.* *165th Joh. 1. 9.* *166th Joh. 1. 9.* *167th Joh. 1. 9.* *168th Joh. 1. 9.* *169th Joh. 1. 9.* *170th Joh. 1. 9.* *171th Joh. 1. 9.* *172th Joh. 1. 9.* *173th Joh. 1. 9.* *174th Joh. 1. 9.* *175th Joh. 1. 9.* *176th Joh. 1. 9.* *177th Joh. 1. 9.* *178th Joh. 1. 9.* *179th Joh. 1. 9.* *180th*

unto him: and this pure oblation the Church
only offereth unto God the Greater: offer-
ing it with thanksgiving. Lastly, it is called
a sacrifice by a Synecdoche, because in the
supper we offer our selves unto God: to be
consumed unto him, and serve him in body
and soul. This is the sacrifice of the Christi-
ans (saith *Augustin*, *de Civit. Dei*, lib. 10. cap. 6.)
Wherein many are one body in Christ,
which is the Church: doth frequent liue
Sacrament of them: which is known unto
all the faithful, after they have used us: yet
that there is offered in their oblation, which
thou dost offer: But is it more (saith *Gregory*,
Dialog. lib. 2. cap. 23) when we do offer
things, we do offer ourselves: (serves unto God
in consecration of his body) because we are obla-
tion: are we ourselves of the Lords: Passion
should immolate: which we do sacrifice
shall be true sacrifice: unto God for us,
when we make use of these sacrifices. *Matth.*
2. The flesh that we have by the word
sacred of the peace offering: Jew with mince
including unto the worship and sacrifices of this
law: So that in difference of the offerings of
the law: they call the very signes an unbloo-
dy sacrifice. Christ did first of all offer unto
God as Father, bread and wine an unbloo-
dy sacrifice. (saith *Peirius* in *Quinquagesim.*) And
Damasius with these words of *Abraham*:
Omit not to burne oyle and wine at the sa-
cuphaer, calling upon Christ the Lord, for
they are acceptable unto God, and doe re-
turne great recompence. For the oyle and
the wine are the burning offering, and the offer-
ing of the unbloo dy sacrifice is the propiti-

40. To sacrifice, and to offer in the Fathers is understood by a metaphor of the celebration, execution, and action of all ecclesiastical matters tending unto the worshipp^t of God. *Origene* upon the epistle to the Romans 4. for circumcise, i. e. offer the blood of circumcision. And *Tertullian lib. 4. against Marcion*, callest thanksgiving, oblation: And writing unto *Scapula*, for to pray for *Celer*, he saith, to sacrifice for the Emperour. And he used this forme of speech the more freely, because it was impured as a crime against the Christians, that they would not sacrifice, nor offer for the Emperour. So in like manner *English Monast. 1. cap. 4. for* to honour God, *purth*, on sacrifice prayers and hymnes, And *Cyprian lib. 2. epist. 3. for* to celebrate the Communion, *patreth*, to offer the sacrifice of the Passim. And *Epiphanius Hæres. 79. for*, to preach the Gospel, *purth*, to sacrifice the Gospel: And *Cyprian againe, 1. 5. 2. epist. form 3 de Epist.* for, to celebrate the Eucharist, *purth*, to offer the bread and the cup.

5. Sometimes, to offer sacrifice, and to offer the body and blood of Christ, is figuratively, to represent them in the Sacrament: not to offer any proper sacrifice, nor to offer properly. And in this sense they say that

Christis crucified; and dead in the Sacrament. But there is no Masse, no worshipping of the Masse at this day, that first that Christs bodie is ready, properly, and lawfully offered; But suppose it be a real Sacrifice, do now but mark the blasphemy of the Masse, which reacheth first that Christ is one of the favour of his Father; secondly, that the Priests accepteth Christs bodie as the same as he is made of; thirdly, that Christ hath a morall Mediator; fourthly, that there shall be a Kingell to bear the bodie of Christ into heaven.

102 *Moſes* of the *Phariſa* doe hold this: *Matth.*
 23. *the offering* of bread and wine unto
 God; but unto *Abraham* expreſſely 70. *ſum-*
 103 *ma* *Terſan* *Chariſ* *Indica*, *Anſwer* of the *Su-*
 104 *perſt* 4. *cap.* 1. *ſup.* *ſub* cap. 7. *E-*
 105 *phraſius* *herf.* 35. *Chryſoſtome* in *Sermon* 36.
 106 *in Paſco* 107. the author of the queſtions of
 108 both the ſacraments; 1. 199. *Daniel* *Chriſti*
 109 *orthodox*, *libro* 4. *cap.* 14. and *Lancelot* *libro*
 110 *4. diſput.* 8. Besides, they make ſimilitude
 111 betwene him offering bread and wine unto
 112 *Abraham*; and *Chriſt* offering himſelfe unto
 113 us partly on the croſſe, partly in the ſupper.
 114 *Machiavel* doe never dreamed of offering
 115 *Chriſt* unto the Father in the ſupper.

7. The supper of the Lord is called a true and full Sacrifice, not in that Christ himself is therein substantially offered, but it is true both in the truth of representation; and truth of the effect of the sacrifice of the cross which was obtained in the communion; and likewise it is called true, because therein the Church doth truly offer herselfe unto God as *Augustinus testis est, lib. 10. de Civ. Dei.* And also because it is the figure of the true sacrifice, of Christ offered, whom the Sacraments of the old Testament did shadow. *Hieronymus* in his commentaries upon *Amos*, cap. sixth, that to fast to give almes, and to practise chastitie, are true Holocausts; that is whole burnt offerings.

8 The Phrase (*Missus facere*) used in order of the Fathers, *vid. Amb. l. 5. ep. 33.* doth a significat to say the Popish Masse, but to dis-
D misse come out of the assembly. I remaining
in my day, began to dismisse them. The
faith *Sacerdotes* in Caligula, *cap. 15.* And he
hold, after the Sermon the Catechumens
are dismissed (*sicet Augustine, de temp. Ser-*
237.) *scilicet Missa [Catechumens]* but the faith
shall will remaine. And hereupon the commu-
nion was called *Missæ* figuratively, because
when it began, there was a dismissal of some
And this order held for 600. yeares; as *Iude*
testifieth, *Origene. l. 8. c. 19.* Now the Popish
Masse observeth no such custom. There is
no dismissal, nor doe all that remaine:
certe the communion wherefore Masse
D is called is the excommunication of the po-
ple. Vnto *Gregory* of Tewin, and Pope *Ge-*
609. it is a new Phrase, and they out of p-
priety doe tie *Missæ* saure, tot to celebrat

the Supper. The word *Missa*, is but seven times (that I can finde) in all the Fathers that lived before those two, and that in a quite contrary sense.

9 Besides, *Missa* in the Fathers signifieth publicke meeting to the communion, and to prayers, or the solemne diffinition of that meeting, or even the forme of their religious worshipping. *George Cassander* *prof. in praeceptis* *fidei*, that the name of Masse and Collect, and to make Collects and Masses, is all one in signification with *convener*, to meet together, *conversantur*, to make congregations, and *conveniunt* *con* *ven* *ire* gather together. And he addeth, that as there can be no Masse where there is no Collect, so there can be no Collect where there is no Masse. So doth *Epiphanius* the translator of the Tripartite history say, that a Collect is a prayer which is rehearsed in some collected congregation, and a Masse, because there is diffinition of some from that congregation. *Leo epist. ad Dioscorum* *und* distinguisheth between the Masse & the sacrifice, And the Milientine Councell, *cap. 12.* taketh prayers and Masses both for one thing. So that the name of Masse had in those dayes a farre other signification than it hath now.

15 The table whercon the communion is celebrated, is called an altar, not properly, but by a figure and allusion : and hereupon sometime it is called an altar, sometimes a table. The table of my poule (faith the Author, *lib. de cultu. agr. Dom. in Augustini*) hath both bread, and an holy cup. None say so (faith *August. con. lit. Petil. lib. 2. cap. 47*) but those that receive life from the Lords table, as *Peter* did. And, ad *Bonifac. Epist. 50*. They rushed in upon him with horrible violence, and furious cruelty, with clubs, and suchlike weapons, as he stood at the altar, — breaking downe the wood of the said altar most barbarously. And the Fathers deny (some of them) that they have any altar properly taken, *Celsus* (faith *Origen, libro 8. contra Celsum*), faith, that altars, and images, and temples, doe flye from us, lest they should be built. Our altar (faith *Clement Alexandrinus, Strom. 7.*) is an earthly gathering together of such as doe apply themselves to prayers. And a little after. A just foule is a truly sanctified altar. *Arnobius, l. 6. contra gentes*, faith, that the heathen did accuse the Christians, because they did not make them altars. About the 400. year the use of altars began, but not for sacrifice, but for the honour and memory of the Martyrs, as the 5. Councell of Carthage doth record, *capite 14.*

II Sometimes the Fathers doe use the word *sacrifice* abusively. So doth Saint *Am- brose* in his booke *de virginum lapsam*. If thou hadst died as others doe (saith he) thy parents would haue forrowed a little, because of natural affection : but they would haue exulted in joy, that they had sent an unspotted virgin before them, a living sacrifice unto the

A Lord, and a propitiatrix for their sinnes. And of his brother *Sayrus* : Vnto thee Almighty God do I offer this innocent soule, unto thee I offer this my sacrifice, accept of this brotherly gift, of this priestly duty : I doe send theſe my sacrifices before me.

12. The oblation for the dead, and the oblation of the dead, do differ greatly. The offering of the dead was money gathered of the living before their death, for the use of the poore. The other was money gathered by others, for to make commemorations for the dead, and to give thanks for them. *Origen* upon *Iob. liero tertio*, saith, that the Christians did use to give meate, and other gifts, at the memorialls of the dead, for the use of the poore, and the clergy. *Auguſtine, de Confess. lib. 6. cap. 2.* saith, that his mother carried with her, potage, bread, and wine, unto the memorialls of the Martyrs and Saints. But yet *Auguſtine*, doth reprehend this custome in his 8. booke *Decimane Dicit*, 27. W^hoſoever uſe to carry their banquetts thither (saith he) which truly the better Christians do not observe, and in many places of the world there is no such custome) yet whoſoever doe this — they will have them sanctified there, — in the name of the God of Martyrs.

C 13 The Fathers were of opinion, that the oblation in the Supper did benefit the damned, as *Augustine* saith, *Enchirid. cap. 1000*, to make their damnation more tolerable, which is also confirmed by *Innocentius I I. in capite cum Martin de celestia. Miss.* in his decretals: And they held also, that it helped the Saints: witnesse *Cyril, contra s. Cyrrian, epist. 34. & 37. August.* in his 22. booke, de ciuit. Dei, cap. 10, & *Chrysostome* vpon the Acts, hom. 21, also they held that hereby their reward might be increased, *Chrysost.* hom. 23. in *Matth.*

14. These phrases, to offer for the dead and to sacrifice for their sleep, used in *Terran*, and *Cyprian*, do signifie nothing else but to rehearse their names in the Communion, and to give thanks for them, and to shew other signes of joy, by banquets, doales, &c. Look in *Cyprian* ninth epistle of his first booke; and in his 14. Epistle of his third booke; as also in *Chrysostomes hom. de Martyribus*. In this sense the Lodgers supper for 400. yeres after Christ was called an oblation, or a sacrifice for the dead, becaus ther was therein continued a commemoration for the dead.

15 The Fathers sometimes doe plainly disallow this proper, call, external and often offered sacrifice of the body and blood of Christ for the remission of finnes. *Lactantius*, in *Epistome diuina*. *Instit. capite 2*, faith, that those things which are done with the hands, or without a mans felte, are no true sacrifices. Truly I, faith *Infinite Martyr contra Trippow*, do account prayers and thankelgiuings, if they be performed by worthy men, for the only perfect and acceptable sacrifices vnto God; for those only are th: things which

the Christians have received to execute. We have our sacrifices, faith *Cyril of Alexandria*, l. 1. *contra Julian*: namely, spiritual and mental: — for we offer unto God a sweet smell, all the virtues, faith, hope, charity, justice, continence, obedience, gentleness, perpetual praises, and other virtues. For this sacrifice, being not carnal, but pure & plaine, in the incorporall nature thereof is becoming unto God. And the offerings of immortall fragrantcy are the means of a truly honest life. And a little after: Because we have served God better than they [the Patriarches] sacrificing spiritual things unto God, and using the spirit in stead of sensible fire, let not *Julian* accuse us by asking us, why wee bring not sacrifices unto the altar? And againe, We sacrifice mentally & spiritually the sweet favour of virtues, as it were consecrating them unto God. Christs blood (saith *Aug. contra Advers.* leg. lib. 1. cap. 18) being the singular and only true Sacrifice, was shedde for us. And indeede the Fathers ascribe the power of getting Gods favour, and the effect which they hoped of the Sacrament, unto the prayers and almes then offered, not unto the operation of the act. The greatest helpe of soules (saith *Cyrill of Ierusalem*, *Mystag.* 5.) is the prayer of that holy and reverend mystery which is upon the altar. Wee entreate for the dead (saith *August.* *De cura pro mortuis*, cap. 18) either with the sacrifice of the altar, or of prayers, or of almes. And *Chrysostome*, *Hom.* 3. in *Philip.* saith, that the people lifting up their hands at the time of offering, did appease Gods anger in praying for the dead. Wee call upon God for them (saith *Bede* in *Psal.* 48) by solemnizing of masses, and by almes deedes. So that the Supper of the Lord is called a propitiatory sacrifice, because it representeth the Sacrifice of the croffe, and is the means that we making our solemne prayers, doe obtaine our petitions.

16 The Masse had this originally: first, the Supper of the Lord was celebrated in most simple and plaine manner: secondly, it began to admit some increase of ceremonies, especially the offerings for the dead: which was but a gratulation for them, and a thanksgiving until 100. years after Christ: thirdly, prayers for the dead got entrance into the Supper, about the 400. year, and then came in Purgatory, and then redemption of soules from thence, by Masses. About the 780. year of grace, *Gregories* Masse was publickly taken up in the Churches of Italy, whereas before, *Ambroses* his Masse was of more generall use: fourthly, the disputations of the transubstantiation began about the year of grace 840. and was concluded in the Council of *Laterane* by *Innocent* the third: after which, came in the offering of the body and blood of Christ upon the Altar: and after that followed the incensing of them, carrying them about, and adoration of them.

Therefore when we doe reade these tropicall speeches of sacrificing, and offering, in the Fathers, we must not believe that they did admit any other propitiatory sacrifice, but only the possession of Christ, being the only sacrifice of the whole world, nor that they accustomed to celebrate the Popes Masse.

Communion under one kinde.

THE Church of Rome for above 1000. yeares after Christ, used both the kinds in communion. This *Cassander* teacheth in his Defence of his booke intituled *de officio p. viri*. The vic (saith he) of the blood of our Lord, together with his body in the ministring of the Sacrament, is both of the institution of Christ, and observed by the custome of the whole Church, for above a thousand yeares, and unto this day of the Easterne Churches. And although the use of one kinde came up about the year 1200. yet the most learned of those times never taught that it was necessary so to be observed. But this communion under one kinde (against all institution of Christ) was decreed, deined, and determind as a publike law in the Council of Constance, about the year 1414. *Constance*, *epistol.* 3. ad *Bohemos*, seems to compute this change unto the Council of Laterane, ann. 1215. But *Bid.* *lett.* 84. in *Canonem*, saith plainly, that it was a question held in controversy until the decree of the Council of Constance. *Micrologus* writeth thus of the custome of the Church of Rome about the year 1080. It is not authentical (saith he) that some doe dip the Lords body [in the chalice] and minister it unto the people thus moystened, as the perfect communion: for the Romane Order doth contradict this custome, because upon good Friday it doth command us to consecrate wine that is not consecrated with the Lords prayer, and putting in of the body of the Lord, that the people may have a full communion. And Pope *Julio* writing unto the Bishops of Egypt doth absolutely prohibit this dipping of the Sacrament, and teacheth that the bread and the cup are both severally to be received as Christ ordained. Whereupon *S. Gelasius* doth command them to bee excommunicate that having received the body of the Lord, doe abstaine from partaking of the cup also: for hee in the said decree affirmeth, that such separation of the sacraments cannot be done but with mighty sacrilege. *De ecclesiast.* *ser.* c. 19. & de consecra. d. 2. c. c. *perimus*. In *Peter Lombards* time, ann. 1150. the sacrament was received under both kinds, that it might appeare (quoth he *J. Sen.* 4. d. 11) that Christ took upon him our whole nature, that hee might redeeme our whole nature: for the bread had reference unto the

body,

body, and the wine unto the soule: therefore it is celebrate in both the kinds, to signifie unto us Christs receiving of body and soule, and our freedom of body and soule. *Las. Ter.* 4. de *Quadrage.* saith, that it is a sacrilegious hypocrite of the Maniches: to receive the body and reject the blood. *Rhemigius* Bishop of Rheims, that lived about the year 470. made these verses to be engraven upon the chalice, as *Hincmar* testifies in his life. *Hincmar* *hinc.* &c. in English thus.

Hence let the people in that sacred blood, which Christ did bleed, drinke out their soules best good.

These verses, *Rhemigius*, Priest, doth pay his Lord.

And the said *Hincmar* doth record, that the same chalice was in his time afterward given unto the Norinans for the redeeming of the Christian captives. The cup (saith *Hincmar*, in 1. *Cor.* 10.) is called communion, as it were a participation, because all doe communicate thereof. The Lord (saith *Ribanus Maurus*, de *Instit.* *Cl.* lib. 1. ca. 32.) first consecrated the Sacrament of his body and blood, with benediction and thanksgiving, and delivered it unto his Apostles, which they in imitation of him so did, and taught their followers to doe the like: which now the whole Church over all the world doth generally observe. Only the benediction of the Bishop, or Priest (saith *Amalarius*, lib. 1. de *Offic.* in *prolat.*) is sufficient to consecrate the bread and wine: whereas the peoples soules are to be fed unto salvation, as the Apostles did in the Primitive Church. And cap. 24, Christ took the bread into his holy and reverend hands: — And in like manner the cup, as *Cyprian* saith to *Cassius*, We finde not our selves keepers of the precept, unless wee doe that same that the Lord did, and mingling the cup in like manner, we depart not from the divine commandment. Now though *Cyprian* doe conclude his saying about the mixing of wine and water; yet we may understand, that this is to be fulfilled of the whole institution of the Lord, wherein there is his continuing, and the Apostles observation; and of like effect unto this is that of *Wulfst.* in his booke de *curis* *quibus* *spiritus* *consecrandus*, the 22. chapter. Whatsoever he be (saith *Augustin*, *in* 1. *Cor.* 11.) *presb.* *meane*, or *poor*, *clergy*, *man*, or *lay*, *many* that shall receive this body, and drinke this blood of Christ unworthily, shall be guilty of the body and blood of the Lord: hee eateth and drinketh it unworthily, that celebrateth this mystery in any other order than Christ delivered it himselfe. The prescription of the forme (saith the Author de *canon* in *Bern.*) is in bread and wine — and the kinds of bread and wine are both set forth, to shew that the Christall and golden refreshing in receiving the body & blood of Christ.

Be all these practices faithfull Ministers, *Alphonsus* de *theologia* (c. 19.) it is gathered, that Christ

delivered his body under the one forme: bread, and his blood under the other forme of wine, and taught it to be thus celebrated. And seeing Christs actions are our instructions, he delivered these two most certainly for us to observe, and therefore we give the body under one kinde; and the blood under another. This Sacrament (saith *Thomas*, in 1. *Cor.* 11. *lett.* 5) is given under a double kinde for three respects. Firstly, for the perfection thereof: because it being a spiritual refreshing, must have a spiritual meate, and a spiritual drinke. For the corporal feeding is not made without meate and drinke. — Secondly, for the signification thereof. For it is a memoriall of that Passion wherein Christs blood was separate and drawne from his body: and therefore herein the blood is offered severally from the body. Thirdly, because of the saving effect of this Sacrament. For it helpeth the salvation of the body, and therefore is the body offered; and it helps the salvation of the soule, and therefore the blood is offered. For the soule is in the blood, *Gen.* 9. And in his 6. Lecture he saith, that both (bread and wine) belong to the perfection of this Sacrament, as well to the perfection of the refreshing, as for the representation of the passion, and also for the effecting of the salvation of body and soule. And this is also the opinion of *Hales*, 4. par. *summa* *qua.* 35. *membr.* 1. and *Cassianus* de *canon.* l. 12. cap. 25.

The communicants used to carry home not only the bread, but the wine also. This testifieth *Nazianzenus*, in *Gorgon.* ad *medium*; and *Hieronymus* ad *Rusticum*. And againe, where we finde the Fathers to make mention of the bread alone; it is a signe called *synecdoche*, whereby part is put for the whole, or else they doe take the name of bread only for the bread dipped in the wine.

Wherefore the ministring of the Lords Supper under both kinde, is contrary to the ordinary custome of the whole and universall primitive Church.

Private Masse.

A Kinde of private Masse wherein the Priest only receiveth the consecrated forme, without communicating to others, was never known in the most ancient and pure antiquity, for the space of 800. yeares. The Supper of the Lord (saith *Augustin*, in 1. *Cor.* 11) ought to be common to all, for hee that the Sacraments equally distill all the graces present. And in 3. cap *Sophonis* he telleth how the people did communicate of the blood. *Christoph.* *serm.* 3. in *Ep.* also commendeth this private Masse in these words: In vain doe we offer this daily oblation, in vain doe we stand at the altar, there is none that doth partake with vs. This I speake not to invite you to receive in any fashion, but to make

you selves worthy of these mysteries. And in 1. Cor. 11. *homi.* 27. thou dost not communicate that which is common: for it was broken equally to all, and equally divided. Some require a communion still in the Masse, and indeed to 1. Conkile did Christ ordaine it (saith *Erasmus*, *epist. ad Intium Pflugium*) and so in ancient times it was observed. Yea the Papists themselves confesse, that in the Primitive Church it was set downe, that the faithful should communicate every day, as *Durandus* in *rationale*, lib. 4. cap. 53; and *Hugo Cardinalis* in *Luc.* cap. 24. doe both confesse. *Cusanus* in his 7. epistle to the Bohemians, saith, that all that were not prepared to receive the Eucharist, were put forth of the Church. And the Council of Mentz doth prohibit the Priest to receive alone, because they held it as an absurd thing to say, the Lord be with you, when there was none to answer. Look in *Reginaldus Poole* his 1. booke *de Eccles. Discipulo*. 191. If any one doe not communicate, let him give place, saith *Greg. dialog.* lib. 2. cap. 23. And *Charlemaine* made a law, that all the faithful should communicate, and attend at the Masse, without any other further intreaty, *Leg. Francie*, lib. 1. cap. 132. And it seems, that about *Walsfride* time these solitary masses began, though he himselfe doth disallow of them. In the whole masse, saith he, *de rebus Ecclesie*, 22. we doe pray chiefly, and as it were by name for them that doe offer and communicate. And we may say, that the rest persifling in the faith and devotion of these that offer and communicate, are partakers of the said oblation and communion. But although when the Priests onely doe communicate in their masse, it may be understood that those doe partake with him, for whom these offices are celebrated, and whose person the priest doth execute in some Responses: yet wee must confesse that that is the lawful Masse, wherein there is present the Priest, the answerer, the offerer, and the communicant, as the forme of the canon, and the plaine course of the prayers do shew. The prayers (saith *Arculegus* cap. 19) which are said after the communion, are not for them that ate to communicate, but for those that have already communicated: therefore whosoever doe desire to be helped with the blessings of the prayers, let them not neglect to receive the communion before they be said. And cap. 18. see faith to the same effect; And indeed in the year of grace, 1689, in the Church of Rome all were bound to communicate after the breaking of the bread. *Radolphus Ardens* in his homily upon Easter day saith, that there are two kinds of receiving, spiritual and sacramentall, and of the latter he saith thus: Now if I should say but to thee, all Christians must communicate even sacramentally when they have time and place. And therefore in the Primitive Church, all the Christians used to communicate every

Lord's day: thus saith he, that lived about the year 1050.

2 Private Masses had their first origin amongst the friers in their cloysters. For *Gregory*, 1. 4. *Indult.* 14. *epist.* 43. *ad iul.* c. 87. doth forbid publique Masses to be said in one certaine Monastery, lest there should be any occasion of popular meetings in the private houses of the servants of God. And *l. 5. epist.* 46. *ad iul.* c. 146. he doth inhibit publique Masse to be said in a certaine place, and yet allowed Masse to be said therein. Looke also in the 71. epistle of his 7. Booke. *Ord. of Cambray* in his exposition of the canon, saith, that whereas at the first they never had Masse, without convention of the people together for communion, afterward it grew to a custome in the Church, to have private and solitary Masses, especially in cloysters.

Mixture of wine and water.

1 The mingling of the wine with water was a general custome in all hot countries, for allaying the strength of the wine, as *Lyra* testifies in 1. Cor. 11. and hereby it is proved to be, because the water was put in after the consecration, as appears in that Masse which is called *Chrysolome*. But this was none of Christs institution, as the Fathers doe hold, for *Chrysostome* saith, that Pope *Alexander* was the first that mingled water with the wine, *Hom.* 82. in *Mat. Poip.* l. 5. c. 9. And *August* 13. doth confesse *Euang. capite* 1. saith, that these words, [I will drinke no more of the fruit of the vine] are to be understood of the cup of the Eucharist. And the Armenians for above a thousand yeares together, used pure wine without any mixture of water therewithall, as *Otho Frisingensis* testifieth, lib. 7. c. 32. But out of a custome it grew to be a extreamy signifying mystery. Afterwards the *Apostles* used only water, without any wine, against whom *Cyprian* proveth the use of wine, but not of water mixed with wine.

2 The schoole-men hold this mixture to be no essentiall part of the Sacrament, and namely *Thomas*, part. 3. q. 74. art. 7. and *Scotus*, in *sent.* d. 1. q. 6. the two chiefest, and likewise *Elster*, *Bonaventure*, *Richardus*, and *Diericus*, as *Ioseph Angler*, in a *diff.* 5. art. 6. testifies in his comment upon the sentences, adding that this is the common opinion of the Doctors. Yea *Belarmine* himselfe is not affirmed to confesse this, in his *4. tract de Sac. Eucharist.* cap. 10.

Keeping of the Sacrament.

1 The Rabbits used to keep the Sacrament, not for any devotion, but

publike bearing it about, but for their private use in the dayes next following.

Shall not the husband know (saith *Tertullian*, 1. 2. *ad uxorem*) what thou doest, secretly, rather before thy meate? And if he doe know, hee doth believe that it is but bread, not that which it is called. And hereto belongeth that of *Heromes* relation, concerning the custome of the Romans of receiving every day, and that (as it is probable) in private houses, *epist.* 50. ad *Pammachium*, & *epist.* 28. ad *Lucianum*. Every one of the people (saith *Basil*, in *epist.* ad *Casarium Paris.* in *Alexandria* and *Egypt*) hath the communion in his house, receiving it of the Priest that consecrateth and distributeth it.

2 But this reservation of the Sacrament was alwayes in private houses, not in the Church, as now it is amongst the Papists, who keepe it for curing the sicke, which was not done by the Fathers.

3 And this reservation was sometimes found fault withall by the Fathers. Our Lord (saith *Origen*, in *Levit. Hom.* 5) did not lay up the bread which hee gave to his Apostles.

— nor did hee bid them reserve it until the morrow. If there be any man (saith *Concilium Constantiense*, *cap.* 3.) that is proved not to eat the Sacrament in the Church which hee receiveth, accused be he for evermore: and all the Bishops did cry out altogether, accused be he, *Council Tol.* 1. cap. 14. If there be ought remaining of the sacrifice (saith *Clement* in his 2. epistle unto *Tamius*) let it not be reserved until the morrow, but let it be rid away by the care of the Clergy. And *Augustine* upon *Leviticus*, saith, lib. 2. c. 8. that the remainder isto be burned with fire: others, that it was to be given to the children. Look *Nicophorus* his 17. booke, and 15. chap.

Use of the Latine tongue in the Service.

1 IN the purest Churches, for the space of 800. yeeres at least, the duties of Christianity, or divine prayers &c. were never performed in a tongue unknown to the people. Both the Priest and the people (saith *Chrysostome*, *Hom.* 18. in 2. Cor.) say the same common prayers, and all doe say one thing. It behoveth, saith *Ishidore*, *De eccle. offic.* l. 1. c. 10. that when we sing, we sing altogether, & when we pray, that we pray altogether, and when the *Psalm* is read, that silence be made, and that all doe hearken to it with attention. And therefore the Deacon with a cleare voice doth give silence, that there be an unity kept amongst all, as well when they sing, as when the lesson is read, that whatsoever is preached unsmall, may be equally heard of all. Let every one pray, saith *Origen* against

Coloss. lib. 2. unto the Lord in his native and another tongue. Here is a difference of voyce saith *Hierome*, *2. Tim.* 1. *epist.* 1. 7. but an unity of religion, & almost as many quires of fingers, as there is diversity of nations. Let the onely Trinity, saith *August.* *epist.* 178. be praised unto for mercy, of all both Latines, and Barbarians, let no tongue how barbarous soever, bee made an alien from praising one God. And the *Rubens*, *Armenians*, *Egyptians*, and *Ethiopi*, had all their divine service in their vulgar tongue: and the *Moravians*, in that Slavon tongue by a grant from the Pope. And the celebration of divine service was in the year 1215, granted by *Innocentius* the third, in *Emil. Lateran.* c. 9. unto divers places according to the diversity of the tongues: this is also confirmed out of the decreats of *Gregory* 13. *inul.* 3. 1. *ca. Quoniam plerique* &c. In the Primitive Church (saith *Lyra*, in 1. Cor. 14.) benedictions, and all other common [devotions] were performed in the vulgar tongue. And in the Council of Mentz, *capite* 45 (about the year 813) it is permitted unto him that cannot otherwise learne the Catholike faith, and the Lords prayers, to learne them in his mother tongue.

2 If a strange tongue at any time were used in divine service, yet it was understood of the hearers. For so was the latine tongue, and although it were not the mother tongue, in all places and provinces of the Romane Empire, yet it was understood generally in them all for the space of 700. yeeres & more. In the Provinces of *Affric* they spake Latine: and the French men generally did all understand this tongue. In the 3. Council of Terwin, about the year 770. cap. 17. the Homilies are commanded to be translated into the more barbarous Romane or Dutch tongue, that they might bee the easier to be understood. And it is credible, that the Brittaines understood this tongue also. For make what *Bede* saith, *Anglie* l. 1. c. 1. saith, *Britany* (quoth he) at this present doth search out, and profit one and the same knowledge of highest truth, & true hightness, in five severall tongues, the English, British, Scottish, Pictish, and Latine, which now through the meditation of the Scriptures, is growne common to all other. And *Valerius Maximus*, lib. 2. *capit.* 1. doth testifie, that the Romane magistrates did seriously endeavour to have their language diffused abroad; because it was not lawful for the Greekes to deale with the Romans concerning any thing, but in the Latine tongue, though they did it in Greece or Asia. And *Cassiodorus* that most excellent Antiquary, in his *Britannica* saith thus: If there be any man that will not believe that our Britains used the provincial tongue of the Romans, surely he knows not how earnestly the Romans laboured to have all the Provinces speake Latine, nor doth he mark what a sway the Latine hath already in our vulgar tongue,

to let passe the authority of *Cornelius Tacitus*, who saith, that in *Dominian* time the *Britaines* studied for the eloquence of the *Latine* tongue. Thus he. Now afterward when the *Empire* began to incline, and the *Latine* became corrupted by the *Goths* in *Italy*, yet the use thereof remained in matters of religion, as before, by reason of the old custome, which by greater reason should have beene abrogated. But now it is held laudable, yea necessary to worship in *Latine*, that is, in an unknowne tongue.

3 Any tongue whatsoever, even the *Latine* it selfe, unto those that understand it not: is barbarous: as *Ovid* in his *Tristia*, saith rightly, *Barbarus hic ego sum*, &c. in English thus:

I am but barbarous in this strange land,
For no man here my speech can understand.
Looke *Chrysolome* and *Haimo* upon the 14. of the first to the *Corinthians*.

Transubstantiation, or reall presence.

THE Fathers when they speake of the Supper, haue many and diuers termes which may signifie conversion. *Ambrose*, lib. 4. de *Sacram.* c. 4. doth use the word *conversion*: and *Idrys* *quis mysterii* initiatione, cap. 9. the terme of *mutation*. And *Cyprian* de *caena*, saith, the bread is *mutatus* changed, not in shape, but in nature. *Origens* againe *Glossus*, lib. 8. saith, that the bread by prayer is made *fieri* [the body]: And *Gaudemus Trallat.* a. de *caena*, saith, that of the bread is made *efficitur* the body, and of the wine the blood. *Enochius*, *Emiliensis*, lib. 5. de *Pa.* saith, that the priest by a sacred power doth convert *conuertere* [the visible creatures into the substance of the body and blood of Christ]. And againe, that the bread doth passe *transire* into the nature of the Lords body. *Ausinus*, *epistol.* de corp. & sang. *Dom.* saith, that the bread doth *migrare* go into the body. And *Elbertus*, *epistol.* ad *Berengarium*, saith, that it is transfused *transfunditur*. *Algerus*, *lib. de Sacram.* saith, that it is transferred and transported *transfertur & transportatur* into the body. But the ancient Doctors, when they doe speake of this change and conversion of the bread, doe meane the change of the use and condition of the bread, and not of the substance. And therefore in the reading of them, we must distinguish the sacramental mutation of these signes in signifying and sealing, from a substantiall mutation. And wee ought to hold directly, that they never knew of transubstantiation *(ueritas)* for at least 800. yeeres after Christ, but rather condemned it. *Cyprian* (or whosoever was the author of the Sermon, de *caena*) saith, Bread retain-

ing the forme of bodily substance. And *Ambrose*, *de Sacram.* lib. 4. cap. 4. saith, They are what they were, and yet are changed into other. And *Theodoret*, *lib. 2.* The mystical signes doe not leave their proper nature after consecration. And *Gelasius*, *con. Euge.* The signes doe remaine in the propriety of their nature. And *Walfrid*, cap. 16. He delivered the Sacrament of his body and blood unto his disciples in the substance of bread and wine. And *Paschasius*, *de corp. & sang. Dom.* c. 10. alius 28. Bread strengtheneth the heart of man, and wine comforteth, — and therefore this mystic of our salvation is rightly celebrated in the same substance. The like unto this hath *Bertram*. And *Paschasius* againe, *cap. 17.* alius 46. Therefore my sonne when thou comest to communicate of this mystery, open the bosome of thy minde, cleanse thy conscience, and give not thy selfe to receive that only which the peece of bread contains, but that which faith receiveth, because that in Christ is contained the fullnesse of divinity. Hereby it is evident, that the canon of the Masse for 900. yeeres, was never held to be meane of Transubstantiation, nor was there in all that time any mouthly receiving of Christ true body dreamed of. Besides, *Drusimus*, that lived about the yeere 800. understood the words of the canon to be spoken of the spirituall changing of the bread into Christs body, and the wine into his blood. For these are his words upon this place of Scripture *(And taking the cap. Mat. 26.)* Thus the Lord commanded us to doe, changing spirituallly the bread into his body, and the wine into his blood, that by these two we might remember what he did for us, concerning his body and blood. And *Ambrosius* about the yeere 810. understandeth the words of the canon without either Transubstantiation, or reall presence. *J. 3. de ecd. offic.* cap. 23. And *Walfrid*, cap. 16. After the solemnities of the old Pascover, he delivered the Sacrament of his body and blood, in the substances of bread & wine, and taught us to celebrate them in memory of his passion. *Nicetas* *Chomates*, *Thesaur.* l. 4. writing against the *Acothini*, that would not have myeries represented in corporall things, saith, That the institution, wherein our Saviour used bread and wine for the salvation and reformation of mankind corrupted, was not such as wanted bodily things. Wherefore the Fathers when they speake of the changing of the nature of the bread, doe meane the change of the propriety only, whereby of bodily sustenance, by the power of the deity, it is made a food for the soule.

2 In ancient times it was the whole universal and orthodox consist of the Church; that that very bread which Christ broke, and not any other thing under the figure of bread was his body. And this is the doctrine of *Trenet*, *Invisio Martyr*, *Tertullian*, *Cyprian*, *Theodoret*, *Chrysolome*, *Ambrose*, and *Augustinus*.

And

And therefore these never so much as dreamed of Transubstantiation. Which may be convinced by these seven reasons following. First, because the Eucharist was reserved in private houses for every one to receive: Being diffiniled (saith *Cyprian* of one, *De spectulantis*, and bearing with him as the manner is, the Eucharist, &c. Secondly, because they used to send it by children unto the sick, as *Enochius* testifieth in his 6. booke and 43. chapter. Thirdly, because it was used to be carried about in such meane manner, as namely, the body in a wicker basket; and the blood in a gaffe, as *Hierome* testifieth of *Emperius* Bishop, *epistol.* 4. ad *Rusticum*. Fourthly, because the Bishops used to send it unto others [as it is probable] for salvations sake. Witnesse *Brenus*, *epistol.* ad *Victor*, *apud Enochium* lib. 5. cap. 23. and *Nicophorus*, lib. 4. c. 39. Fifthly, because they used to give it unto infants, as *Augustinus* lib. 3. c. 10. and almost in every worke of his doth testifie. Sixty, because if there remained any parcels of the Eucharist unreceived, the young children that used the Church, were called to eat them up. This *Enagrus*, libro 4. capite 35. recordeth, and *Nicophorus* in like manner, libro 17. capite 25. Seventy and lastly, because it was a custome in the ancient Church to burne the remainders of the Eucharist, as *Istichius*, libro 2. capite 8. upon *Leviticus* doth ascribe.

3 Afterwards began the disputations of Transubstantiation; but not as yet approved as an article of Faith, nor concluded of in *Lambard* his age, which was about the yeere 1145. for he, lib. 4. d. 1. saith, that if it be demanded of what sort this conversion is, whether formal, or substantiall, or of some other kinde, I cannot sufficiently define; yea the Church for a whole thousand yeeres taught no other then spirituall receiving of Christ, and all the Fathers of those times understood the words of the supper to be figuratively spoken. Wherefore it is a most impudent and faithlesse part of *Bellarmin* to cite 3. writers for the opinion of transubstantiation.

4 But in the yeere 1215, *Innocent* the third determined the manner of this conversion; in respect of the name, calling it Transubstantiation: and for the thing it selfe, *Leo* the 9. determined it, in a convensicle held at Rome, *ann.* 1209. And *Nicholas* the second also in his decretalls *de consecratione*, *Ego Berengarius*, in the yeere 1060. And yet *Berengarius* abode in his true opinion of the Lords Supper, until the day of his death; and therefore is said to have seriously detested that absurd reputation. *Hilbertus*, *Commensalis* doth praise him: And *Emfrank* condemneth him as a violator of his reputation, and inconsistent in his opinion. And indeed there is not a Papist in the world that will defend the reputation in *Gratian* set downe by *Nicholas*, because he saith that the body of Christ

is sensibly crushed with the teeth: And divers of the schoolemen (as *Biel*, *In 4. dist. 7. c. 47.* *Richardus de Media villa*, *in 4. dist. 8. q. 1.*) do, condemn it as an erroneous assertion.

5 Now the most learned schoolemen after *Innocentius* doe disagree both in the thing it selfe, and in the manner of explaining what the pronowne *(Hic)* this, doth signifie and demonstrate properly in these words *(this is my body)* *Richardus de Media villa*, in 4. dist. 8. *quest. 1.* expoundeth it thus; *This* that is, something being under this sensible forme, is my body. Or thus, That which will be forthwith present under this sensible signe which is sence, is my body. *Thomas Aquinas* 3. *part. 78.* *in corp. art. 110.* (this) that is, that which is contained in the generall under these kinde, is my body. *Bonaventura* *In 4. dist. 8. in 2. part. dist. art. 1. q. 1.* thus. *This* that is, the substance of bread: and he will have *(Hic)* to signify *(Hic)* is made, or *(trans)* is changed, or *(conver)* is turned. *Scotus* *In 4. dist. 8. in 2. dist. art. 1. q. 1.* thus. *This* that is, this singular essence, or *(Hic)* is my body. *Marfilus* in 4. *quest. 6. art. 1.* thus: *(this)* that is, that into which this bread is changed; is my body. *Occamus* *quodlib. 2. q. 19.* thus: *(this)* that is, this body, which will be forth with under these formes, is my body. But *Peter of Alcanon* in 4. *Sent. q. 5. art. 1.* saith, that it is not necessary for the Priest that consecrateth rightly to demonstrate any thing by this word *(this)*; or that he should understand any thing by that word more than by a word that hath no signification, because this word is only given as a signe, whereby we may know that what these words are rightly pronounced, the body of Christ is immediately under these signes, by Gods good pleasure. *Heldus*, *In 4. sen. q. 19.* saith, that by this pronowne *(Hic)*, *this* is signified that which remaineth under both the termes of transmutation and of that which is only accidents sensible, and no substance. *Id.* *lib. 4. 8. in caus. 16. dist.* saith that *(This)* that is, this content, into which the bread is to be turned, *Hic* in some part of time which includeth the pronounciation, and the terminating or finishing in time, is any body.

6 These Phrases of the Fathers, *(that)* Christs body is eaten: *(goth)* into the mouth: is touched with the hands: his blood is drunke, &c., are to be understood tropically, that is, symbolically: signifying the efficacie of sacramental receiving: and admonish us to embrace the body of Christ that is in heaven, with an unpolluted heart. For it is the Fathers doctrine, that the bread and wine

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are truly and properly the signes of the body and blood of Christ. Our Lord (saith *Cyprian* *Tract. de unit. Christi*) at the table where he tooke part of his last feast with the Apostles, with his owne hands gave them bread and wyne; upon the crosse he gave his body to be wounded by the hands of the soldi-ers; that the sincere truth and true sincerity which he had more secretly imprinted in the Apostles, might declare unto the world how the bread and wyne were his body and blood; and upon what reasons the causes thus agreed with the effects, and diuers names or formes were reduced to one essence; and the things signifi- ing and signified should be called both by the same names. Our Lord (saith *Augustine* *contra Adimant. c. 12*) did not sticke to say, This is my body, when he gave the signe of his body And againe; *Contra Maximinum*, Wherein [in which signes] we must not respect what they are, but what they represent: because they are signes of things; and being in essence one thing, are in signification another. *Origen* likewise upon the 15. of *Matth.* saith, that if all that goeth into the mouth descendeth into the body, and so is cast forth into the draught: that meate also which is sanctified by the word of God and prayers, as farre as the materiall part thereof, goeth the ordinary course of other meate. So *Chrysostome* (or whosoever was the author of that Epistle) unto *Celsus* saith: Even as we call the bread before it be sanctified, bread, and when Gods grace hath sanctified it by the Priests manes, it loseth the name of bread, and is held worthy to be called the Lords body, yea though that the nature of bread doe remaine therein, and is not called two bodies, but, one body of the same. Christs flesh (saith *Maximus* *Dialog. 2. com. Noster*) is not called the body of God as the Church is: nor as the bread, which the whole Church partaketh in memory of his passion; but it is to be called the body of God, as is a mans pro- vesture or apparell, wherewith he is ar- rayed. He [Christ] (saith *Aug. De civit. Dei. l. 11. c. 25*) in saying, he that eateth my flesh, and drinketh my blood, liveth in me; and in himselfe shew what it is to receive his body not sacramentally, but truly, and drinke his blood: here make an opposition betwene sacramental eating and true eating.

7 These words of Christ, [My flesh is meate indeed, &c.] are by *Clement* *Prolegomen. c. 6* *Tyrnellian* *de correctione ednis*, *Origen* in *Levit. hom. 9*, *Chrysostome* in *Joan. hom. 46*, and *Augustine* in *Joan. 25* and 26. taken in an allegorical sense.

8 And the words [this is my body] most of the Fathers take figuratively, and namely thes[e] *Tyrnellian* *l. 1. c. com. Marc. Origen* in two places, viz. in *Levit. hom. 7*, and in *Matth. cap. 25* *Cyprian* de *unit. Christi*, *Nathan* *con. de Paphlagon*: *Ambrase* in three place, viz. *de his qui non possunt manducare. c. 9*, *de Sac. lib. 4. cap. 5*.

A in 1. *Cor. 11*. *Hierome* in two, viz. in *Matth. 26* and in *Mark. 14*. *Augustine* in seven or eight, viz. *lib. 3. de doct. Christi. lib. 3. cap. 16. de Trinit. lib. 3. c. 4. and 10. epist. 23*, in *Levit. 9. 5. 7. sent. Adimant. c. 12*, and *Psal. 98. Chrysost. in Psal. 22. Theod. dial. 1. Proseper in Sent. August. And he is cited, de consec. d. 2. c. Hoc off. Bede in Luc. 22. & *Bertram* de corp. c. *Ang. Domini*.*

9 But the Fathers speake not only figuratively of the Sacrament, but even sometimes hyperbolically thereof, to beget the greater reverence, and to pierce mens mindes, and lest the phrase of Scriptures, and lest the follower should seeme a tragick fiction. In this sense saith *Chrysostome* in 1. *Cor. 10. hom. 24*. What is in the cup that which flowed from his side. And againe, that which he suffered not upon the crosse, hee suffereth for thee in the offering, suffering himselfe to be thrust through. And *hom. 21. ad populum Antioch.* Think what thou takest in hand. For it is a pernicious thing to use that tongue unto reproches, that hath ministered at such di- vine mysteries, and beene purpled with the colour of that blood, and made a sword of gold.

10 That which the Fathers speake of the bread and wine in the Lords Supper, the same they speake in like manner of Baptisme and the word of God. We are laid (saith *Origen*, *Homil. 16. in Num.*) to drinke the blood of Christ, not only in the sacraments, but when we heare and receive his words. And in another place. Bind not thy selfe unto the blood of the flesh, but rather seeke after the blood of the word: and heare him that saith unto thee, This is my blood which is shed for thee for the remission of your finnes. No man must any way doubt (saith *Augustine* in one of his Sermons, *ad infant.*) cited by *Bede* in 1. *Cor. 10*, that every faithfull Christian is made partaker of the body and blood of Christ, when he is made a member of him in Baptisme: nor that he is alienated from the communion of that bread and the cuppe, although he being in unity with Christ, bee taken out of this world before hee come to communicate of the said Sacrament; for he is not deprived of the participation and benefit thereof, since he hath already attained to that which that Sacrament doth signifie.

11 The Fathers by the forme of bread [speciem] doe still understand the substance, not the accidents without the substance. In this sense saith *Cyrill* of Ierusalem, *Mystel. 4*, under the forme of bread is given the body, and the blood under the forme of wine. I see not the forme of blood (saith *Ambrase*, *de Sacram. libro 3. capite 4*) but the likeness it hath. And *lib. 4. de his qui non possunt manducare. 9*. If *Jesus* his speech were of so great power, that it was able to fetch downe fire from heaven; shall not Christs words be of the power to change the formes of the Elements? To make the forme of visible bread (saith *Augustine*).

gustine, *Serm. ad infant.*, recorded by *Bede* in 1. *Cor. 10*) many graines of corne are compact together:—and in the wine likewise, brethren, consider how it cometh to be one liquor. Under that visible forme of oymment (saith *Theodore* in 1. *Can.*) they doe receive the invisible grace of that most holy spirit. And the same meaning sometime they have when they use these phrases, the figure, or outward shape of the bread. And they doe use these words, to turne our eyes from the externall signes, unto the heavenly matter therein signified, upon which we ought to fixe the eyes of our mindes. And hereupon *Chrysostome* saith, that there is nothing seeme upon the table, but the body and blood of the Lord; and yet intends not to put accidents without a substance. Contrariwise, the word [nature] doth sometimes in the Fathers signifie the quality and condition only, and not the essence of the thing. And in this sense *Cyprian* de *cor. 1*, saith, the bread changed not in forme or shape, but in nature; by the words omnipotency is made flesh.

12 *Cyrill* *lib. 10. cap. 13*, in *Joan*, and else- where. And *Hilary* *lib. 8. de Trin.* with some other Fathers will have Christ to be in us naturally, and corporally; and so they will have us to receive him. But they do not speake of the manner of our union with Christ herein, but of the limits of our union. They will have us united with Christ in one mysticall body, according to the truth of nature, and to be joynd truly and really with his flesh and spirit, and yet after a spiritual and uncorporeal manner.

13 *Damasceus* commutation, *metempsychosis*, *l. 4. c. 14*, and *Theophylact* transilementation *metempsychosis*, is the change of the bread into another state or condition, not into another substance and being, because it is united to Christs body in a sacramental union, and of a corporeal food, made a spiritual. For after the same manner, they affirme that wee, *ad. 10. de his qui non possunt manducare*, that is, are really converted into that (Christs) flesh, *Chrysostome* *45*, in *Joan*, and are transilementated into him, *Theophylact* in *Joan. cap. 6* and yet they doe not faigne any abolishing of our substance for all this. And this same *metempsychosis*, is not alwaies a changing of substance but sometime a correction or changing of a thing into better; but howsoever, this transformation helpeth not the Papists a jot, for that which is transformed, remaineth not in regard of his exterior forme. Although the ancient Fathers (saith *Suarez* upon *Thomas*, *tom. 3. quest. 75. disput. 50. sect. 1*) used many words in the explanation of this mystery, yet they are all either general, as the words [Conversion, Mutation, Passing into, and changing] or they are properly applied to the accidental change: as the word [Transfiguration] and such like. Only *Theophylact* his word [transilementation] cometh nearer the

A explanation of the mysteries true property, and signifieth a change of the things even unto the first elements, unto the first matter but yet that word is too unaplicable, and too unfit for this mystery. For it may signifie the conversion of one element into another, or the resolution of a mist body into the elements: but transubstantiation most properly, and most fully signifieth the conversion or commi- gration of one whole substance, into another whole substance.

14 The Fathers when they say, that the bread or wine remaineth no more, doe not meane simply, but in respect of his intent that is to receive them, when hee receiveth them rightly: because then we must not thinke of the bread or the wine, but fixe both our mind and senses wholly upon Iesus Christ.

15 Where they deny, that the bread is a figure of the body, they speake of the bare signe, which is without fruite. There is not only a certaine figuring of Christs flesh, saith *Theophylact*, in *Joan. 6*. Hee said not, these are the signes of my body (saith *Eusebius*, in *Matth. cap. 26*) but, this is my body. We ought not therefore, to looke into the nature of that is set before us, but into the vertue.

16 To consecrate, is not to transubstantiate, but to dedicate a prophane thing unto an holy use. And that the consecration of the bread is included in these five words [for this is my body] and of the wine in these [this is my blood] of suchlike, no Father did ever teach, *Cyprian*, *Serm. de cana* saith, that in this time they did consecrate with these words: Doe this in remembrance of me, this is my flesh, this is my blood: *Basilid* *Chrysostome* held, that it was done by prayers, as we may readen in their Liturgies. Wilt thou know (saith *Ambrase*, *de Sacram. lib. 4. cap. 5*) what are the heavenly words of consecration?

D Therefore they: the Priest saith, make this oblation ascribed unto us, reasonable and acceptable for us—when the day before, his passion tooke bread in his holy hands, and giving thanks, blessed it, brooke it, and gave to his Apostles, saying, Take, eat, &c. and to unto the end of the institution. But *Hierome*, in 3. *c. Soph.* saith, that to make the Eucharist, there is not only a necessity of solemn prayer, but also of merite in the Priest. We call that only [the body and blood of Christ] (saith *Augustine*, *de Trin. lib. 3. cap. 4*) which we taking from the fruits of the earth and consecrating with mysticall Prayer, doe receive in due order, for our soules health; and as a memorie of our Lords suffering for us. Presently after this prayer (saith *Gregory* *l. 7. Indist. 2. epist. 63*) we say the Lords prayer; because it was the Apostles use to consecrate the host of oblation at that prayer only. Vnde Christ doe come himselfe, (saith *Hieronymus* *lib. 2. in Levit. cap. 8*) as the

Priests prayer, and sanctifie the supper, and lay the foundation of the action, there can by no means any sacrifice of the Lord be made. it is not credible (saith Innocentius III. lib. 4. de myst. Missa. cap. 6. that he distributed his body before he had consecrated. But it may be said that Christ consecrated by the divine power, & after wards shewed the forme that others should follow in their solemnizing, for he of himselfe consecrated by his owne power; but we, by that vertue which he hath given to the words. If any Priest (saith Scotus in 4. d. 8. q. 3. art. 2.) should begin to say these words, This is my body, and omit the words that do goe before them: I say that in all such cases we must not worship [the Eucharist] simply, but with this condition, if it be truly consecrated. And of the consecration of the blood he speaketh in like manner; Wee are not infallibly taught, whether unto the forme of the consecration of the blood do belong any of the words which are after these words [of my blood] or any of them that follow untill these [do this]: therefore it is dangerous to averre any thing without sufficient authority be had for the confirmation. Likewise Biel in 4. dist. 8. q. 3. concl. 3. saith, that the necessary and precise forme of consecrating the supper, is not sufficiently determined of in the Canonical Scriptures: which assertion he doth afterwards ascribe by reason. The learned man D. Redman observing the tumultuous wrangling of the schoolemen about the words of consecration, was not afraid to affirme, that not one almost of all the whole schoole did rightly understand the word [Consecrate] *Hist. Martyr. Anglicana.*

17 The body of Christ in the Fathers writings, is threefold; *Real*, that is, his body assumed; *Mysticall*, the Church; *Sacramental*, the bread in the supper. The body of Christ taken from the altar (saith the decretals de consecr. d. 1. ca. 79) is a figure, if we view the outward formes of bread and wine: but the truth, when we beleeve the body and blood of Christ to be truly there within. The flesh is a Sacrament of the flesh (saith Aug. in *Serv. Prof.*) and the blood of the blood. The bread is Christ's body, not corporally but spiritually, saith *Ælfrike* Archb. of Canterbury in his sermon in Saxon, wherein he distinguishes the body crucified, and the sacramental body. And to make Christ's body, is to consecrate the bread into the signe of his real body. Let the word come to the element (saith Aug. *trall. in Ioan. 80*) and it becometh a Sacrament. This is the body which the Fathers say so often to be daily made, blessed, eaten, broken, divided, fallesth to the earth, is handled, swallowed, & torne with the teeth: *Cyprian* *Sermone de Lapsis*. The nature of the bread and wine (saith *Bede in Epiph. D.*) is by the ineffable sanctification of the Spirit, translated into the Sacrament of the body and blood of our Lord. The flesh and blood of our

Lord (saith *Hier. in Ephef. 1*) is understood two waies, either for his spirittual, and divine flesh; and blood; whereof he said, my flesh is meat indeed, and my blood is drinke indeed, — or for the flesh which was nailed on the crosse, and that blood which was shed by the soldiers spear.

18 And the creation that the Fathers speake of was alwaies without transubstantiation. When the oyle is consecrated for the sicke (saith *Amalar. de eccl. offic. l. 1. ca. 12*) we conclude thus: By whom thou (O Lord) alwayes createst all these good things.

19 The Fathers say that we receive Christ in the bread, or under the forme of bread, as the bread is a signe of Christs flesh, and instrument of the soules nourishment: not as the receptacle of his body. And likewise they say that we in the water do receive the remission of our finnes. *Lumb. Sent. 4. d. 3*. But this is as we say, that we have possession given us in writings, when as the writings do but assigne the same unto us: and so we receive Christ in the bread, as the signified in the signe, not the contained in the continent.

20 The Sacrament is honoured, received, and respected, as it is the expresse teale and signe of our mysticall union with Christ, by whose body we are after an admirable manner, quickned. Hence it is called a mystery to be trembled at, because by these creatures through the operation of the divine maiesty, we are made partakes of the body and blood of Christ. And hence it was that God hath shewen some miracles about this supper to make the institution more honourable, not to prove the real presence. And upon this, the Fathers had a care that none of it should fall to the ground, and revered all the ornaments of the Church, and suffered not the Catechumenists to communicate. And *Chrysost. in Ephe. hom. 3*. saith that it is a kings table, that the king himselfe is present, and Angels doe minister to him. By this he moved all to reverence, and hence he called it an oblation to be trembled at. *Id. ib.*

21 The Fathers give but one place at once unto Christs body. Our Lord is above (saith Aug. *trall. 30. in Job.*) but here also, and our Lord is truth. For his body wherein he rose againe, may be but in one place: but his truth is spread abroad every where. *Basil de Sp. S. cap. 22*. proveth the holy Ghost to be God, because he can be in many places at once. He ascended into heaven (saith Aug. *epist. 57. ad Dardan.*) sitteth at Gods right hand, from whence and from no other place he shall come to Judgement. And againe, in that he is God, he is every where: but as he is man, he is but in heaven. And, doubt not that as God he is every where present — but by his circumscribable body is in some certaine place of heaven. According to his humane substance, saith *Fulgen. l. 2. c. 17. ad Thrasimundum*,

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he left the earth, when he ascended up to heaven. The flesh, saith *Vigilius contra Euryc. l. 4*. whilst it was here upon earth, was not in heaven, and now that it is in heaven, it is no more upon the earth.

22 Lastly, when transubstantiation was once established, the most learned duncke to the opinion of consubstantiation, as most congruent unto Scripture: receiving the opinion of transubstantiation, either solely or chiefly, because the Church had so decreed: *Scotus in 4. dist. 11. q. 3. art. 1*. holds expressly, that the doctrine of Transubstantiation is not expresse in the Scriptures, adding this: It seemeth to move us chiefly [to hold transubstantiation] because we must hold of the Sacraments, as the Romane Church hath set downe in the Extravagants de heret. c. *Ad abolendam*, where note these words in Paris edition, *art. 1497*, in the margin: the faith of this Sacrament is only because of the determination of the Church. And in the same article *resp. ad arg. 3*. saith thus. We say that the Church hath resolved that this meaning [that the bread is transubstantiated] is the truest faith, in the creede of Laterane under Innocent the 3^d beginning, *Uirumque credimus*, &c. — where the truth of some things to be beleeved is declared, and that more plainly than either in the Apostles Creede, *Athenasius* his, or that of the Councell of *Nicea*. Briefly, whatsoever is there said fit to be beleeved, we must hold to be of the substance of faith —. If you aske why the Church would make choice of so hard an understanding of this article, when the Scripture may be saved with an explication both more easie, and in appearance more true; to this I say that the Scriptures are expounded by the same spirit that made them. And we must imagine that the Catholike Church explaineth this to us with the same spirit that it taught us our first faith, namely, the spirit of truth. This opinion, both in the same sense, and almost in the same words we may read in *Biel. lib. 4. l. in Canon. Miss.* with this addition moreover, that this ordination [of transubstantiation] was not known perhaps in the Church untill after the institution. And it is thought to have bene first revealed unto the holy Fathers; or found out by them through their labour in explaining of the Scriptures. Though Christs body (saith *Petrus de Aliano in 4. Sen. q. 5. art. 2. Concl. 2*) as a quantity, and the bodily quantity thereof be in heaven, and in the Sacrament; yet is it not in the Sacrament as a quantitative body, or a bodily quantity. And againe, *q. 6. art. 2*. That manner [of consubstantiation] which saith the substance of bread doth there remaine, where the body of Christ begins to be, is possible and neither opposite to reason nor Scriptures: nay it is easier to understand, and more reasonable to conceive than any of those that separate the substance from the ac-

cidents, and make Christs body a non-substance. For this putteth no acquiescence without a substance, which is one of the difficulties in this question —. And therefore it seemes not any way to be followed the first way, if so be that the Church had so determined. And againe: The fourth, and more common opinion is; that the substance of bread remaineth not; but is changed simply to have a being — & though this be not probable out of Scripture, nor in my judgement, out of the determination of the Church: yet since it savoureth this opinion; as the common opinion of Doctors and holy men, therefore I will doe hold it. Thus he. It is most plaine (saith *Durandus in 4. dist. 1. q. 1*) that it is a rash part to say that Christs body by divine power cannot bein the Sacrament otherwise than by having the bread converted into his substance. And againe, but if that manner [which retaineth the substance of bread to remaine after consecration] were true, *de facto*, of the thing done, we should have many doubts taken away which fall about this Sacrament, and teaching the bread doth not remaine: For firstly, there is a doubt how any thing can be qualified by this Sacrament; and then how the formes may bee corruptible; or how any thing can have generation by them, all which doubts the other sense would cleare —. But because this way may not bee held expressly, since the Church hath determined on the contrary way, whom we presume not to erre in such cases; therefore by explication expressly that side, we must answer unto the arguments on the contrary side. And in this third question. Saving the reverence of a better judgment, it may be thought that in the Sacrament there is a conversion of the substance of the bread into Christs body, and that in this manner: The forme of the bread being corrupted, the matter thereof is under the forme of Christs body: suddenly, and by the eternal power of God: as the matter of food or nutriment is under the forme of that which it feedeth by the power of nature. And afterwards: The foresaid manner of the conversion — is evidently possible; And the other [transubstantiation] is not intelligible, neither is the one more approved or reproved by the Church, than the other. Whereas the words of the Scriptures (saith *Cicilianus in 3. part. Thom. q. 75. art. 1*) are expounded two waies; either properly, or metaphorically; the first error in this point was theirs that interpreted these words of our Lord [This is my body] metaphorically, which the Master of the Sentences in his fourth booke, and tenth distinction speaketh of, who in this point is reproved. And the force of his reproof consisteth hereby, that the Church understandeth these words properly, and it behoveth them to be verified properly. I say the Church: for indeed there is not any forcible motive in the

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Gospel to make these words be taken properly. But *Isidore*, in *Script. Theolog.* in 4. diff. 11. q. 4. in *Enchiridion*, art. 1. admonisheth us of circumspection in reading this place of *Cassiana*. Seeing this contraine (saith *Form.* in *Mat.* 26.) that Christ's body is there, what neede we dispute whether the bread remaine or no? Thus he. Now before the Schoolemens time, there was none *of strike*, Arch-bishop of *Canterbury*, who in his fore-mentioned Saxon Sermon which was wont to be read every feaste of Easter in the English Church, speaketh expressly against the same transubstantiation, and *Sermon* likewise in his booke of the body and blood of Christ.

Adoration and elevation of the Sacrament.

The adoration in the Sacrament belongeth unto Christ sitting in heaven, and is an inward worship of the heart, or lifting up of the minde being stirred up with these outward signes. The signes (saith *Aug.* de *ciuitate*, *radi.* cap. 26.) are visible Sacraments of diuine things, but invisible things are therein honoured.

1 The worship is referred to the Sacrament only, it is but a reverence; and no adoration, given as well to baptisme as the supper, as testifieth *Aug.* de *doctr. Christi*, lib. 2, cap. 9.

2 *Honorius* the third, ann. 1220, was the first that euer instituted the adoration of the Sacrament. And after him *Frederick* the 4. ordained a feast in honour of the body of Christ.

3 The elevation of the hoste was used, not that it should be adored, but to signifie the mystry of Christ taken downe from the crosse. *Amalar.* lib. 3, cap. 26. The Priests and Deacons eleuation signifie the taking downe of our Lord from the crosse of the hoste and the cup signifie the Lordsbody. And the Liturgy of *Christ's* time doth not affirme, that the elevation of the bread was used, that Christ therein should be adored: but the priest elevating the sacred bread crieth out, Holy to the holy.

The appurtenances of the Masse, at this day.

The tapers that are newlighted in the Church on the day at Masse time, before and after the reading of the Gospel, are not approved by the Fathers. Wee light no torches on the day time, saith *Hierome* against *Vigilantius*; yet he confesseth that they were lighted in the Churches of the East, by some of ignorance, and by other that

had zeale, but not according to knowledge, cap. 3. But *Tertullian*, de *Idolol.* saith, that this was the custome of heretikes. And *Lactantius* wisely reprehendeth it, lib. 6, *Instit.* cap. 2, saying: They do light up lampes unto God, as though he lived in the darke; so doeth the Council of *Elberia*, cap. 34.

2 The Primitive Church neuer used Incense. We buy no frankincense at all, saith *Tertullian*, *apolog.* 42. We goe not into Arabia to seeke frankincense (saith *Augustine* in *Psalm.* 49, *quod* is the sacrifice of praise that God requireth at our hands. And *Psalm.* 50. Offer willingly; thou hast thine offering with-in thy selfe; goe not abroad to seeke frankincense, but say, In me O God are thy vowes, the praises which I will give thee. *Armbius* in his 7. booke against the Gentiles, inferreth many reasons against the burning of Incense.

3 The vessels wherein our Sacraments are put and consecrated (saith *Walfrid*, cap. 24. de *rebus eccl.*) are cups and dishes. Pope *Zephyrinus* ordained that the celebration should be performed with dishes of glasse and *Fraban* after him caused them and all other Church vessels to be made of silver; thus as in all the rest, so in this hath the Churches gravity and state in ceremonies, increased daily with the times. It hath been.

4 The lianen vestures, [be they Albes, or Surplices] were at the first the rayment of noblemen, and for honours sake given unto Priests: but not unto any Monke, save onely to diuine service time, as *Erasmus* testifieth in the life of *Hierome*. *Theodore*, lib. 2, *hist.* ca. 27. relateth that *Constantinus* gave *Macarius* Bishop of *Ierusalem* a robe wrought with gold, for him to use in Baptisme.

5 The Priests ornaments (as *Walfrid* reporteth) grew up by little and little unto the height that they now be in. For first they said their Masse in common attyre; as they doeth unto this day in some Churches of the East. But Pope *Sixtus* ordained that the Priests should have holy vestures, to wear in no daily use saving in the Church. — It was decreed in the Council of *Bracara*, that no Priest should celebrate Masse without a surpise. Others added other vestures, in the Church, either in imitation of the habite of the ceremonial Priests, or to beare some my-sticall signification. Thus saith *Walfrid* id. *de rebus eccl.* cap. 24. And indeede the gaudie shewes that are now used about the apparell of the Masse, were neither seene nor heard of in whole or part, for about 400. yeares after Christ.

6 And for 800. yeares after Christ, there were but eight vestures used in all the whole mysteries of religion; as the said *Walfrid*, cap. 24, and *Amalar.* lib. 1, c. 2. 2. de *officiis eccl.* doe both testifie: whereas now there are fiftene, six Priestly vestures, and nine of the Bishops.

7 The elegy of antiquite, as well in the Westerne as Eastern Church did use to haue

the head polled, but not shaven as the Papists have now, and which the Fathers reprove. The haire of the head (saith *Clement Alex.* *andrinus*, *pedag.* lib. 3, cap. 11.) are to be cut, not with a razor, but with barbers fazers. Shew you (saith *Optatus* to the Donatists, l. 1. *cont. Parm.*) where you are commanded to have the Priests head shaven: whereas contrariwise innumerable examples shew that it is unlawfull to be done. We learne here (saith *Hierome* upon the 44. of *Eccl.*) that we neither ought to be shaven to the bare, with a razor, nor to be cut so neare, that wee become shaven: but let our haire grow so, that it doe couer our skinnie. As for the shaving used now a daies, the church thought not of it for many ages after Christ: for the first mention that was ever made of the shaving of the crowne like a circle is in *Germanus* of *Constantinople* his Theoria; The shaving of the Priest (saith he) and the cutting of his haire round upon the crowne, is a signe of the crowne of thorne which Christ bare upon his head. This also is spoken of by *Hugo Sancti Sacram.* lib. 2, par. 3. c. 1. *Luther*, lib. 4, diff. 24. *Thomas*, and *Benedictine*, being indeed all one with the shaving of the lay-penitents, as the Council of *Agatha*, cap. 2. and the third Council of *Toledo*, cap. 12. doe both record. As for the Priests moderne shaving, it is absolutely condemned by the fourth Council of *Toledo*, *canon.* 40. in these words: Let all clerkes or readers, as the Le-vites and Priests, polling their haire all their

lives over above, leave but a circle like a crown below, [about their eares.] Not as the readers doe in some part of *Galacia*, who wearing their haire long, like laymen, do onely clippe a little circle in the top or crowne of the head: for this the heretikes in *Spain* doe use unto this day. The Greekes used no round polling, as *Bede* in two places testifieth, viz. *hist. Eccl.* lib. 4, cap. 1. & lib. 5, cap. 22.

8 The crowne in the Fathers signifies the Episcopall glory, dignity and reverence: or the hoariness of their haire, which to old men is as a crowne: Or it may be the Polling used in those dayes, not the wearing of the haire about the temples, and the crowne shaven as the center of the circle. And so much that *Epistle of Hierome* to a certaine Priest, be understood; the crowne upon the clerks head significeth the kingdome they have in God. And that of *Aug.* *epist.* 26. I pray thy crowne to salute thy two brethren, My Lords *Alipius*, and *Eusebius*, in my name.

9 The Priests cut, and the Monkes, in ancient time (for all *Berolinus* his talking, *anual.* tem. 1. p. 631) was both one: for both used to cut all their haire, leaving but a ring round about their eares, *Tolet.* *Conc.* 4, cap. 40.

10 The beginning of this cleargy clipping was thus: the people at the first were delighted with long haire: whereafterwards the Cleargy used to cut for sobrenesse and mo-

desty sake. And this in processe of time through a growne generall use, became a significant ceremony. So saith *Isid.* de *officiis eccl.* 2. 2. cap. 4. The cutting of the haire, and leaving a circle below, it came to signifie priesthood, & the rule of the Church in them. And *Amalar.* de *off.* 2. 2. 5. saith, We beare our crowne upon the lower part [of our head] when we do equalize with reason those necessaries of the world, which we ought to governe: Thus of ceremony superstition is growne.

11 Organs were erected about the yeare 660, as *Platina* saith, in *Vitaliano* about 820, as *Ambrus* saith, de *gest.* *Franc.* lib. 4, cap. 114. not untill after *Agricus* his time, as *Nennius* witnesseth, in lib. de *ord.* *et* *hor.* *canon.* c. 18. As for Church-musick, in fit songs, *Gregory* in his booke, *epist.* 44. de *gest.* *3. p.* *habetis* in *verbo* disalloweth it.

12 In the ancient Church, such a simple ceremony was accepted, that they never used any ceremony in their ordination of Bishops, but onely imposing of hands upon him. Afterwards crept in the ceremonies of delivery of a booke, and anoyning of the hands of the priest with chrisme. The Hierarchy under *Alexandria* his name speaketh of imposition of hands, but not of function at all.

Penance sacramentall, and Satisfaction.

The Sacrament of penance arose from their beginnings; first, in the primitive Church, the publique penance with his rites was in use: not any private penance used, or at least not imposed: afterwards about *Gracianus* time, anno 1130, entered the dispensations of the necessity of private confession, and satisfaction, getting footing, but not foundation untill *Peter Lombard*; and he was the first that darst averre it to be a proper Sacrament. And the succeeding Schoolemen could not agree about the matter and forme thereof, for all his determination. But in the Council of *Laterane*, anno 1215, they made a iudicial proceeding of confessing and absolution.

2 The Fathers satisfaction was an ecclesiastical and publique must imposed upon the offenders, as this, that they should be put in some separate corner of the Church, and there that in abstinence of meate, drinke, and rayment, and also in teares and sorowes, they should at an appointed time acknowledge their offence, relesse their repentance; and thereby satisfie the Church whom they had offended, and which doubted of their repentance. This Saint *Augustine* testifieth, *Enchir.* 65.

3 The satisfactions which are said to be made unto God, were no redemptions of

temporal paine, but actions and rites, whereby the sinner thought to satisfie Gods precept, commanding true and unfeigned repentance, and the fruits thereof, according to the manner and measure of the sinne: whereby the actions become not only pleasing to the Church, but even to God also. In this sense *Rodolphus Ardenus* in *serm. 4. in ca. Iohannis*, faith, Satisfaction for sins done, consisteth in three things; in satisfaction of worke, compunction of minde, and confession of mouth. And in this sense are almes called satisfactions, not that they are the price of our sinnes before God, but because they are figures of true and unfeigned repentance. This the Fathers doe approve, and *Augustine* for one, *de Dogmat. eccl. ca. 54.* in those words; The satisfaction of repentance, is to cut off all causes of sinne, and not to dally with the entrance of their infirmitations.

You shall mortifie your in-borne vices, (faith *Bede* in *P. 4.*) by bringing forth fruits worthy of penitence: every one afflicting himselfe for every sinne, as farre as true and worthy repentance doth exact. And how confession abolisheth our sinnes, the Canon declareth, *Omnis qui de penitentia, diffinit.* 1. In these words, Confession is made to shew repentance, not to obtaine pardon. And in the same distinction, *c. 1. Medicine*, the glossie expoundeth these words, [Almes do redeem sinnes] thus, [do shew them to be forgiven.] *Placidianus* in *4. diff. 25.* denieth that workes can satisfie for sinne, by otherwise due of themselves. And this phrase [redeem your soules] is reproved by *Optatus*, *lib. 3. contra Parm.* And *Mark* the Heremite, in his book *de baptismo*, denieth that our sinnes can be abolished by prayer, fasting, gifts, humility, &c. but that such things are meanes to preserve us from relapse: and his reason for the first, is, because sins are taken away only by the crosse of Christ. Here it is not amisse to receive a saying of *Lauspergus* a Carthusian, not so tedious as it is true and religious. I would not have thee thinke (faith hee) that thou canst doe penance for thy sinnes: doe not drea-me of it: Why? Because thy sinnes are in number above the sands of the sea: too too many, and all too great. Thou art not able to satisfie for one, what canst thou do for many, for innumerable? thinke not therefore that thou canst doe workes satisfactory for thy sinnes. For what alas canst thou account of these, in respect of the many mountaines of thine enormities? They that doe great good workes, and commit but small offences, they satisfie for their sinnes: but whatsoever thou doest, refer it to Gods glory: and what good soever thou doest, thinke and resolve thou hast done it for his pleasure. Let the honour, the love, and the good will and pleasure of God, be the motives unto althy good workes. Do all things to please him, to win his favour, to purchase his friendship, o honour

him, that fulfilling his pleasure, thou be not offensive to him. And yet thinke althy workes of farre smaller moment than able to satisfie for thy sinnes: for, for them thou must offer unto God the workes of Iesus Christ, his sorrows, wounds, death, in the union of that love wherein hee endured all these for thee. These are the meanes of thy satisfaction; but whatsoever thou doe, or suffer, offer it not unto God for thy sinnes; but for his love and good pleasure, either doe, or suffer, still wishing increase of grace from him, whereby thou mayst performe greater and more acceptable workes. Wherefore let the love of God be the cause of thy good life, and the scope and levell of all thy good workes. Thus saide a Fryar.

Amongst the Latines, the word [*Satisfactio*] is sometimes used for to please another in executing of some office. 1. (faith *Tully*, *1. 1. epist. 1.*) in all duty and zeale, doe rather satisfie, or please all others, but not my selfe at all. Be sides, satisfaction among men is the recompence made for an injury, either in restitution of damage, or in obtaining of pardon by submission. And after this second way, are workes of repentance termed satisfactory before God, being real supplications for pardon, which God in Christ approveth. It becometh the Deacon whom you write of, — to satisfie the Bishop that governeth him, with perfect humility, (faith *Cyprian*, *1. 3. cap. 9.* And *lib. 1. epist. 3.* they pray that Christ would be intreated with prayers and satisfactions. And I embrace with ready and perfect charity, those that turne from their sins with repentance, and confesse them with humble and simple satisfaction. And, *ad Democritum*, he exhorteth the faithful to satisfie God, whilest they have time here upon earth. But this can be nothing but to beseech Almighty God for remission of sinnes, and to acknowledge them; and the effect of this satisfaction hee affirmeth to be the attaining of pardon. The acknowledging of sinne, and entreaty of pardon is a satisfaction not unto the strictnesse of the Iudge, but unto his mercy, (as *Cyprian* faith very well in another place) that is unto Gods mercifull acceptance. And very rightly: for these acts of the penitent, doe include in themselves, a faith fully hold upon Christs satisfaction, by which they have their acceptance. And in this sense *Chrysostome*, *hom. de B. Philegonis*, faith, that if thou returne from thine old sinnes wholly, and promise unto God truly, that thou wilt never turne againe unto them, God requires no more for a further satisfaction.

So then the workes of Piety are called satisfactions, as they are referred unto our prayers. God taketh away the sinne (faith *Mark* the Heremite, *L. de baptismo*.) which wee intreat for by almes, prayers, and patience. Our sighes and sorrow (faith *Climacus*, *de memor. mortis*, *grad. 7.*) doe cry out unto

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God, and our teares doe goe the embassage of fear. Gods mercy is obtained by the intercession of sinnes, faith *Rodol. Ardenus*, *idem in serm. 1. Quod*. So that satisfactions are such, by the meanes of obtaining in prayer. Wherefore it becometh us to believe that we must repent (faith *Ambrósio*, *de penitentia*, *libro 1. ca. 8.*) and shall obtaine Pardon; and yet to hope for pardon onely for faith, not as of debt: It is one thing to deserve, & another thing to praye: faith obaineth as it were from covenant in writing, but presumption is never the arrogant that the supplicant.

In prooofe of this doctrine of satisfaction began to be delivered and taught in immit and applied tearmes; as when the Fathers say, that hereby our sinnes are redeemed, expiated, purged, and purified, &c. The Generall Lord of us all (faith *Chrysostome*, *Homil. 1. in Genes*) — desiring to purge away all that ever we have offended, hath found out a cure thereof, which is performed by fasting. Almes deeds do cleanse the whole man, faith *Prospere*, *de promissis*, *et prod. par. 2. 7.* If we be contaminated with any spotte (faith *Leo*, *Ser. 2. de Collectis*), by conversing in this earthly habitation, it may be wholly washed out by the power of almes-deeds. The man that hath undone himselfe, by his owne satisfaction may redeem himselfe, faith *Cassianus*, *Hom. 1. Am* (*Chrysostome*, *Hom. 43.*) holdeth, that fasting doth open the gates of Heaven, and letteth us in unto God. Almes extinguisheth sin (faith *Maximus Taurinensis*, *Homil. de devotio*), even as baptisme doth, and putteth out the fire of hell. So that almes is a second fount of purgation for the soule. But here we must note, that the Fathers speak not in the papistical sense of remission of any temporal paines: but speake wholly and absolutely of the whole crime, and whole punishment together, so that they speake both in these and in other like causes, after a figurative metonymy, by which that is given to the meanes, way, instrument, and occasion, which in it selfe is due and proper unto another. For it is the only blood of Christ, which is the satisfaction and purgation of all the sinnes of the world, as the Fathers themselves acknowledge. There is but one expiation for sinne (faith *Basil*, *In capite primo* *Say*), namely, that blood which was offered and shed for the salvation of all the world. And *Chrysostome* in *1. 2. c. 2. Sermon*, 46, faith, that teares doe wash away and purge our sinnes: and yet hee addeth in expresse tearmes: I reade of *Petrus* teares, but not of his satisfaction. It is a common phrase with us to say, this journey hath made mee rich; and the pardoning of an injury is not the cause of the forgiveness, but the article and condition upon which the pardon is given. So said *Adrian* unto *Fredericke*, wee have given thee the ensigne of the Imperial crowne, that is, our hands have consecra-

ted and crowned thee, *Steph. de Regno*, *Indis*, *libro 1. libris*.

The Fathers say in like manner, that the works of penitence doe take away our sinnes, but not by themselves, but only in respect that they are annexed unto that faith which apprehendeth and layeth hold upon Christ, for the remission of sinnes; (Looke at the place of *Ambrósio*, cited in this section of this article.) I doe not deny, (faith the same Saint, *De penitentia*, *lib. 2. c. 6.*) that sinne may be diminished by extending often our bountie unto the poore; but then must thy faith approve thine almes and expenses. Looke also his *Bookes*, and 30. chapter of his *Exhortation*.

Sometimes the Fathers use an hyperbolicall metaphor in their phrases. As often as we give almes after our sinnes, (faith *Gregory* in *10. 12. cap. 14.*) so often we doe it were pay a price for our euill deeds. And *Isidore* 6. in *1. Regum*, *cap. 15.* The third kinde that is revenge for sinne) is an necessary medicine, that the impossibility of guilt which we lape in our conversion, be purged by confession, and cured by the salve of affliction. Thus will the Fathers have almes to obtaine us justice and salvation, but this figuratively spoken, not properly: for such things as we bestow upon the poore, they say we lend unto God, after the Scripture phrase; and that hee becomes our debtour, who payeth backe the whole summe with profit, as hundred fold, as *Chrysostome* faith, *Hom. 3. in Gen.* And *Gregory*, *1. 7. epist. 20.* faith, Whatsoever is given unto the poore, if it be well considered, is not given, but lent; because that which is laid out, is doublefold returned with a multiplied gaine.

Againe, our sinnes are taken away after a double manner: first in respect of the guilt, and fault, and this is called Remission, being peculiar unto God alone: secondly, in respect of the exercise of sinne, which is termed purgation, wherein the exercise of sinne is ceased. To have our sinnes abolished, and to have them remitted, (faith *Isaeme*, *In 1. sa. 40.*) are two cleave things: 1. I say that hath his sinnes remitted, needeth not absolution: — but hee that hath them abolished, hath them so because they are purged and looted by punishment. And in this sense, faith the same Father, *In Ierem. 2.* that sinnes are purged by warnings. The expiation (faith *Rodolphus* in *Leuit. lib. 12. ca. 2.*) consisteth unto Christ, but the cleansing to our selves. So that there is a double satisfaction in the Fathers, expiatory, which belongeth unto Christ alone, and emendatory, or purgatory, which they will have to belong unto our selves. Turne unto your Father with true satisfaction, (faith *Pactenus* *par. 2. de penit.*) running no further in errors, heaping no more unto your old sins, and in saying some lamenting and mournfull prayer, as this, We have offended before thine eyes. In this sense

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saith *Hugo de Sancto Victore de sacramentis* l. 2. par. 14. & 2. that sinne is punished and corrected by satisfaction: and that satisfaction is the correction of the offence. *Escherius* in lib. *Regum* l. 2. saith, that both *Dau* & guilt and ours (for the fault already pardoned) is purged and absolved by afflictions: because God doth endeavour to wipe away all spots of iniquity from his elect, by temporal afflictions. It is a worthy satisfaction to correct our offences, and having corrected them to beware of them, &c. saith *Bernard* *De domo interior* cap. 1. And in this sense they doe take redemption.

To The Fathers will have great finnes taken away by publike penance, and small finnes by saying of the Lords prayer. *Augustine* *Enchiridion* cap. 71. And *Augustine* likewise will have this prayer to take away great finnes also, *de civitate Dei* l. 2. c. 27. So that this kind of speech is to be understood comparatively, that it shold not be thought requisite to use publike penance for all finnes: The difference is in the exterior discipline, which setteth downe a diversity of penance in great and small offences. And if that venial finnes be taken away by the Lords prayer, to what end serveth the punishment of Purgatory after death?

1 Secret satisfaction for finnes, was never used but in the corrupted estate of the church. Besides, satisfaction in the Fathers goes before absolution, by which the sinners by imposition of hands, received liberty to communicate, and remission of sins. But at this day it is otherwise in the church of Rome.

Wherefore satisfaction, taken as the redemption of the temporall paines only, after the remission of the guilt of the sin, and following the absolution, was unknowne to the Fathers.

Purgatory.

1 **T**ertullian a Montanist, and Origen, were the first that ever talked of Purgatory in the Church: and yet Origen will have Purgatory to be in this life, in *Leviticus* l. 8. *apud Cyrillum*: and also to remaine even after the resurrection, *bom. 14. in Luc.* In sum, saith *Tertullian* *de anima* capite 55 & ultimo, since we understand that prison that the Gospell speaketh of, to be hell: and doe interpret, that to pay the very last penny, every slender sin shall be there punished during the stay of the resurrection, none neede to doubt that the soule shall pay any thing in hell by the body also, after the fulfilling of the resurrection. This also the Comforter * hath often commended. If any man doe admit his speeches, by the acknowledging of his promised graces — *Responsis* against *Luther* artic. 18. confesseth, that Purgatory was long

unknowne, and lately knowne and received into the Church: and so after men began to be afraid of the fire of Purgatory, in christ indulgence.

2 Afterwards the Fathers fell to speake, both of the manner of the paine, and of Purgatory it selfe, but not as of an article of faith, but only of a probable thing probably. It is not incredible (saith *Augustine* *Enchiridion* ca. 67. & 69) that some such thing should be after this life, it may bee demanded whether it be so or no, and it may either be known or unknown, that some of the faithful, as their love to temporall things hath beene more or lesse, for are sayd either sooner, or later, by a certaine purging fire. And, *de civitate Dei* lib. 21. cap. 26. But whether it be there alone, or there and here, or here alone, that these parts of the worldly building, pardonable from damnation, shall finde a burning fire of transitory tribulation, I do not dispute against it: it may bee, it is true. And, *de fide & op.* cap. 16. whether there be some such judgements follow us in this life only, or after this life also, it doth not (as I thinke) disagree from truth, if we understand this sentence in this manner. Hieronim, in *Isa. libro* 38. *capite ultimo*, *de novo*, would have such things left wholly unto the knowledge and judgement of God: and yet he saith, that hee thinketh that there is a moderate and gentle sentence of the Judge concerning the burning away of the finnes of Christians. Doest thou leave no punishment for the soules (saith one in *Beatus in Prof. a. lib. de Consol. Philosophie*) when the bodies are dead? Yes, and that great (saith another) part wherof is exercised in penall bitterness, and part (I thinke) in purgatory clemency.

3 But contrarywise, the Fathers doe expressly raze the foundation of the Popish Purgatory. There is no middle place (saith *Augustine* *lib. de pecc. mor. & rem.* cap. 28) that a man may bee any where, but with the diuell, who is not with Christ. And the author of *Hypognosis* l. 5. saith, we acknowledge no third place at all. When wee once depart from hence (saith *Cyprian* *prol. ad Demet.*) there is no more place of penance, nor no more effect of satisfaction. The guilt being taken away (saith *Tertullian* *De Baptismo*). So is the punishment. Sinne is to utterly abolished in the remission (saith *Chrysostome* *De penit. Serm. 3.*) that no print of it is left remaining, And, in *Genes. bom. 5.* Hee that hath not purged away his finnes in this life, shall find no comfort in the life to come. — This is the time of aching, and of wrelling; and striving, that is for coronation and reward. And *bom. 69. ad pop. Ant.* The just y depart hence, are altogether happy, for they are gone to Christ, they are with the King, and there most neere him, not by faith, but face to face. And again, *bom. 1. 6. in ep. ad Ro.* Death severeth not us from Christ, but joyes us unto that quiet

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which is with him, and maketh us partakers of that glory. Heere only is the place for mercy (saith *Bede*, in *Psal. 6*) after this world is place only for justice. After the departure of soule out of the body (saith the author of the question in *Iustine* *quest. 75*) presently distinction is made of the good and the evil: and both are led by angels to the places provided for them: the soules of the good unto Paradise, where they enjoy the blessed company of Angels, and of their Saviour Christ. The Saints are in honour, they rest in glory, and their departure from hence is into perfection, (saith *Epiph. Hier. 78. sub. suum*.) The preachers of the Church (saith *Anselmus* in 2. *Cor. 5*) departing from their bodies, are not deferred from the enjoying of their heavenly country, by spacious delays; as the old Fathers were; but instantly upon their leaving of the flesh, they doe rest in heavenly faith. What is it to thee (saith *Bernard* *epist. 266.*) and thine earthly vestures, if at being about to goe to heaven, hast the robe of glory to put on instantly? And *Otho Frisingensis* in his *Chron. lib. 8. ca. 26.* saith, that some affirme that there is a purgation place in hell, wherein the soules of those that are to be saved, are either punished with darkness only, or with the fire of expiation also. If we looke upon him with a right faith, that for our sins hang upon a tree (saith *Luther* *Serm. 3. dist. 1. g. li. A.*) we are loosed from the bands of the diuell, that is, from our finnes; and were loosed, that hee shall finde nothing in us punishable after this life: because by that his death as the only true Sacrifice, what fault soever we had in us whereby the divell might binde us to punishment, Christ so extinguished, that the diuell cannot prevaile over us by tempting, no nor in this life.

4 The ancient Greeke and Latine Fathers believed that the soules of the dead were kept all in one common receptacle out of heaven, until the resurrection. So holdeth *Laetantius* in his worke *de divinis premijs* l. 7. *cap. 21.* And *Trenus* in *five lib. 5. Tertullian* likewise against *Marcion* *lib. 4. cap. 35.* and in his booke *de anima* cap. 5. where hee saith that every soule is sequestered in helow-er places, until the judgement day. So holdeth *Augustine* and even the canon of the Masse, which prayeth for the region of light and peace unto all men. So that they admitted not this Purgatory.

5 The Fathers say that all finnes, even mortall, are purged and remitted by this Purgatory fire. So saith *Origen* in *Hier. bomil. 13.* If our sinne be mortall, wee cannot be purged with nitre, or borith, (which is a kind of hearbe) but with the spirit of justice; the spirit of burning and punishment. And *bomil. 24. in Nal.* he saith, that all that we carry with us, is to be tried by fire or water. That prayer (saith the booke that is called *Dionys. Hieron. Ecclesiast. pag. 3. cap. 7*) doth intreate Gods

clemency to pardon the dead for all finnes committed through humane infirmity. The offerings for the dead (saith *Theophilus* in *Luc. 12.*) are of no small value for those that dyed even in great sins. Some (saith *Bede* in *Ps. 37.*) commit greater veniall sins, and some lesser: and therefore it is meete — to have them put into the fire of Purgatory, now in the space betweene this and the judgement.

6 The Fathers teach also, that all are to be purged by fire, as well the Saints of God, as the infidels. All must come to the fire, all must come to this furnace, saith *Origen*, in *Exod. bomil. 6.* And, in *Psal. 36. bom. 3.* (as I thinke) It is necessary for us all to come to that fire. The finnes of *Levi* (saith *Ambrose*, in *Psal. 36*) shall be purged with fire, and to *Ezechiel* likewise with fire, and *Daniel* also. But although that these shall be tried by fire, yet they shall say: wee have passed by fire and water. And in *Psal. 118. 20.* Which we live heere, let us keepe our humility, that when any of us doe come unto the judgement of God, and unto those fires which we are to passe thorough, he may say: besides a little before: It behooveth all men to passe thorough these flames; whether it be *Iohn* the Evangelist, — or Peter.

7 The place wherein there is no water, which *Zachary* speaketh of *cap. 9.* significeth the paines eternall, after *Hieron*; and the depth of humane misery, after *Augustine* *de civitate Dei* lib. 18. *cap. 35.*

8 The Fathers also speake very often of a purgatory in the last judgement, that is, of the paines which are to be suffered not immediately after death, but after the resurrection: for they affirme, that all men except Christ, are to be tried, and in some sort to be tried with the fire of burning in the day of judgement. I thinke (saith *Origen* in *Luc. bom. 14*) that after the resurrection from the dead, we shall all need a purging, and purifying Sacrifice, for none can arise againe without some staines. And this also he affirmeth in divers other places of his workes, viz. in *Psal. 36. bomil. 3.* In sum, in *epist. ad Rem* lib. 8. in *fine*. In *Fiscer* *bom. 13.* And *Laetantius* *de divinis premijs* lib. 7. *cap. 21.* saith, that there is a trial to be made by the fire, when God shall judge all men. Out of this which is already spoken (saith *Augustine* *de civitate Dei* lib. 20. *capite 25*) we doe plainly see, that there are some that in that judgement shall be punished with certaine purging fires. After the end of the world (saith *Ambrose*, in *Psal. 118. Serm. 3*) this shall bee the future baptism, when iniquity shall be burned away by the furnace, that the just may shine as the Sunne in the kingdom of God. Look also to the other places of this Father; viz. in *Psal. 118. Serm. 20.* in *Psalm. 36. ad verba*. *Francus peccatorem*. As also *Hieron* upon *Isaias* in *fine*, and also upon *Amos* *capite 3.* who nevertheless upon the same latter Prophet,

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cap. 9. overthrowes the same point of Purgatory. Look also *Hilary in P. Palm.* 118 upon the words *Concupiscit anima mea iustitiam.* And *Basil in 1st cap. 4.* upon the words *Ex-purgatio terralem.*

9 Although *Gregory* by his apparitions and visions doe make for Purgatory, yet in his Dialogues, (or rather some others) he speaks not confidently, as the Papists doe, but with a plaine doubtlesse. Herein (saith he, *Dialogo lib. quarto, c. 58.*) we must consider that it is a safer way for a man to doe that good himselfe in his owne life, which he hopes to obtaine at others hands after his death. And indeed *Gregory* in his unforced workes, doth first overthrow Purgatory. Because we are redeemed by the grace of our Creatour (saith he, *In Job lib. 13. cap. 20.*) we have this heavenly gift bestowed upon us, that when we leave our carnall habitate, incontinently we are carried unto our heavenly rewards, because seeing that our Maker and Redeemer breaking up the gates of hell, tooke thence all the soules of the elect, surely he suffereth not us to goe thither from whence he brought all the rest in his defecation.

10 That place of *Paul* which speaketh of the triall by fire, *1. Corinthians 3. verso 13. 15* by the common consent of the ancient Fathers, was never spoken nor intended of Purgatory. For first of all by the builders, *August.* understandeth all Christians, *Enchirid. 68.* Others, the Ministers and Preachers of the Gospell, as doe *Ambrase, Sedulius, Anselme, Thomas, Lyra, & Cassian*, all upon this place. Secondly, by the name of *frax* or *stable*, some doe understand mortall finnes as *Chrysostome* and *Theophilact.* Others, heresies, as *Ambrase*, upon this place, and *Hierome* in *1st ay. 5.* Others, bad hearers, as *Theodoret* and *Occumenius*: others, carnall affections, as *Augustine* in his booke *de fide & operibus*, the 16. chapter. Thirdly, by that day, they doe understand the day of the last judgement, no middle day, and so doth *Theodoret, Theophilact, and Anselme* understand it. Fourthly, by the fire we understand the tribulations of this life present: so doth *Augustine, de fide & operibus*, cap. 16. and so doth *Gregory* in his Dialogues, libro 4. capite 39. Others take it for the fire eternal, as *Chrysostome* and *Theophilact*: others for the fire that shall consume the world, and others for the fire of Gods judgement, which they affirme shall not purge and afflict, but prove and trye, as the Iesuites hold.

11 But the foundation of the Popish Purgatory, (namely, that the guilt being abolished, some penall satisfaction isto be undergone) was never received by the learned teachers of the Church, for at least 1100. yeeres after Christ. *Lombard* indeed teacheth, that there is paine of Purgatory to be endured after his life, but not after the full and plenary remission of the fault. For he will have

A such a fault as is remitted in part, to be referred for the temporal paine to abolish. *1. 4. d. 20.* Wherefore a Purgatory supposed to be between death and the last judgement, serving only for the purgation of veniall finnes, by temporal paines, was unknowne to the Fathers of the first 600. yeeres.

Sacramental Confession.

1 A Vricular confession, that is, the speciall recitation of all mortall sins, necessary for the remission thereof made in secret unto a Priest, began to be urged and commanded in the Church about 800. yeeres after Christ, *Alcuine, De divin. offic. ca. 13. in cap. 1st 1st 1st taught it in these words:* Being willing to forgive all that have offended against him, let him confesse all his finnes which he can remember. We find this thing needfull of reformation (saith the 2. Councell of *Chalons*, ca. 32) that many confessing their finnes unto the Priests, doe it not fully, nor perfectly. Wherefore, because that a man is made of two substances, soule and body, and sineth sometimes by the motion of the minde, and other sometimes by the frailty of the flesh; both these kindes of sinne ought to bee very narrowly searched after, that a plenary confession may bee made thereof accordingly. Namely, that both the finnes that have been committed by the body, be confessed, as also by the soule cogitation. Wherefore be that is to confesse his finnes, is to be instructed to make his confession of the eight principall finnes, without which, wee can hardly live in this world. The Priests must call those parties to confession, that are in danger of death, saith the Councell of Mentz, in *Gregory* the fourth histime, cap. 26. Now we have in deede some examples of this private confession before these times, but no precept at all *Andreas* in the life of *Saint Eligius*, libro 1. capite 7. saith, that hee—desiring to make himselfe a sanctified vessel unto God, and fearing lest some of his finnes might darken his soule, hee confessed all his acts from his very youth, before the Priest. But indeed this use had his first invention in Monasteries. Before all things (saith *Cicero*, in *Scola paradisi grad. 4. circa ann. 580.*) let us confesse our faults unto our worthy Iudge alone, and if hee command us, let us be ready to confesse them unto all men. And *Stradine* in his funeral oration upon the death of *S. Plato* c. 8. saith, And (which was more laudable) hee did often confesse his secretest thoughts and deeds unto one that was his superiour, which was a great signe of his religion. And truly the most strict manner where-with hee did it, made him that heard his confession to be amazed with admiring of him.

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But to speake truly, this universall law enjoying to confession, as to a necessary act of salvation, was not promulgate until the Councell of *Laterane* under *Innocent* the 3. Pope.

2 That this kind of confession had the institution from God, divers learned men have either denied, or doubtfully affirmed. *Chrysostome* refuleth it flatly, *Homil. 4. de Locare.* Take heed (saith he) how thou tellest thy defects unto a man, lest hee cast thee in the teeth withall: thou art not to confesse unto thy fellow-lervant, that he may divulge it, but unto him that is thy Lord, to him that careth for thy soule, to him that is most courteous, to him that is thy physician dost thou shew thy wounds. And indeed this Father testifieth this doctrine of confession in many places, *via. homil. 2. in P. 1st 50. homil. 31. in Epist. ad Heb. homil. 5. de incomprehensib. nat. Dei. hom. 8. de pen. hom. de penit. & confessione.* And so doth *Cassian* in his *Collations*, 20. cap. 8. And *Augustine* also, *Confession. 1. 10. c. 3.* And indeed private confession of great crimes was abrogated about the yeere 396, by reason of the discovery of an whore done committed betweene a Deacon and a noble woman, as history doth testifie. (*Hist. tripart. lib. 9. c. 36.*) But if the Fathers had thought it to have been a divine ordinance, doubtlesse it should never have beene disannulled by them. And the glosse, *de Penit. disp. 5. cap. 1. 5. In Penitentia*, saith, that it is better to say that it was instituted by a tradition of the Vniversall Church, rather than by the authority of the old or new Testament. And *Gratian* himselfe doth stagger in this question, *De Penit. d. 1. q. 3. c. 89. Quenit.* Vpon what authority, or upon what grounds of reason both these opinions of satisfaction or confession doe rely, we have briefly laid down; but which of them to stick unto, I leave unto the readers choice: for there are both wife and religious men on both opinions. Here he allows every mans judgement free, therefore he thought it not to be of divine institution. And, *Dist. eadem c. Convertimini.* Here may we understand that wee may obtaine pardon though our mouths bee silent, and — our Lord doth shew that a sinner is not censured by the judgement of the Priests, but by the bounty of the divine grace. And yet farther, *Cap. 2. in aliquando.* Hence it is most evidently apparent; that our finnes may be taken away without the confession of the mouth: *Penitentia, De penit. & remiss. ca. Omnes viri in q. 1. ca.* liketh that opinion very well, that saith that confession arose from a certaine general tradition of the Church: and that the Greekes doe not sinne in not vng of it, because this custome sprang not up among them. And *Secutus, In 1st 4. disp. 17. quass. 1.* is very doubtful to say it is of divine institution: Either wee must hold the first member, that is, that it is of divine institution published by the Gospell,—or if that bee not sufficient, wee must

A say — that it is of the divine positive law published by Christ, unto the Apostles: and unto the Church, by the Apostles, without all Scripture, as the Church holdeth many other things from the Apostles mouthes without any Scripture. Amongst the writers of the Popes law (saith *Rhemus in argumentum in Tertul. de penitentia.*) there are some, (and those famous men) which do draw this confession, which at this day we use unto the Priest, and every little circumstance thereof, from the institution of the Church: For first, Publike confession, that is, the act of penance done before the whole Church, as taken out of the old Testament, of publike seemes to have beene made private:—for which it was necessary—to make certaine lawes for penances—for satisfaction, and observance of which lawes, it was fit for the Lavy especially) to make a Priest partaker of their secrets and counsell. And againe, This secret confession (as farre as we can conjecture) sprung out of that publike one, through mens voluntary piety;—for we read no precept of old for it. And like unto this hath hee another place, in *admonitione de Tertulliano, Dogmatica*, where he saith: Concerning secret confession, you shall scarcely find any of the Fathers speake of it as of a thing commanded. This said he. *Quatenus* upon the 36. of *Iohn* affirms, 1. That Christ instituted but a voluntary confession, and therefore not as necessary to salvation, and 2. That Christ instituted no singular confession.

3 By confession in the Fathers; is generally meant confession before God (only) or a publike acknowledgement of some publike crimes incurring the censure of excommunication, and that in an ecclesiastical convention: of the necessity of this they speake very often. Yea *Origen*, in *P. 1st 37. hom. 2. & Cyprian, De lapsi. Serm. 5.* doe exhort the people to make a publike recitation of all their small, and secret finnes, and of all their evil intentions. See also, *ep. 80.* mentioned in this custome, of writing downe the secrets of their consciences that made confession, into a little booke, & in rehearsing off it publicly in the audience of the people; and holds this fulness of faith to be laudable, which for the feare of God, sticks not to blush before men; but yet hee disallows the custome, and abolishes it in these words: Let the guilt of the consciences be shewen only unto the Priests in secret confession. And by and by after: Let that confession suffice which is first offered unto God, and then unto the Priest, who becometh an Intercessor unto God for the sinne of the Penitents. But there is no prooffe to shew that this secret confession was universall, of all the finnes; but it rather seemes to concerne such offences only as did trouble the conscience. Let us open the uncleannesse of our soules leprosie unto the Priest, as the law commandeth (saith *Beza* in *Iacob. 5.* And where-

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cap. 9. ouerthrowes the same point of Purgatory. Looke also *Hilary*, in *Psalm. 118.* upon the words *Concepisti anima mea iustitiam.* And *Basil*, in *Isay. cap. 4.* upon the words *Expurgabis Ierusalem.*

9 Although *Gregory* by his apparitions and visions do make for Purgatory, yet in his *Dialogues*, (or rather some others) he speaks not confidently, as the Papists do, but with a plain docthrinefullness. Herein (saith he, *Dialogs*, lib. *quarta*, c. 8.) we must consider that it is a *quære* for a man to doe that good himselfe in his owne life, which he hopes to obtaine at others hands after his death. And indeed *Gregory* in his unforged workes doth flatly overthrow Purgatory. Because we are redeemed by the grace of our Creatour (saith he, *In Job* lib. 13. cap. 20.) we have this heavenly gift bestowed upon us, that when wee leave our carnall habitation, incontinently we are carried unto our heavenly rewards, because feeling that our Maker and Redeemer breaking up the gates of Hell, rooke thence all the Soules of the elect, surely hee furthereth not us to goe thither from whence he brought all the rest in his descension.

to That place of *Paul* which speaketh of the trial by fire, *1. Corinthians 3. verse 13. 15* by the common consent of the ancient Fathers, was never spoken nor intended of Purgatory. For first of all by the builders, *Ambrosius* understandeth all Christians, *Enchirid. 68.* Others, the Ministers and Preachers of the Gospell, as doe *Ambrosius*, *Sidilius*, *Anselmus*, *Thomas a Lyra*, & *Cassianus* all upon this place. Secondly, by the name of *Irreus* or *Stubble*, some doe understand mortal finnes as *Chrysostome* and *Theophilact.* Others, heresies, as *Ambrose*, upon this place, and *Hierome in l. 5. c.* Others, bad hearers, as *Theodore* and *Occumenius* in those, carnal affections, as *Augustine* in his booke de *fide et operibus*, in the 16. chapter. Thirdly, by that day, they doe understand the day of the last judgement, no middle day, and so doth *Theodore*, *Theophilact*, and *Anselme* understand it. Fourthly, by the fire some understand the tribulations of this life present: in doth *Augustine*, de *fide et operibus*, cap. 16. and doth *Gregory* in his Dialogues, *libro 4. capite 19.* Others take it for the first element, as *Chrysostome* and *Theophilact*: others for the fire that shall consume the world, and others for the fire of Gods judgement, which they affirme that nor purge and afflict, but prove and trye, as the leuities hold.

11 But the foundation of the Popish Purgatory, (namely, that the guilt being absolved, some perill satisfaction isto be undergone) was never received by the learned teachers of the Church, for at least 1100. yeres after Christ. *Lumhard* indeed teacheth, that there is paine of Purgatory to be endured after his life, but not after the full and plenary remission of the fault. For he wil have

such a fault as is remitted in part, to be referred for the temporal paine to abolish, 1.4.d.20.
Wherefore a Purgatory (supposed to be between death and the last judgement, serving onely for the purgation of veniall finnes, by temporal paines, was unknowne to the Fathers of the first 600. yeeres.

Sacramental Confession.

1 **A** Vicular confession, that is, the special recitation of all mortal sins, necessary for the remission thereof made in secretum a Priest, began to be urged and commanded in the Church about 800 years after Christ, *Alcane, De divin. officio, c. 13, in cap. 14, inquit, in these words:* Being willing to forgive all that have offended against him, let him confesse all his finnes which he can remember. We find this thing needfull of reformation (saith the 2. Councell of *Chalons, c. 32*) that many confessing their finnes unto the Priests, doe it not fully, nor perfectly. W herefore, because that a man is made of two substances, soule and body, and sinneth sometimes by the motion of the minde, and other sometimes by the frailty of the flesh; both these kindes of finnes ought to bee very narrowly searched after, that a plenary confession may bee made thereof accordingly. Namely, that both the finnes that have been committed by the body, be confessed, as also by the sole cogitation. W herefore he that is to confesse his finnes, is to be instructed to make his confession of the eight principall finnes, without which, wee can hardly live in this world. The Priests must call these parties to confession, that are in danger of death, saith the Councell of Mentz, in *Gregory* the fourth his time, *cap. 26*. Now we have in these few examples of this private confession before these times, but no precept at all *Andreas* in the life of Saint *Eugene, libro 1. capite 7.* saith, that hee—desiring to make himselfe a sanctified vessel unto God, and

fument a sanctified Veſſell unto God, and
 fearing left fome of his ſinnes might darken
 his ſoule, hee confeſſed all his acts from his
 very youth, before the Prieſt. But indeed
 this uſe had his firſt invention in Monas-
 teries. Before all things (ſaith *Clement*, in *ſe-
 la paradisi grad. 4. circa ann. 580.*) let us con-
 feſſe our faults unto our worthy Judge
 alone, and if hee command us, let us be re-
 ady to confeſſe them unto all men. And
Stadius in his funeral oration upon the death
 of *S. Plato c. 8. faith,* And (which was more
 laudable) hee did often confeſſe his ſecret
 thoughts and deeds unto one that was his ſu-
 perior, which was a ſtrict manner of his re-
 ligious. And truly the moſt grife manner where-
 with hee did it, made him that heard his con-
 feſſion to be amazed with admiring of him-

The Demonstration of the Probleme.

But to speake truly, this universall law enjoy-
ning to confession, as to a necessary act of sal-
vation, was not promulgate untill the Coun-
cell of *Laterane* under *Innocent* the 2. Pope.

2 That this kind of confession had the institution from God, diuers learned men have either denied, or doubtfully affirmed. *Cyprius* saem refuteth it flatly, *Hemili*, & *Lacrus*. Take heed (saith he) how thou tellest thy defects unto a man, lest hee call thee in the teeth withall : thou art notto confesse unto thy fellow-fervant, that he may divulgeit, but unto him that is thy Lord, to him that careth for thy soule, to him that is most courteous, to him that thy phyfician doth thou shew thy wounds. And indeed this Father tofeth this doctrine of confession in many places *viz. hemil.* i. in *Pfal.* 50. *hemil.* 31. in *Epiſt.* ad *Hekhom.* 5, & in *comperphoribz. ma.* *Dn. hom.* 8. *de pen. hom.* de peniti. & Confessione. And so doth *Cajetan* in his *Sollatuz.* 10. cap. 8. And *Angelus* also, *Confession.* 1. to. c. 3. And indeed private confession of great crimes was abrogated about the yeere 996, by reason of the discovery of a whoredome committed betwene a Deacon and a noble woman , as history doth tellific. (*Hist. tripart. lib. 9. c. 36.*) But if the Fathers had thought it to have bene a divine ordinance, doubtlesse it should never have bene disannulled by them. And the glosses *de Peniti. diff. 5. cap. 1. §. In Penitentia,* saith, that it is better to say that it was instituted by a tradition of the Univerfall Church, rather than by the authority of the old or new Testamēt. And *Graſian* himselfe doth flatter in this question, *De Peniti. d. 1. q. 3. c. 6. §. Quoniam.* Upon what Authority, or upon what grounds of reason both these opinions of satisfaction or confession doerely, we have briefly laid down; but which of them to sticke unto, I leave unto the readers choice : for there are both wills and religions every man his judgement free, therefore hee thought it not to be of divine institution. And, *Diff. eadem c. Convertimini.* Here may we understand that we may obtain pardon though our mouths bee silent, and ———— our Lord doth shew that a sinner is not cleyed by the judgement of the Priests, but by the bouny of the divine grace. And yet farther, *Cap. Quid aliquando.* Hence it is most evidently apparent, that our sinnes may beaken away without the confession of the mouth. *Penitentium.* *Dn. peniti. & remiss. ca. Omnes uisibilij confessores.* Liketh that opinion very much, that faith that confession arose from a certaine general tradition of the Church ; and that the Greekes doe not finne in not vsing of it, because this custome sprang not up among them. And *Socrates.* in *Jent. d. 17. q. vel.* i. is very doubtful to say it is of divine institution : Either we must hold the first member, that is, that it is of divine institution published by the Gospel ———— or if that bee not sufficient, wee mult

lay——chm it is of the diuine pōſſitive law published by Chriſt, unto the Apoſtles: 1. and unto the Church, by the Apoſtles, without all Scripture, as the Church holdeth many other things from the Apoſtles mouthes without any Scripture. Amongſt the writers of the Popes law (*ſaith Rhenanus in argumentis in Terris. de penitentia.*) there are ſome, (and thoſe famous men) which do draw this confeſſion, which at this day we ſe unto the Prieſt, and every little circumſtance thereof, from the invention of the Church: For firſt, Publike confeſſion, that is, the act of penance done before the whole Church, as taken out of the old Teſtament, of publike ſeemes to have been made private:—for which it was neceſſary—to make certaine lawes for penances —for ſatiſfaction, and obſervation of which lawes, it was fit (for the Layty eſpecially) to make a Prieſt partaker of their leſſers and counſell. And againe, This ſeeres confeſſion (as farre as we can confeſſure) ſprung out of that publike one, through mens voluntary pleaſy ——— for we reade no precept of ſole for it. And like unto this hath he another place, in *admonitione de Terrifalium Dogmatibus*, where he ſaith: Concerning ſecret confeſſion, you ſhall ſcarſely find any of the Fathers ſpeake of it as of a thing commanded. Thus ſaid he. *Cuius* upon the *yo. of Iohn* ſhewes, 1. That Chriſt inſtituted but a voluntary confeſſion, and therefore not as neceſſary to ſalvation, and 2. That Chriſt inſtituted no auricular confeſſion

3 By confession in the Fathers, is generally meant confession before God (only) or a public acknowledgement of some public crimes incurring the censure of excommunication, and that in an ecclesiastical convention : of the necessity of this the *spake* very often. Yea *Origen*, in *Psal.* 37. *hom. 2.* & *Cyprian*, *De lapsi* *Serm. 5.* do exhort the people to make a public confession of all their (small, and secret crimes, and of all the evil intentions. *Leo* 1st, *epi. 8.* mentions this custom, of writing downe the secrets of their consciences that made confession, into a little booke, & in rehearsing of it publicly in the audience of the people; and holds this fullness of faith to be laudable, which for the feare of God, tickes not to blush before men; but yet he disallows the custome, and abolishes it in these words : Let the guilt of the consciences be shewen onely unto the Priests in secret confession. And by and by after: Let that confession suffice which is first offered unto God, and then unto the Priest, who becometh an Intercessor unto God for the sinne of the Penitents. But there is no proofe to shew that this secret confession was universal, of all the finnes; but it rather seems to concerne such offences only as did trouble the consciences. Let us open the anacretismes of our Ionnes leprosie unto the Priest, as the law commandeth (saith *Beza* in *Leuit. 5.* And

wherefoever the fathers doe urge this same speciall confession, they doe not teach it to be necessary unto salvation, nor as a meane universally necessary unto the remission of sins, but propose it freely, and exact it as a good, and commodious course for the obtaining of consolation for the soule: yea they make mention of confession unto *Laymen* for such were the Fathers of the Egyptian Monks, and yet they did absolve. *Theodor* laid unto *Serapion* concerning his sin of theft, Be of good courage now, thy confession absolveth thee from thy bondage, though I hold my peace.

Therefore secret confession, wherein is necessarily required a recounting of all a mans mortal sinnes, together with the circumstances that alter the kinde: and wherein the Priests alone that are the Confessors, doe sit as spirituall Iudges, and impose satisfaction upon the penitents according to the quality of the sinnes, was never received of the Church until the later times.

Confirmation. Chrisme.

1 The Chrisme, or anointing of the baptized, (which was used in antiquity) had his institution from *Sylvester*, as *Platina* faith in his life. Hec it was that first made a law of the use of Chrisme in Baptisme, which before, was either free, or none. *Athanajus Contra Arianos*, orat. 2. telleth the *Arianas*, that Christ was never anointed with externall oyle, and infused the spirit into us without any such ceremony: *Eusebius lib. 1. cap. 4.* faith, that the Christians are no more anointed by types & figures, but by the vertues themselves alone. And indeed in *Iustine* the Martyr time there was no use of Chrisme in baptisme. *Augustine Adversus Iudeos*, cap. 40. faith that Christ was he that changed the carnall (or real) unction into spiritual: And *Ierome Adversus Luciferianos*, dialog. 4. faith that confirmation by unction was rather instituted for the honour of Priesthood, than for any bond of necessity.

2 There be some of the Fathers, as *Cyprian* and *Tertullian*, which doe either fall flatly into Montanisme, or at least doe fowly erre, in ascribing more unto this Chrisme than unto the water of baptisme: for they will have it to consummate the worke that Christ hath begun in Baptisme: *Cyprian* ep. 70, 72, 73. And what they give to this unction, they give in like manner to the signe of the crosse. *Cyprian* epist. 73. faith, that the baptized are consummate, and perfected, by this signe. And *Tertullian* de resur. carnis, faith, that the flesh is signed that the soule may be fenced.

3 As for the use of oyle, in antiquity it was common and vulgar in bathes after washing, whence perhaps it crept into Baptisme. Yea

A they used to powre oyle into their water. *Celsus* prescribeth to sweate in the hote house, and there to anoint, and by and by to goe downe into the bath.

4 This Chrisme now, that the Fathers mention, is quite different from the Papists confirmatory unction. The Fathers was common oyle, and so often called and mentioned by that name: the Papists must have balsome therein mixt, *Fabianus* epist. 2. which is a substance now not to be had uncounterfeited. Looke *Plinius*: naturall history lib. 12. c. 25.

5 The Fathers used their Chrisme not only in the forehead, but in other parts of the body also. This holy oyle (faith *Cyrill Catech. 3. mystagog.*) — is the gift of Christ and of the holy Spirit, made powerfull by the presence of his divinity, wherewith the forehead, and the organs of the senses are figuratively anointed, and the body in like manner with this visible unction, but the soule is sanctified with the holy and quickning spirit. That it was used upon the nose, eares, and eies, the Trullan synode doth testifie, cap. 95.

6 This unction (in the Fathers times) belonged unto baptisme as an appendix and ceremony, sometimes used before baptisme, sometime after, as it was in the East Church for many yeeres after Christ. By Chrisme are represented the gifts bestowed in baptisme, faith *Basil De spiritu sancto*, cap. 8. Those that are to be baptized are anointed like Champions, faith *Chrysostome In Coloss. 2. homil. 6.* Remember this mystery of holy Baptisme, (faith *Theodor* In Cant. 6. 1.) wher in those that are to receive it — being anointed with the Chrisme of spirituall unction, under that visible forme of anointing, doe receive the invisible grace of the holy Spirit. *Nazianzen* orat. 40. In sancti Baptis. faith, that in Baptisme, the soule and the body are sealed with the unction and the spirit. And so faith *Damasene*, *De fide lib. 4. cap. 10.* We admitte (faith the Synod in Trullo, cap. 95) the Arians Macedonians, and Novatians — that give up a bill of their faith, and curse and abjure all heresie, and all doctrine which the holy Catholike and Apostolike Church alloweth not; and first of all, signing their forehead eies, nose, mouth, & eares with holy Chrisme we say, The seale of the gift of the holy Ghost. Holy baptisme, and unction (faith *Theophylact*, In Naum. cap. 2.) are great and solide monuments, unto which all are to make halt, that are not yet ended with the blessing of Christianity. Because Baptisme is a tipe of the buriall and resurrection of our Lord (faith *Theodorus Balsani*, ad c. 43. Syn. Trul.) therefore those that are baptized are justly anointed with chrisme, that they may be buried and rise againe together with Christ. It is necessary (faith *Symeon* of Thessalonica, *De mysterijs*, li. 2.) that every faithfull Christian be signed herewithall in his baptisme,

that

that he that is baptized, may have his baptisme most divine and consummate.

7 This unction (we speake of now) pertained unto baptisme in the West, untill above 300. yeeres after Christ. For then was there another confirmatory unction devised by *Atchilade*, or as some say, before him by *Urban* the first. Howsoever it was before used, as we have said. After these baptisms be signeth his souldiours in their forehead, faith *Tertullian*, *De prescript. c. 36. q. 6.* We are to know (faith *Beade* in Psal. 26.) that that unction which is done by the Bishops, with imposition of hands, as different from the other two, and called by the name of confirmation, is indeed all one with the second (to wit, whereby we become professors of Christ) but because of arrogancy, it is not granted unto every one of the Priests, no more than many other like things. *Ierome*, *Contra Lucifer*, cap. 4. faith, that neither Priest nor Deacon hath power to baptize without Chrisme, and the Bishops commandment.

8 The anointing in Baptisme was used by the Fathers as a significant signe of the preparation unto the fight and contention with the diuell: whereas now the unction that the Papists use, is a signe of a Sacrament distinct from Baptisme; and yet unto the same end and use. Your breasts are anointed (faith *Cyrill Catech. 3. mystag.* that being armed with the breastplate of righteousness; you may resist the diuels assaults more strongly. By Baptisme (faith *Nazianzen*, *Orat. 40.*) thou hast fortified thy selfe, and hast provided thee of a most firme and during helpe, signing thy body and soule with the unction and the spirit. They that are to be baptized (faith *Chrysostome*, In Coloss. homil. 6.) are anointed like champions, or as those that are to ruine a comre. The anointing of the baptized with oyle — (faith *Germannus*, In Theoria, is to this end, that the diuell should not overcome us with his power of sinne and death. Looke also the saying of *Theophylact* cited §. 6. By the benefit of this unction (faith the Author de monitione *Christi*, apud *Cyrium*: both wisdom and understanding is given us from above, and counsaile and fortitude cometh downe upon us from heaven.

We come unto the fount (faith *Ambrose*, *De Sacram. l. 1. c. 2.*) thou entrest — and art anointed as a champion of Christ, as one that art to undergoe the fight of this world, &c. The name of Christ (faith *Proper*, In festum. *Aug. Sem. 3. 42.*) is derived from Christe, that is from unction: Wherefore because of this, every Christian is sanctified, so that he may understand that he is not only partaker both of priestly, and of kingly dignity, but also made a warrior against the diuell. By the anointing of Chrisme in Baptisme (faith *Rabanus Maurum*, *Inst. Cleric. l. 1. c. 28.*) the holy Spirit giveth vigor of heavenly grace unto all the faithfull; therefore, faith he, that

A Chrisme is well used in baptisme. Now the Schoolemen will have Chrisme in confirmation used to the same effect and end. The perfection of confirmation (faith *Thomas*) is to make a man stand strongly in himselfe: and a little after? The child is made fit for the conflict, with this Sacrament. *In Sent. 4. dist. 7. q. 3.* And *Just. in Sent. 4. dist. 7. c. 7.* faith, that by confirmation a man is made a Warrior.

9 The Fathers did not hold their Chrisme and imposition of hands to give grace by the worke wrought, or by doing of the bare action, but used it as a signe, signifying the powerfull use of the Spirit which is given in baptisme: Calling him out that is (thus) anointed, unto their sacred conflicts, in type or figure, faith the booke of the Hierarchy, cap. 2. par. 3. The gift of the holy Ghost (faith *Origen*, *hom. 6. in Levit.*) is signified by the figure of oyle. Thy forehead and thine other senses are anointed, typically, faith *Cyrill Catech. 3.* But this anointing was accounted of small effect, without the invocatio which they used therewithall, as the Fathers themselves doe testifie. The hands are put upon them by benediction, with invocation, and calling upon the holy Ghost, faith *Tertullian lib. De baptismo*. Imposition of hands (faith *Augustine De bapt. lib. contra Donat. cap. 16.*) what is it but prayer over the person? I doe not deny (faith *Hierome Adversus Lucifer.*) but that it is a custome in some Churches for the Bishops to go, and with invocation of the holy Spirit, put his hands upon those that are baptized by the Priests and Deacons, in smaller cities a farre off. But now adaeas it is held a true do Trine, that this unction doth give grace, and confirme truly and properly, whereas in ancient times there was no sacramental confirmation used without baptisme, and the Lords Supper.

10 It was once a custome to give the Infants this confirmatory Chrisme immediately after their Baptisme, as witnesseth Innocent the first epist. 1. *Augustinus De eccl. dogmat. c. 52. Ordo Romanus, & Amalarius De eccl. off. lib. 4. cap. 29.* Now it must be differed (at least it is in the generall practise of property) for five, sixe, or seven yeeres after. Nay moreover they confirmed (the baptized) by giving the holy communion as *Alcuinus* himselfe *De offic. eccl. cap. de lib. Sancti Pasche*. Both testifie.

11 The Schoolemen cannot agree upon the originall of this supposed Sacrament. *Alexan. Alii In Sent. 4. quest. 24. memb. 1.* will needs have it instituted by the Council of *Mela*, (*Melodes*) Bonaventura. *In Sent. 4. dist. 7. ar. 1. quest. 1.* faith it was not of Christ ordaining: and so faith *Marflin* in *4. quest. 1. 4.* *Melanius* faith, that concerning the terme of this Sacrament, it is no marvell if the Fathers make but small mention thereof, seeing *Innocentius* the first faith: I dare not set down the words, lest I should seeme to bewray a secret

mystery.

mytery.) The Masters of the Church of Rome are the first that published the forme hereof in their booke called *Ordo Romanus*, were we reade these words: I confirme thee in the name of the Father, &c. *de Sacra. li. 2. cap. 6. Bellarmine De sacra. conf. m. 1. 2. cap. 10.* confesseth that the Fathers have not set downe the forme of confirmation, nor of divers other Sacraments, because they were already knowne unto every one: he had spoken more truly if he had said, unknowne unto every one: for they doe set downe both the forme of Baptisme, and of the Supper in divers places: what reason had they then to keepe the formes of the rest from our knowledges? but this is but one of *Bellarmines* conceivances. Of the forme of confirmation (saith *Swaine In 3. part. Thoma.*) we find nothing in Scripture: and if we betake our selves to tradition, we shall finde great ambiguity and variety hereof in the Fathers. Thus saith he. *Ergo.*

Marriage.

IN the purest times the Canonically account of the degrees of consanguinity as it is called, was never heard of. For *Ambrosius*, *li. 8. cap. 66.* saith, that brothers children are four degrees distant in legal supputation, not canonically. But this legal supputation also crept into the Church by degrees, and was free without bond of law until 1070. yeeres after Christ, and then *Alexander the 2.* decreed that the degrees were to be reckoned after this canonical supputation, and that under paine of excommunication *ca. 35. q. 5. cap. 2. Ad fidem.*

a The forbidding of the fourth degree (and much more of the seventh) according to Canonically supputation, remained unknowne in the most pure and ancient Churches, unto at least 500. yeeres after Christ. About the 300. yeere of Christ there was no degree at all prohibited, but only such as were expressly named in the written word of God. But afterwards, was marriage of cousins germanes forbidden, as *Ambrosius*, *li. 8. cap. 66.* and *Augustine* also *De civit. Dei*, *li. 15. c. 86.* with *Petrus Diaconus* do testifie. But this prohibition was abrogated by the lawes of *Honorius & Arcadius*, and by *Iustinianus* also, though afterwards it was renewed in the Church by the Council of *Epane*, *c. 30.* about the yeere of our Lord 490. And afterwards *ann. 500.* began these prohibitions to extend unto the third degree inclusively; for the third Council of *Arelus*, *c. 10.* and the second of *Termin.* *cap. 12.* do forbid marriage of the brother or sisters children and so doth *Alisiodorus*, *cap. 34. circa. ann. 614.*

Thus stood these Prohibitions, in this third degree, for a long time, in the Latine

Church, but about the 600. yeere, the Pope *Gregory, Nicholas, &c.* decreed that all the degrees of consanguinity should be kept unto the seventh generation. *Gratian*, *35. q. 2.* But afterwards, *Innocent the 3.* in the Council of Lateran, *ann. 1215.* limiteth this prohibition at the 4. degree inclusively, and alloweth all matches without this 4. degree. But by this allowance of his are many unlawful marriages made: for example, *Peter and Paul* are brethren, & their stocke descendeth thus: Here *Peter* may not be joynted
John
in marriage with *Leah*, though
6. degrees distant, because that
being the brother of *Paul*, he
is a father unto all that descend in *Pauls* line, and so in that respect unto *Leah* also.

3 The Fathers doe sometime reprehend the second marriage of either person in case of Divorce upon fornication, but yet they do hold such marriages to be true and firme: this did hold for 400. yeeres after the incarnation. So that they held, that in case of adultery the marriage (amongst the faithful) is dissolved, not only in respect of bed, but also of bonds; wherefore they were not acquainted with the distinction of a double divorce. *Origen Homil. 7. in Math.* saith, that these marriages (after separation) are against Scriptures, but yet not without cause hee alloweth them for avoiding of a greater evill, and holdeth them no otherwise permitted. And these doth *Ambrosius*, *in 1. Corinthian. 7.* allow unto a man: and so doth *Epiphanius* also, *contra Constantinus*, *lib. 59. Hieronim. epist. 30. ad Oceanum*, disalloweth them in *Fabola*, but hee doth not so farre as to disannul the marriage which he himselfe excotheth. It was an use to injoyn a publike penance upon this act, and that was used also upon smaller faults. The Fathers used to note such second marriages as they held lawful with penance; and they punished the husband that kept his wife after her adultery, with three yeeres penance *3. 2. q. 1. ca. Signa.* The Council of Arles, *cap. 10.* countenanceth the guiltlesse person of the two, to abstaine, but doth not compell or command him to it. And this the Church afterwards did for one while allow of and follow. For in one place of the Decretals, *21. q. 7. c. Concubini*, it is appointed as lawful for the innocent person to joyn with another, after that his first yokefellow hath polluted the marriage bed. And this is also allowed, *21. q. 1. cap. Signa mulier*, if either party have endeavored to kill the other.

4 Afterwards, *Augustine* and others held these marriages of no force at all: and yet *Augustine*, *De fide & operibus*, *cap. 19* writeth that he that findeth his wife in adultery and putteth her away, seemes not to be equalled with him, that putteth her away for some other cause, and marrieth againe. And it is no doubtfull in the Scriptures themselves, whe-

ther

ther he (who doubtlesse may put away his wife for adultery) be an adulterer if he marry againe, that surely I am of opinion, that any man may herein be pardonably mistaken. Thus saith *Augustine*.

Priests marriage, and single life.

The marriage of the Clergy for the space of 300. yeeres after Christ was a thing alwayes freely allowed, without prohibition or vow of perpetual continency. If there were any that lived single, it was out of some private and unbinding purpose, or else for some custome taken up out of a good and honest end. This cannot be disproved out of any lawful authority, whereas there are these testimonies to confirme it. There are many of the Bishops (saith *Athanasius*, *Ep. ad Dyrac.*) that have not married, and contraywife many Monkes we see daily become Fathers of children; Again, you may observe many Bishops to be Fathers of children, and many Monkes that have not sought to see their owne generation: — for this is lawful, and the other is not forbidden, but every one as he liketh, let him undertake to live. Whereas we reade (saith the Decretals, *diff. 26. c. Canonizans*), that the sonnes of Priests have come to the honour of the Papacy, we must not understand them to be begotten by fornication, but by lawful marriage, which was lawful for the Priests every where, until the time of prohibition, and in the East Churches is allowed unto them as lawful until this day. And *Cyprian* (or the author of the Sermon, *de nat. Christi*), saith, that there is neither command nor necessity to compell us unto continency or virginity. And *Cassiodorus*, *in Psal. 57.* saith it is free to vow virginity, or not to vow it. We impoase no necessity hereupon (saith *Epiph.* *herv.* 4) but out of good will we counsell it: exhorting him that is able to take it upon him, but not compelling him that is not able, nor rejecting him from salvation. Virginity only (saith *Ambrosius*, *exhort. ad virginem*) is to be perswaded, not to be commanded, being a thing rather of vow, than of precept. In the East (saith *Socrates*, *Hist. Tripart. 5. c. 18*) all even the Bishops, doe abstaine of voluntary choice, not of any necessity; and many of them in the time of their being Bishops, have had children by their lawful wives.

2 But in these aforesaid ages, there were promises of continency used to be made publickly in the Church. For *Clement*, *Stramon. l. 3.* (who wrote in the yere 170.) saith, that continency is a despoiling of the body *κατά το σῶμα* *θεοῦ* *quoniam* *secundum* *corpus* *domini*, according to the promise, or covenant made unto, or with God. Their manner

of covenant, was thus: It was asked of these that were to take Ecclesiastical Orders, whether they would abstaine from marriage or no? if they said they would, it was not thence lawful for them to marry; *Diff. 27. c. ep. diacon.* if they said they would not, it was allowed them after their election to take them wives *Council. Ancy. c. 10.* But the election was deferred, that if it might be possible, they might have a single man to elect, *Diff. 28. c. ad Cyr. ranc.* Now these promises were exacted, not that marriage in this case was held an unclean thing, or that the Clergy were bound from it by vow, but especially because of the poverty of the Churches, wanting sufficient means to maintaine so many families of Bishops, Priests, and Deacons, *D. 28. c. ad Syn.* where *Pelagius* the first faith, that the singleness of Priethood was instituted because that the goods of the Church should not be dispersed amongst the Priests wives and children. This isto be marked diligently. But *Leo* saith very well in those words, *Noel. 2. 1* some times have occasion to wonder much that some are not afraid utterly to abrogate many holy and divine lawes, and institute others, as though these were not absolute: for whereas the holy Canon treating of the election of Bishops, do ordaine that he that hath children by lawful matrimony (if there be no impediment in other of his actions) may be made an Archbishop: These men dare set downe the contrary, that it is not possible for these continuances, that any that have children (though they be the blessing of lawful marriage) should undertake the dignity Episcopall. It may be these lawgivers supposed, that the natural affection unto their children (for what other thing can be alleged for them?) would be a great annoyance to their ecclesiastical maintenance. But this reason is founded upon false grounds, for if it were so, the like reason might convince, that none that hath either brethren or other kinsmen alive, should be made Bishops, for consanguinity begetteth the same union of love between them. Moreover the holy Canons foreseeing this, gave the Bishops authority, that if they had any poore alliance, they might relieve their miseries out of the revenues of their Bishopricke. Wherefore our Imperial Majesty (which is of God; if we keepe our selves to Gods commandments) perceiving that to be farre more convenient, maketh a law agreeable to the holy Canons: that as it seemed good unto them, that he might be promoted to be Bishop, who in other respects was worthy of that honour, although he had children, (provided they were legitimate) so it shall be lawful now: and that with this resolution, that we doe from henceforth abrogate for ever, to punish their hardness, any law that gaineth hereto, his be. Now if the Priests, or Bishops broke these promises (we spoke of before) they were deposed,

and

and put to penance among the twise married, but their marriages still did continue indissoluble. And in this sense are the Councils of *Ancyra*, and of *Neocaesarea* to be understood. Wherefore at the beginning, marriage was not forbidden the Priests by reason of any vow annexed unto their order, but by reason of the greater freedom, and convenience.

3 The Perpetuity, and necessity of this vow of continence was established first in the Western Church, and annexed unto Orders, about the three hundredth and eighty year after Christ: it was used before, but out of private and particular devotion, not by any publique and decretory judgement of the Church. But then, by a common decree (if that decree be not a counterfeited forgery) Priests marriage was prohibited in all the Western Churches, as a thing impure and uncanonical; and that by Pope *Syriscus* *Dysf.* 82. which decree, *Innocentius* the first, *Dysf.* 82. c. 6. *Proposuit* renewed, but yet with grant of Pardon to all such as had not seene the epistle of *Syriscus*. So that the gloss, *Dysf.* 82. c. 3. *Cum in praxia ad gloss. verb. qui sacramenti*, sheweth plainly that *Syriscus* was the first Author of this prohibition in the Church of God, in these words. They say that these chapters were made before *Gregorius* time, who injoynd continency upon the Ministers (3. *diff. c. Ance trinitatis*) that is unto the Subdeacons. But *Syriscus* commanded the Priests and Deacons to observe it. Nay, they say that before *Syriscus* his time the Priests might marry, and so did *Moses*. Wherefore they expound it thus; the Apostles taught this doctrine of continency in worke, example, and counsell, as *Hugo* saith; not in constitution and ordinance, as others say. Now the censure of *Fryer Thomas Mantrig*, published by command of *Pius* 5, Pope in the year 1572, commands this gloss to be read out, together with the marginal note, which saith that Priests might once marry. And indeed *August. lib. 6. consilij* 3. greatly admireth the single life of *Ambrósio*, so that single life was more rare amongst the Priests of those times than marriage. *Gracian* also *Diff.* 18. *ca. de Syracen*; yeldeth that before the Ancyran Council anno. 308. the vow of continency was never propoled unto the Priests. Wherefore the decree was neither of *Calixtus*, nor *Lucius* his framing.

4 Now as for this decree, it had no universal addition untill the time of Pope *Hildebrand*, in the yeere 1007, for heereof speaketh *Avernius* in his *Bois*. l. 5. in these words. The Priests at that time as other Christians, had wives in publique, and begett children, as appeareth in the instruments of the Donators which they gave to the Churches, Priests, and Monks, where these wives and their husbands are named as witnesses; and they are called by the grave and honest

name of Presbyteres. *Sighe* also testifieth the same in his Chronicle upon the yeere 1074. Pope *Gregory* (saith he) — forbad the married Priests to use their function, & prohibited the laity to heare their Masses, a deed without example, & (as many thought) done unadvisedly against the opinion of the holy Fathers, who have written, that whether the Sacraments bee ministered by good or evil persons, yet they are neither amplified by the merits of the good Minister, nor lessened by the finnes of the evil. — By which it is to be seene a scandall, that never in the heate of any heretic was the Church rent in sunder with a greater schisme and division. And truly it is a thing of worthy memory that *Florentius* a Monke of Worcester hath recorded in his Chronicle. *an. ann.* 1106. of this *Gregory*, that being upon his death bed, he confessed unto almighty God, and Saint *Peter* and unto the whole Church, that he had offended greatly in his Pastoral charge, and by the persuasion of the diuell, had stirred up anger and wrath amongst mankind; and that hee sent his Confessor to the Emperour and to the whole Church to pray for pardon for him, that he did looke the bands of all that were outlawed, and all his excommunication against the Emperour, and all other Christian people, clergy and laity, quick & dead. — &c. And indeed marriage of Priests was allowed here in England untill 970. years after Christs, as the history of *Arnold* recordeth in the life of *Edgar*. After king of Mercia (saith it) and many others, calling forth the Monkes out of the great Monasteries which king *Edgar* had lately founded, brought into them the Clergy and their wives. And *Fabian* in *Chron.* p. 263. relateth, that Bishops and Priests were married for a thousand yeeres together, no law enjoying the contrary. And *Florentius* aforesaid testifieth, that the English clergy married for 997. yeeres together, which marriages were never forbidden by law or edict, until *Arnold* his time. In the same yeere [1100] (saith *Henric Huntington lib. 7*) — Archbishop *Anselme* held a councill at London, wherein hee forbade the English Priests to marry, who were never forbidden before. Which law, seemed most pure unto some, but most dangerous unto other some, lest that encouraging continency above their power, they should fall into more horrible and more unchristian impurities. Now at the promulgation of this law, these Priests that were already married, were not divorced. Nay they continued marrying for all this, two hundred yeeres after *Anselme*, as *M. Foxe* sheweth in his history, publishing the very couinaunces of those contracts then used.

5 Now this prohibition of marriage there are many Fathers that doe not approve nor allow of; and namely these that follow. 1. *Theodoret*. It is affirmed, saith he, in 1. *Tim.* 3.

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that the holy Apostle saith, that hee that liveth chaffly with one wife alone, is worthy to be elected a Bishop. & in 1. *Tim.* 4. Rightly did the Apostle put in [for bidding to marry] for hee doth dislike of continency and singleness of life, but hee accuseth those that will command and enioyne them by a law. 2. *Ambrósio*. Hee saith, *Offic. lib. 2. de sacerdotibus*, that unto the Ministers of the Altar it is allowed once to marry, not the second time. 3. *Chrysostomus*. He saith, in 1. *Tim.* 3. that marriage is so honorable; that under it a man may come to ascend unto the holiest preferment and dignity. 4. *Isidore*. The Clergy (saith he, *Reg. de vita Chris. diff.* 23. c. *Qui in iur.*) ought to keepe their bodies chaste and unpolluted for ever, or else to joyne themselves in one band of matrimony. 5. *Bernardus*. Take honorable marriage out of the Church (saith he, in *Chrys. Ser. 66.*) and the unpolluted bed, and do you not fill the Church with fornicators, incestuous, uncleane, cloninate, & Sodomitical persons, & finally with all manner of uncleanness? 6. *Theophylact*. Husband unto one wife (saith he, in 1. *Tim.* 3) is taken in this sense, that hee that is to undertake the function of a Bishop, should not have many wives, but one. 7. *Salvian*. Men of religion (saith he, *De provident. l. 5.*) do abstaine from carnal copulation, but not from rapine and theft: How are we deluded by foolish persuasion? It is iniquity and not matrimony, which God doth prohibit. 8. *Gregory* the third: Let no man maintaine either barlot or concubine (saith he, writing to the Bishops of Boaria, *lib. 3. pag.* 290) but let him either live chaffly, or take him a wife, whom it shall be lawful no way to refuse. Besides, the whole Council of Nice doth call the Priests accompanying of his proper wife, chaste, lawful, & honorable. And *Gracian* saith, that this Council commended *Paphnurgus* his opinion, and determined of marriage after every mans will, not imposing any necessity therupon, or on the contrary; and citeth the testimony of *Socrates* *lib. 2. c. 11. c. Nicena*. Now whereas it is objected, that the Synode faith, that abstinence from marriage is a tradition of the Church: I answer, that there was indeed such a tradition, but never universal, but particular only: for the universality got first head in the Council of Ancyra, anno. 310. which was twenty yeeres before the Nicene Council. And the Council of Grahen following that of Nice, commeth their opinion, that held that the Priests might not celebrate the divine mysteries, by reason of their marriage. And it is apparent out of the first Council of Toledo, *cap. 5. c. 7.* that the Priests then married; And *Papstus* commeth the Institution of the Nicene Council, to be kept inviolate for evermore, in his preface to the said Council. Pope *Sylvester* decreed, that a Priest should content himself with one order, and with one wife also. This doth *Paul*

1. *Episcopus* *Bartholomaeus* in his chronicle, and to doth *Schultetus* *diff.* *Barthol.* 7. *lib. 8.* The first Council of Terwin, anno. 449. after the prohibition of marriage, addeth this Note: In this law we being willing to moderate chastetie, and rightly to moderate it, doe decree that a Priest, that is abiding still in the fleshly copulation, shall not be able to beget children, but be capable of any higher preferment. — *an. 1106.* It is to be understood for those, who to be separated from the communion. Now the 5. Council of Terwin, anno. 940. giveth a Bishop to have a wife after, and calleth it *Episcopus* a Bishoppe. And Innocent the third, in this of married Priests, saith the yeere 1206. *De sacral. lib. 3. c. 1.* *Episcopus* *Bartholomaeus* saith, that according to their constitutions, they have been forbidden from the bond of wedlocke: they doe fall; let them be severely punished: but when they may use their lawful matrimony; and here are two worthy observations: First, that neither all Priests, nor all places had then admitted this singleness: secondly, that the marriage of Priests was then held lawful, so much as pleased to undergoe it. The second, Pope, did determine (as *Platina* saith) that even as matrimony was forbidden the Priests for great reasons, as he thought, so it ought to be permitted them againe for farre greater reasons: Wee thinke (saith the said *Paul* or *Bartholomaeus*) that you follow no bad counsell, if you take your selfe to marriage, being not able to continue; though that this were to be considered of before your admission into holy orders. But wee are mortal Gods, that we should have knowledge in things to come: Since it is come to this, that you cannot resist the law of the flesh, it is better to marry them to butne. — *Leo*, *Niceni* *Ch.* 3. saith, that there is a tradition of the Church, which commandeth that those that are to be blessed Priests, let them either vow singleness for their whole life (if they think to be able to keep their promise,) or if they thinke it impossible to be kept; let them first marry lawfully, and then enter into the order of the Ministry. *Ephraimus* maketh for this *vbi* of perpetual singleness, but he cannot prove it out of Scriptures, but is faine to flye into traditions. And the sixth Synode of Constantinople, *cap. 13.* condemnes whatsoever the Roman Church hath set downe concerning the single life of Priests. And this Synod was held 50. yeeres after *Gregory* the Great; and is approved by the Decretals of the Canon, the wordes are these, *diff.* 3. c. *Quoniam*. Because we know that it is taught in the order of the Romane Canon, that those that are thought worthy to be ordained Priests or Deacons, should professe, that from thenceforth they would not live any more the fleshly company of their wives; we following the ancient Canon of Apostolike diligence, and the Constitutions

of holy men, will have these lawfull marriages from henceforth to bee of force, by no means dissolving their wedlocke with their wives, or depriving them of familiar resort together, at convenient times. By this Canon we understand, that for above 700. yeeres together, the Churches of the East did not approve, (at least did not establish) this singleness of life in the Ministers of the Church. And hereto add the testimony of *Theodorici Balsamon*, in *Can. 5. Apst.* Before the sixth Synode in Trullo, it was lawfull for the Bishops to marry, & have wives, yea after they had received that dignity. Besides, this interdiction is reproved by *Zacharias*, or (as others will have it) by *Hyppolitus*, in his *apostolical* writing, where he saith, whether he be Priest, Deacon, or Subdeacon, faith *Gratian* in the *Decree*, *dist. 28. cap. de Synodo*, it is plain (by the opinion of *Papalys*), that being invested in the foresaid orders, they may use matrimony lawfully. And *dist. 31. cap. 1.* about three yeeres before, the subdeacons throughout all the Churches of Sicile were, according to the use of the Romane Church, forbidden to have any meddling at all with their wives, which seemeth unto mee to be a very hard and uncomptent thing, that he that hath not attained unto the use of continency, nor made any former promise of chastity, should be compelled to forsake his wife, and by this means to fall more perniciously, (which God forbid.) And *Causa 26. q. 2. c. 2.* Before the Gospel came to the light and brightnesse, many things were permitted, which in the arising of more perfect discipline were utterly abolished: As the marriage of Priests, & of consur-germanes, which is not prohibited by any authority either of the Law, Gospel, or Apostles, and yet is absolutely taken away by Ecclesiastical constitution. *See epist. 87.* willett the Priest to choose him a virgin to his wife, not a widow; so that thereby he alloweth Priests to marry. And *Panormitan* faith, * that continency is but of the positive law, and that the Greekes allow not that institution. *Thomas*, in *2. 2. quæst. 88. art. 1.*, affirmeth this, that the vow of continency is not added as an essentiall part of the solemnity of ordination, but only accidentally, by a statute of the Church. *Durand*, in *4. Sent. dist. 37. q. 1.* faith, that Holy Orders doe hinder the solemnization of marriages and abolisheth those that are already consummated, not absolutely, as they are orders, but as they are holy, and herein by disposing of to them:—but it hindereth these marriages fully, out of the institution of the Church. It is neither probable by reason nor authority, faith *Cajetane*, in *apost. rom. 2. tract. 31. de calib. Sacerd.* that a Priest in marrying doth commit sinne absolutely; nay, reason doth rather draw a man to the contrary, because as we read in *Luther* his sentences, *dist. 37. lib. 4.* Neither orders as they are orders,

nor holy orders as they are holy, doe hinder matrimony: and in the Western Churches, *dist. 8. c. Diocesi*, it was once lawfull for the Deacons to marry. Besides, it is manifest—that the Priests & Ministers of the Eastern Churches doe marry, *dist. 3. c. 1. Alien*. Neither doth Priesthood take away contract in marriage, whether precedent or subsequent, if we exclude all constitutions Ecclesiasticall, and thicke onely unto that which wee had taught us by Christ and his Apostles. This teacheth *Cajetane*; and so doth *Medina* also, *de Continencia, libro secundo, cap. primo*, and *Soto*, *de Iure, li. 7. quæst. 6. artic. 2.* And this prohibition, the whole Clergy of Germany, disallowed of in the yeere 1074. faith *Schabnerger*, in *lib. 1. de Electis*—decreed in many Synods, that according to the ancient Canons, no Priest should have a wife: such as had, should either put them away, or bee purged from their dignities: & not should any bee admitted hereto that would not vow perpetual continency and singleness of life—Against this decree, the whole Clergy-men bent themselves extremely, calling him an hereticke absolutely, and a man of a damned opinion, who (having forgotten the Lords word, that faith; All cannot take this upon them; he that can take it, let him; and the Apostles that said, he that containeth not, let him marry, for it is better to marry than to burne) with a violent exaction, would constrain men to live like Angels: and by denying them the accustomed course of nature, openeth the way to fornication and uncleanness: but if he proceeded in confirming this decree, they had rather leave their Priesthoods, than their wives, and then they should see, where he that despised men, could get Angels to governe the people throughout the Church of God. And afterwards he declared, that it held a long time as a custome, that the Priests should take their wives.

6 The history of *Papinutus*, delivered in writing by *Socrates*, *lib. 1. cap. 8.* and *Socomeno*, *lib. 1. cap. 22.* and approved by *Nicophorus*, *lib. 7. cap. 19.* *Snidas* in *verbo Paphnutius*, and *Gratian*, *dist. 3. c. 1.* *Nicene*, the Papists of these times doe reject and contemne most boldly, as if it were false and forged. *Soto* for one, *de Iure, lib. 7. quæst. 6. art. 2.* *Melchior Canus* for another, in *loc. comm. lib. 5. cap. ult.* and *Bellarmine* for a third, *de clericis, libro 1. capite 20.* Their first reason is, that *Socomeno* as *Gregory* faith, *lib. 6. epistol. 31.* doth faile in many things: And *Socrates* doth lie flatly in the history of his time. I answer, *Gregory* accused not *Socomeno* of forgery in this thing by name: and in so famous a thing as this was, they could not erre unwittingly. Their second reason is this: It is the common consent of the Greeke Fathers, that none should be ministers of Gods mysteries, but the chaste and continent: so faith *Origen*, *herv. 17. in Luk. & 4. in Levit. Epistol. 1. de Demetri.*

Evang.

Evang. cap. 9. Epiphanius, in *compend. doct. & heres. 9. con. Cathari*, *Cyrril. cathec. 12. Nylfens*, *de Virginitate, ca. ult. Chrysostom. hom. 2. de patientia Job. Basilin 15. c. 13. & Hieron. contra Vigil.* What shall the Churches of the East doe? What of Egypt, and of the Apollonike, who receive either virgin Priests, or continent; or if they have wives, they leave to bee husbands? I answer two wayes; first, That the Greeke Priests did abstaine from the use of their wives, but only as such things as their course came to celebrate, not continually, and so some of these foresaid Fathers doe require this temporal continency, not perpetuall. Secondly, in the East their ecclesiastical customes were divers: in some places the Clergy contained, and in other some they married: so faith *Socrates* directly, *l. 5. c. 21.* thus are the foresaid Fathers reconciled with this history of *Papinutus*.

7 The testimonies of the ancient writers concerning the single life of Priests, were but private opinions and conjectures. Me thinketh (faith *Origen*, *hom. 23. in Numer.*) that in his part alone, to offer sacrifice, that hath vowed himself unto endless and perpetual chastity. Neither doe they confirme these opinions out of the word of God, besides the great difference amongst them. Again, what they speake of single life, they speake it but of those that have this gift, and while they have it. And therefore they require it not of those that are not willing, but of those that willingly promise continency: And by those that are willing, they doe meane them that know surely that they have this gift of continency. And in this manner was it that *Cyrrian* kept his virginity free without vow, or monasticallike.

8 The Fathers doe permit those that have made such vows, to marry notwithstanding if they cannot containe, *Cyrrian, libro primo, Epistol. 11.* Neither doe they acknowledge any vow of continency, whetn marriage is abjured, or by which it is annihilated. *Augustine, De bono vidui, cap. 9. to 11.* faith, that the breach of the vow is worse than adultery; but yet he will have these marriages that are made after the vow to be firme and lawfull: such as doe this contract, doe herein (as hee faith, *capite 10.*) offend, not in the marriage, but in the breach of vow. Some answer, that *Augustine* speaketh not of the vow solempnely made, but of a simple vow: But I say, that this distinction is frivolous, a trick of the Schoole-men, unknowne to the Fathers: never found but in the Schoole-mens writings: and in the first of the Decretals, *Boniface* the eighth, *lib. 3. Tit. 15.* faith, that the solemnity of vow hath the originall only upon the constitution of the Church. So faith *Scotus*, *P. 2. q. 88. art. 7.* and *Panormitan* in *cap. Barlow*: all these thinke, that it is onely a decree of the Church, whereby the solempne vow doth

dissolve the contract of marriage made after the vow.

9 For 200. yeeres after Christ, there was no received opinion in the Church concerning the excellency and merit of single life above marriage. Hee that hath attained unto true perfection, (faith *Chrysostom*, *Allegor. in Mat. 23.*) hath the Apollonike for his pattern, and istruely chooseth a man, not in that he hath made a choice of Monasticall life; but her comfort and excellency, that he exerciseth himself in matrimony and increase of children, and in care and governance of his family, without either pleasure or sorrow.

10 But afterward, the most of the ancient writers began to defend the excellency of virginity before marriage, and spake somewhat hyperbolically (beyond means) in praise thereof. So faith *Cyrrian*, *De bono vidui*, that virginity is equal unto Angels, nay if we seek it willingly, it doth exceede them, because in striving in the flesh, it obtaineth a victory against nature, which the Angels have not. And *Athanassi*, *de Virginitate*, crieth out: O Continency the Prophets joy, the Apostles glory! O Continency the life of Angels, and the crowne of sanctity! But for all this, sometimes they speake more moderately of virginity, because we see (faith *Origen*, *l. 3. in Rom.*) that divers of the Saints, yea and some Apostles, have had wives, we cannot thinke thus of virginity only.

11 We see with Modesty and moderation (faith *Chrysostom*, *Hom. 4. de Hebr.*) and thou shalt be the chiefe in the kingdome, and enjoy the fullnesse of blessings. Now the Fathers did sometimes ascribe this excellency unto virginity, to make choice of the extreme which was most opposite unto the vice then predominant, for the heathen polygamies (having of many wives) were not as yet utterly cashiered from amongst the people: and besides, they did to eschew the suspicion of disorderly copulation together: as also because that the singleness had the least encombrances, and so endured persecution with lesse griefe.

12 Besides, the Fathers tooke such paines in the praise of virginity, not because of it selfe, but by reason of the offices and duties of godliness, and hence sprung all these commendations of virginity. And this is hereby apparent, because that they will have matrimony (already contracted) to bee dissolved by the entrance into religion. Look *Infirmans* institutions, *cap. de Episcopis & Clericis*, *lib. finis*, *Basilin* in *quæst. fustius explicatis*, *qu. 12. Cassianus Collat. 21. cap. 9.*

13 The Fathers urging the singleness of the Priests doe sometimes detract from the praises of marriage, and sometimes reprove it as an unclean thing. *Syrinus*, *epist. ad Hygn. Epist. 7. Tarras* (stucke not to say, that those things are in the flesh, that is, in matrimony, cannot

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pleas

please God. And in like manner *Tertullian*, *l. de monogamia*, saith, that it is evill to contract matrimony, and by the word evill, hee meaneth sinne. And *Hierome*, *Contra Iovin. lib. 1.* goeth thus farre, that he saith, In the fulfilling the duty of an husband, I fulfilled not the duty of a Christian, and it is an evill thing to touch a woman. And *Arthanasius* *libra de virginitate*, saith, that the womans body is polluted by her husbands. To the end (saith *Leo* the first, *Epist. ad Anastasium*) that we may bring continency unto his perfect purity, wee doe not permit any carnall marriage so much as to the subdeacons, *Gregor. in Psal. psal. 3. admodum. 28.* I speake this as permitting: it is intimated to be a fault, which is forbidden to be favoured. And *Ambrosius*, *Offic. lib. primo, cap. ultimum*, will have the Priests to be pure from marriage, and to be contaminated by marriage. Let those that meddle with the holy mysteries (saith *Isidore*, *De offic. d. 1. c. 10*) be chaste, & continent, and free from all filthy uncleanness. *Aristot. in Alia Apostol.* saith, that

The Churches priests saith commands that all the Priests live ever chaste, &c.

And, *Origen*, *Homil. 22. in Numb.* maketh chastity, and marriage directly opposites; Look he words in the (seventh section before. Now *Romanus*, in *Argumento libri Tertullian*, de *exhortatione ad castitatem*, doth acknowledge, that all the Fathers as well as *Hierome* were no equal Judges in the value of matrimony.

13 The Originall of the Popish singleness was thus: First, the *Yowes* after that married after their vow, were found fault with for their inconstancy, but yet their marriages were not dissolved. If that our of faith they have dedicated themselves unto God (saith *Cyprian*, *Epist. 11. lib. 1.*) let them persevere in chastity and pureness, without any let or molestation, and so being strong and constant, let them expect the reward of virginity: but if they will not continue so, or cannot, they had better for to marry, than to fall into the fire by their sinnes. And the Council of Ancyra, *Ca. 19.* appointed but a very light penance upon those that brake this vow, namely in ranking them amongst the twise married. *Epiphanius* saith, that marrying after a vow is a sinne, and commendeth repentance for it; but yet holdeth it better to marry so, than to burne. And in like manner doth *Hierome*, and *Augustine*, *de bono vid. dub. cap. 19.* But afterwards the marriages began by some to be held for more heavy offences, after 380. yeeres *Paul* calleth them incests, and the sinnes of whoredome and adultery *lib. de virginis*. And the Council of Chalcedon, *ca. 15.* doth excommunicate the parties thus marrying, yet commandeth the Bishops forthwith to absolve them, neither willing the dissolution nor suspensio of these

marriages, which were not frustrate and broken off until after-ages.

Extreamer Unction.

The Fathers never speake of this Extreamer Unction, that is, of a ceremony of anointing in manner of Sacrament without the gift of healing, until *Innocentius* the first, in the yeere 402. For *Sigebert* in *ann. 404.* ascribeth the Decree of anointing the dead, unto *Innocentius* the first, who Bowsoever he call it a kind of Sacrament, yet he will have it ministrified by all Christians: it is lawfull (saith he, *epist. 1. ad Decemium. c. 8*) not only for the Priests, but also for all Christians to use the oyle of Chrisme, made by the Bishop, and to anoint therewith in their owne or their friends necessity. And *Bede*, in *Lat. g.* thinkes, that it belongeth not only to those that are weak in body, but also unto the weak in faith: And in *Iacob. c. 5.* he will have the ministring thereof free unto all Christians, not binding it only to the Priests. And this is the opinion of *Alcuin* also, *de divin. offic. cap. 40.* that wrote about the yeere 750.

2 The Fathers used this unction in the beginning of sicknesse, and in the parts that were most affected. Vnto the deafe and dumb, they powred oyle into the mouth and crown of the head, *Greg. Turon. histor. Franc. l. 6. c. 7.* And in the peltence they anointed the arme with this holy oyle, *Fortunat. in vita S. Germani*. But this unction was not instituted as then, whereby to give spiritual grace. The oyle (saith *Vilhor* of Antioch, *ad Marci. c. 6*) which we use in this holy unction, doth signifie both the mercy of God, the cure of the sicknesse, and the illumination of the heart: but it may be said, that the prayer doth effect all these, and that the oyle is but as outward signe only of all these effects. This oyle (saith *Theophylact*, in *6. Marc.*) being of great use in labour, and a nutriment of light, and an increaser of mirth, doth signifie the mercy of God, and the grace of the spirit, by which we are freed from labour, and obtaine light, joy, and spiritual gladnesse. But the case is altered now a daies; for now it is not given as a cure to the sicke, but as a necessary purveyance for the dying.

The Primacy of the Bishop of Rome.

The primacy of dominion, or (as *Turrescmetana* calleth it, *Summa de Eccl. lib. 3. c. 23*) of authority, was not acknowledged to be in the Romish Bishop,

but

but was vnderheard of, and unknowne until the yeere of Christ 600. and began to be publike and manifest in *Boniface*, about the yeere 607. for he obtained of *Phocas* the Emperour, that the Apostolike Sea of Rome should be the head of the Church, whereas the Sea of *Constantinople* would needs write it selfe the first or chiefe of all. So saith the *Chronicler Sigebert*. In the yeere 607. *Boniface* (saith he) obtained of *Phocas* the Emperour, that the Romish Church should be the head of all Churches: these be his words, and the very same in effect are to be found in *Martinus Scorus*, *Martinus Polonus*, *Oltra Frisburgh*, and *Hermanus Contrarius*. And *Phocas* decreed this, not as affirming, declaring, or pronouncing any thing that was before, but as founding and establishing a new thing, which before was not. For this primacy thus by him established, was but seven yeeres before reposed, yet even condemned by *Gregory* the first, then Bishop of Rome. I confidently asseme (saith he, *lib. 6. epist. ad Kegyros. c. 194*) that whosoever calls himselfe, or is willing to be called Universal Priest or Bishop, in this losse and pride of his, he is the forerunner of Antichrist. And the Bishops of Constantinople tooke in very ill part this ordinance of *Phocas*, as *Sabellicus* affirmeth, *lib. 6. Emend. 8.* And to the same purpose *Armenius Sylvius*, *epist. 1. epist. 189* (who himselfe was afterward Pope) saith thus: Otherwise, (saith he) diversity of opinions would divide the Church, and loose the knot of unity, as we may see was done before the Council of Nice, whilst every one depended on themselves, and but a little regard was had to the Church of Rome.

But the Papists here object, that *John* of Constantinople was therefore reproved by *Gregory* of Rome, because hee would be accounted the onely Bishop; so that no other wereto be so called or esteemed, but onely as his Suffragans or vicars: and this they would taine prove out of the words of *Gregory* in the fourth book of his Epistles, *ap. 38.* to *John* of Constantinople, where thus he saith: Thou that once confessedst thy selfe unworthy the name of a Bishop, art now (in time) come to this passe, that despising the rest of thy brethren, thou desirest to be called the onely Bishop, or thou alone seekest after the name of a Bishop: The like words to these are in the same booke the 34. Epist. unto *Constantine* the Emperre. Here unto I answer in two points. 1 *Gregory* in that very same 38. Epistle, and in the 36. and elsewhere, affirmeth, that that very name or title which *John* of Constantinople did thus arrogate to himselfe, was offered to his owne predecessors in the Sea of Rome, by the Council of Chalcedon: But is it either possible, or likely, that that reverend General Council, especially those 150. Bishops therein assembled, should yeeld that honour to the Romane Bishop, that hee should be

deemed the onely Bishop of the world, and themselves to be no more but his Vicars or substitutes? hardly can any man persuade this, especially seeing it is certaine that those same Bishops in that Council did yeeld unto the Sea of Constantinople, that it should be equal in priviledges unto the Sea of Rome. 2. I say, it was not the title of onely Bishop, but of Occasional Bishop which hee fought after; hee desired not to be Bishop alone, or the onely Bishop in the world, but universal Bishop, or the Bishop of all other Bishops. And this to be true, appeareth out of *Gregory* owne words, in divers places, *epist. lib. 4. epist. 29. c. 18. lib. 7. epist. 69.* But then (you will say) how doth that stand with those other words of *Gregory*, out of which the Papists ground their objection: I answer, *Gregory* being as hee was, had indeede more cause than any to be moved in this arrogancy of *John*, and therefore in aggravation and detestation of his fo great pride and ambition, fell into these hyperbolical tearmes, and yet not much improperly; for hee who amongst equals seeks a superiority, & will use power over those that be as good as himselfe, doth after sort take away all place and power from the rest, in as much as hee will needes be alone that which they are as well as himselfe. And even so saith *Gregory*, explaining himselfe, *epist. libro 4. capite 36.* If one be called universal Patriarke, the name and honour of Patriarke is taken from all the rest: but farre be this, farre be it from a Christian minde, that any man should be willing to arrogate that to himselfe, by which the honour of his brethren should seeme in the least measure to be diminished. And somewhat after he reprovethe *John*, for that he endeavoureth to ascribe all things to himselfe, and to subdue all the members of Christ unto his owne yoke, who are knit onely to one head, namely to Christ: And in the 38. Epistle of the same booke, hee thus speaketh to *John*, Patriarke of Constantinople. What wilt thou answer to Christ, the head of the universal Church, thou that goest about to put under thy feete by the title of universality, all the members of his body? And it is very considerable that he saith: *John* desired to be deemed and named the onely Bishop, by despising not by despising his brethren Bishops, by putting them under, not by putting them downe.

2 Secondly, the power of making lawes, and of dispensing with them, the Bishop of Rome had not nor exercised out of his owne Province, for 600. yeeres after Christ: *Gregory* indeed *Epist. lib. 12. capite 31.* dispensed with the English men, touching degrees of marriage forbidden, but hee did this as a Patriarke, also hee did it as directing, not as commanding, out of a directive, not a coactive power: for they doubting, and asking of him, being both a Patriarke, and a learned

man, he gave counsell what were to be done in that difficult point, namely of two evils put together, what were best to be chosen? *1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* he saith: This word of commandment, which I pray you take heed, let me hear of more often: for I know who I am, and who you are; for by your places you are my brethren in virtues and good examples, the Fathers have therefore commanded nothing, but I have laboured to show what in my opinion seems profitable or convenient to the more Christian people. See *Gregory in his Epistles, lib. 7. cap. 63.*

3. During the fore-said time of 600. yeeres, such of the Fathers as be of undoubted credit, speake nothing of any Primacy of power, domination, jurisdiction, or authority. See *Chrysostom* in his third Homily on the Acts: And *Cyprian* de *Symph. Praxid.* whose words are these: The rest of the Apostles were even the very same that *Peter* was, partakers of the same fellowship with him, both of honour & power. *Hieronymus* against *Jovinian*, l. 1. c. 1. 4. saith that the Church was built upon all the Apostles, & every one of them received the keys of the Kingdom of Heaven and the strength of the Church was founded on the all equally, yet that amongst the twelve one was chosen, that a head or chief being appointed, the occasion of schisme might be taken away. *Cyril* on *Isaiah*, lib. 3. cap. 20. saith, God gave the Apostles and their successors, full and plenary power in the Church. Therefore it is apparent; that the Fathers speake of the primacy of order, dignity, vocation, majesty, or respect; for they acknowledge a certain excellency or preeminence, both of *Peter*, and of the Bishop of Rome: but that was in respect of the glory and authority of the City, which being the chiefe of all, therefore purchased that honour to her Bishops: for this point see the Council of Chalcedon, cap. 28. ad. 15. And thence was it that many followed to him for aide and assistance in some wrongs, but not expecting any commandment or edict from him. *Covarruvias* a Doctor of both lawes, one of great account amongst them, l. 1. tom. 1. part. Recl. 8. 9. pag. 421. col. 4. anti. *Frankfurt* saith: By the authorities and testimonies of Catholike Fathers, and the traditions generally received of all, it is concluded, that the Apostles received from the Lord Jesus equal power with *Peter*, of order or jurisdiction, inasmuch as every one of the Apostles had from God equal power with *Peter*, over the whole world and that to all ends and purposes, and for all acts whatsoever that *Peter* could do: Whereby it is cleare, that he never fights with himselfe; while he saith, that this power of theirs was subordinate and subject to *Peter*. The same also in effect is to be found in *Gratian* in the

A decrees in the Popes old Canon law, lib. 2. c. 1. *cap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* And if ever the Fathers speake of a Primacy of power or domination, it is so plaine enough, they meane not any universal power over the world, but of that absolute power, which hee might exercise in his own Province, and to age they in his Province. Like wise subjection is either to power, or of order, and in this respect it is, namely in respect of order, that some Fathers write, that Bishops and all things are subject to the Romane seate. See *Gregory* in his Epistles, lib. 7. cap. 63.

B 4. Sometime even Bishops for their painefull, faithfull, and heedfull care of the Churches, were preferred before others. Thus *Basilius* was accounted the Doctor of the world, as *Theodor* calls him, l. 4. c. 1. 9. and *Polycarpus* the Apostolical, and Prophetical teacher of the Christians, as *Eusebius* reporteth, lib. 6. c. 15. and *Cyprian* is said to have beene as it were a Bishop, and to have had authority in every Church. For so saith *Nicodemus* in his sermon of him. For saith hee, was not set over the Church of *Carthage* onely, so nor onely over the Churches of *Africa*, all which have received much honour and renowne by him & from him: But he was as it were a Bishop, even over all the Western Churches, yea almost over all the Eastern also, and over the Southerne and Northerne Churches, even as far as his name and admiration could spreade itselfe. *Basilius* also saith of *Melchior* epist. 50. that he was let over, or governed the whole body of the Church. And of *Ambrose* the said *Basilius* epist. 55. saith, that the Maltership or government of the great Ship, meaning the Church, was committed unto him. *Nicephorus*, l. 1. c. 34. saith, that the Bishops of Alexandria, after the Ephesine Council were wont to be called Popes, and Judges of the whole world. And in respect of their care it was that Bishops of Rome had their Vickers or Legats in forraigne provinces of other Bishops; but no Vickers of power, untill these later ages.

C 5. The speeches of the Fathers concerning *Peter*, are to be understood inclusively, of the other Apostles: & their speeches of the Pope of Rome are also to be take of other Bishops. *Cyprian* epist. 27. ad *Laupos* saith, the Church was constituted upon Bishops, & not upon *Peter* onely. *Nicephorus*, l. 1. c. 34. reports that *Cyril* was called a Pope and Judge of the whole world. *Augustin* on the 36. Psalm calleth all the Apostles & Prophets foundations. *Hieronymus* against *Jovinian*, l. 1. c. 14. saith, thou wilt say, The Church is founded upon *Peter*, although the same in another place is done upon all the Apostles: & equally on them all is the strength of the Church established.

D 6. *Peter* is called of some of the Fathers, a rocke, and the foundation of the Church, not properly, but by a Metonymy, because by his doctrine he laboured greatly in founding

the Church, and for that he first of all in the name of all the Apostles, confessed the Churches faith. *Nazianzen* in his oration *De monacho* diff. saith, *Peter* is called a rocke, and hath the foundations of the Church committed to his trust. If hee seeme harsh, see *Ambrose* l. 7. c. 47. explaine him; *Peter* saith hee is called a rocke, for that he first laid the foundation of faith in the nations. And in the same manner and meaning in the Fathers, is *Peter* also called a rocke: so saith *Augustin* in *Psalm* contra *parvum* Donatist: Number the Priests, even from the very first of *Peter* that is the rock which the gates of hell cannot overcome. So likewise the confession of *Peter* or his faith is often by the same Fathers called a rocke: namely by *Augustin* on *Saint Iohn* last Epistle tract. 1. c. 1. by *Hilary* in his 6. booke of the Trinity: by *Crisostome* in his hom. 5. on *Matth. Ambrose* l. 6. c. 9. on *Luke* saith, Thy faith is the rocke, and with *Origen*, He is a rocke, whose ever is an imitator of Christ: And that *Peter* himselfe was the rocke, is proved by *Augustin* after good deliberation to him in a speech, that he recanted it in his retractions, lib. 1. c. 21. It is also to be noted that the Fathers doe oftentimes speake too hyperbolically of the Bishop of Rome, as when they call him the head and spouse of the Church. And so *Bernard* de *confid. ad Eugenium* lib. 2. cap. 8. saying, he is Christ by his anointing; and *Leo* saying, that *Peter* was assumed into the fellowship of the undivided Trinity: in his 89. Epistle. So also his third sermon of the assumption to the same purpose.

7 By the rocke in that speech of Christ, *Mat. 16* Upon this rocke I will build my Church, all the ancient Fathers doe not understand *Peter*, but many of them Christ, as *Tertullian* against *Marci*, lib. 4. cap. 15. *Gregory Nysson* in *testimon.* de *Sanctis* de *Trinitate* contra *Ludeos*. *Hilary* in his second booke of the Trinity. *Crisostome* in his hom. of the crosse of Christ. *Ambrose* Serm. 84. *Hierome* in *Matth.* l. 1. c. 7. *Augustin* in three places, viz. *Serm.* 1. 3. 2. *De verb. Dom.* 6. *tract.* 120. in *loan.* 8. l. 2. de *Trinitate* cap. 17. *Theodor* in 2. *viz.* in *Psalm* 47. & in 1. *Cors.* 3. And to these ancient additions of the chiefe father, *Deide*, *Angelm.*, *Lynn*, the later *Lucan* *Gloss* in *Matth.* 16. Further many understand by the rocke the faith and profession of *Peter*, whereby he said, Thou art the Christ, the sonne of the living God: so saith *S. Iames* his lvtury, *Ambrose* in *Epist.* 2. & de *Ingenit.* *Domin.* *Sacram.* ca. 5. *Hilary* lib. 6. de *Trinit.* *Euphrasius* l. 1. c. 59. *Crisostom* hom. 55. in *Matth.* & *hom.* de *Pentecost.* tom. 3. *Cyril* dialog. 1. de *Trinitate*. *Deide* in *Job* 21. & *Theophylact* in *Matth.* 16.

8 The Fathers vize a communion or fellowship with the Bishop of Rome as farre forth as he late in *Peters* chaire, that is, as far as hee taught the true doctrine of Christ, which now adays he doth not at all; for *Peters* chaire is the Church, where not so much

A the person of *Peter*, or his personable succession as his doctrine is referent to *John* 17. c. 1. *cap. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* The ancient Emperours ascribed the Bishop of Rome a power to determine and judge of matters ecclesiasticall, because they they followed the written word of God, and judged our own.

9 That *Peter* was ever at Rome at all, is uncertaine: indeede most of the Fathers say so: and some of them say no, too, namely that of an Apostle hee was made Bishop of Rome; but all this is assumed, but not proved, and is assumed only by such as lived not till the age after *Peter*.

10. The Bishop of Rome exercised honorable authority and power; but it was not properly belonging to him and his owne by perpetual right. In this manner hee was oftentimes in some civil causes made an arbitrator: thus he visited Churches, thus he confirmed and deposed Bishops, thus he made Canons, and dispensed with them againe within his owne Province. And at any time hee did any of these out of his Province, hee did it not by office or authority, but either at the entreaty and request of others, or in the name and authority of the Emperour: or if otherwise, it was tyrannical usurpation. And the place and power of Judging which, some of the Fathers sometime give him, was only directive as of discretion, not coercive as of authority.

11. *Appales* were sometime made to the Bishop of Rome, but not as to the Judge to whom it belonged to give the determining and concluding judgement: but as to an able and honourable helper, who by his place and power was able to procure their wrongs redressed, And so oftentimes men upon wrongfull sentences, appealed to other Bishops of the West, that by procuring their consent, they might make their cause the stronger: Neither did they of old take any more upon them; for *Marcon* being excommunicated in *Rome*, came to Rome to be absolved: but they returned him this answer. We cannot, we may not doe this without the permission or assistance of the reverend Father, meaning his owne Bishop; so reports *Euphrasius*, *Her.* 42. And *Crisostome* epist. ad *Innocent.* 1. tom. 5. in his wrongfull persecution, craveth helpe, not onely of *Innocentius* the then Bishop of Rome, but of the other Bishops of the West: and therefore (as *Socratus* in his *hory.* libro 6. cap. 14. saith) hee appealed to a Council. But *Crisostome* received this answer from the Pope, that (alas) it lay not in his power to helpe him, neither might hee call a Council for his helpe, as if writing to *Antonius*: thus counsaileth him in his troubles, epist. 52. It seems to me the best course (saith he) that Letters be written to the Bishop of Rome, desiring him to consider how these matters be here carried, and to give his advice, what were best to be done. To this pur-

* In this sense are the Fathers to be taken when they call *Peter* the head of the Church, the Primacy in the Church.

pope see also his Epistles to the Bishops of Italy and France, *epist. 70. Item de Terra rubica*, a Doctor of the law, in a treatise of his touching the government of the kingdom of France, faith, If the Pope have at any time intermeddled in the premises, he did not thrust in himselfe as with authority, but came in as being thereto requested, or called in for assistance, and this conferred not any power of jurisdiction unto him; even as when a Judge requireth the advice and assistance of another Judge in matter of law or judgement, he doth not hereby conferre unto him any jurisdiction which afore he had not, but onely makes use of, or intreateth the use of that hee hath.

12 Furthermore, even those appeals that were made to Rome, were oftentimes disallowed and rejected by the ancient Fathers. Thus writes *Cyprian*, *lib. 1. ep. 3.* to *Cornelius* then Pope: It altogether behoveth that those who be under our jurisdiction, keepe themselves at home, and gadde not abroad unto forraine jurisdiction: but heere to let their cause be tried, where both the accusers and the witnesses are ready at hand, & where the crime being committed may be judged. And in his 4. Epistle he faith, that those who doe communicate with *Basilius*, doe neglect that discipline and government which God hath established in his Church. The African Council, *cap. 92.* thus concludeth, If any think they have cause to appeale from their own Bishops, or the judgement they receive at home, they shall not appeale but unto the Councils of Affricke; and if any doe appeale to any authority forraine, beyond the seas, or if any hold that men should so appeale, let none of the Churches of Affricke hold him fit for their communion. The Milevitane Council, *Can. 22* almost in the same words, inhibiteth all Bishops and Clerks, from appealing to any authority beyond the seas. *Zozomenus*, *lib. 3. ca. 8.* reporteth, that the Bishops of the East wrote to the Bishop of Rome, that it was not lawfull for him by any cunning device, nor under pretence of any appeale, to frustrate, or annihilate that which they had acted and concluded. *Damasus*, as we may see in *Ambrosius*, *ep. 70.* being himselfe Pope, faith that after a Provinciall Council have concluded any thing, he hath nothing to doe to meddle with the judgement. These be his words, Seeing the Council assembled at Capua hath thus pronounced that *Bonifacius* and his accusers shall have such Judges appointed them, as be neere unto them, especially the Macedonians, who together with the Bishop of Thessalonica, should examine his doings, and consider of the whole matter: We advertise you therefore, that it cannot belong to us to deal with the judgement of this matter, neither is any thing to bee attempted against your sentence, who have decreed that which you thought most agree-

able to iustice, and to whom the Synode had given authority for that they did: therefore the first thing to be done is, that they give judgement to whom the power of judging (in this case) is committed, for your determination is in the place and room of the whole Synode; and it is no reason that wee should take upon us to judge (as it were) of the authority of the Synod. Thus farre *Damasus*. To conclude, *Iustinian* in the Imperiall lawes, *cel. 9. tit. 66. 22.* appointeth, that the last appeale be made to the Patriarch of the Diocese.

13 In England appeals were prohibited till *Henry the 2.* of whom, and whose times, *Matthew Paris* in his Chronicle or history, in *Henrico. 2. ann. 1164.* faith thus: Concerning appeals, if they fall out, they must be made from the Archdeacon to the Bishop, &c. and lastly, they must come to the King himselfe, from and beyond whom, no man may proceed further, without the assent of their Lord the King. The same was done in France by *Lewis the 9.* (who was called *Lewis the godly*) about the yeere 1278. in that edict (called the Pragmaticall sanction) of Saint *Lewis*: The words are these: We will not by any means that those heavy actions, and huge summes of money be levied or collected, which the Court of Rome hath imposed, or which hereafter it may impose upon the Church of our Kingdome, it being a meane whereby our Kingdome is miserably impoverished. Nor will wee that any such summes be levied at all, but onely upon a most reasonable, godly, and urgent cause, or else upon some inevitable necessity, and that also to be upon our willing assent, and expresse commandement, together also with the voluntary consent of our Church in this Kingdome. The same was also afterward done by *Philip the Faire*, about the yeere 1296. and afterward by *Charles the fifth* surnamed the wise, and after by *Charles the sixth*, as *Simoni* reporteth, *de rebus Francorum* *lib. 5. cap. 25.*

Further, *Hilbertus* thus writeth to *Honorius*. It hath not bene heard on this side the Alpes, that all manner of appeales should thus be received and maintained in the Court of Rome, neither doe wee find it delivered as a tradition from the holy and ancient ordinances. But if such novelty as this have sprung up, that you will accept indifferently of every appeale, surely the pontifical authority and censure will come to nought, and all force of Ecclesiastical discipline will utterly be dashed and broken in pieces. What Priest or Clergy man, if he be wickedly disposed, will not doe any mischief, in hope to have reliefe by these defrauding appeales, and so will they lye as it were buried in the filth of their times; and what Bishop shall have in readinesse any power at all to punish (not all as indeed hee should) but any disobedience at all, if this may be admitted?

14 In this Council of Nice the custom and fashion of the Church of Rome was made equal to others, and no way superiour, namely, that as the Bishop of Rome hath a power over all his Bishops, thus, all in his Province: so by the same custome the Bishop of Alexandria shall have over the Bishops of Egypt: for in the authority of Patriarchs the ancient custome must be observed: *3. q. 3. Causa 12.* To this purpose are the words of the Council, as *Cyprian* himselfe a Papist takes them *14 de concilio. tit. 6. 12.* And even so doth *Reginaldus* an ancient writer expound the Councils meaning in his history, *lib. 10. cap. 6.* and so doth *Theodorus Balsamon*, in his explication of these Canons, and also *Nicolas* in his booke of the Primacy.

15 The Popes temporall jurisdiction and dominion, was partly snatched by violence, partly stolne by fraud, and partly grew by other mens liberalities and donations: and by these meanes it grew up to that intolerable height it was of late. *Vyspergensis* himselfe a Popish Chronicler, reporteth that in the yeere 753. Pope *Stephen* besought King *Pipin* of helpe against the King of Lombardy, and King *Pipin* came with his army into Italy, and besieged him in *Pavia*, and compelled him by the straitnesse of his siege to performe what afore he had promised, and so having received of him *Ravenna*, & *Fenestrapala*, with the whole Exarchy belonging to *Ravenna*, he gave them to *S. Peter*, and having thus dispatched these matters, he returned into France. And againe speaking of the yeere, 1278. he faith: In the same yeere and the yeere following, there was a treaty of peace betwixt the Emperour and the Souldan, & their countries: But the Pope taking the opportunity of the Emperours absence, had sent a strong army into *Apuelia*, and tooke by plaine force (a most horrible thing to report) the lands of the Emperour being then in the warre and service of Christ, and the Church, and having subdued them to himselfe, and signed them with the Croisse, he prohibited by all means, both them in *Apuelia* and in Lombardy, that they should passe over the sea: who is it that rightly considering such facts as this, doth not deploare and detest them as being tokens portending and forewarning the ruine of the Church? And a little after. Whilst these things were thus a doing, in the parts beyond the seas, the Pope with his complices, as men reported, made a rumour to be raised and divulged over all *Apuelia*, that the Emperour was dead, whereupon such strong Cities as had yet reserved themselves for the Emperour (which for their strength the Pope could not so easily subdue) did now prepare to dispose and yield themselves to the Popes dominion, and most cruelly and wickedly to kill all the Almains returning from the holy land, and abiding in *Apuelia*. *Otto Frisingensis libro 7. in prefatione*, tells us; that no man

doubts but the Church was exalted and enriched by the strength of kingdoms, and beneficence of Kings, and that it is apparent, that the Church could not so farre bring under the state and strength of kingdoms, or the civill state, untill the civill state, for the love and honour it bare to Priesthood, had as it were unbolwelled it selfe, and exhausted all it owne strength: and so the Civill state of the kingdom faith hee, ruined and fell, smitten not onely with the spirital sword of the Church, but especially by it owne, namely, with the material sword, thus farre *Ordo Anglie* *Steuens*, *lib. 2.* writing against *Valla*, touching the donation of Constantine, hath these words: *Gregory the third* excommunicated *Leo the Emperour*, & so withdrew Rome and Italy from his Empire, absolving all their subjects from their oath and fealty of obedience. In his 5. booke of the Bishop of Rome; *c. 4.* where he faith, Christ as he was man, whilst he lived on the earth, accepted not, nor would have any temporall Lordship or dominion: now the Bishop of Rome is Christs Viceroy, and represents Christ unto vs; as he was when he lived here amongst men on earth: therefore the Bishop of Rome as being Christs Viceroy, and consequently as Bishop of Rome, or as highest Bishop, hath no temporall dominion nor authority: But *Bellarmin*, whether checked for this speech, or upon more consideration, thinking hee had gone too neere the truth, in his last edition seems to recant this, or at least to mitigate it; for thus he corrects it: Therefore the chiefe Bishops Christs Viceroy, and consequently as chiefe Bishop, hath no authority or dominion meerey temporall over any City or Province.

16 The English Nation for 1000. yeeres after Christ, were not subject to the Popes authority in causes Ecclesiastical. *7. hom. Becket* the Arch-bishop of Canterbury was the first that durst offer to cast off to refuse the Kings authority in causes spiritual, he indeed denied his obedience to the King, farther than with this condition, *Salvo ordine suo*, saving alwaies his own order: & by this meane hee infringed the liberties of the English Church. *Anselme* Archbishop of Canterbury, long afore *Becket*, in his Epistle to Pope *Paschal*, *ep. 36* faith: The King would not suffer the Popes Nuntio, or Apostolical Legate to be received into Eng^d, without his leave and expresse commandement, neither would suffer mee to write or send any letters to him, nor to receive any letter from him, nor to obey any of his decrees. And a little after: In all these, and in matters of like nature, if I asked counsel of others what I might doe, all the subjects of that Kingdome, yea even my owne Suffragane Bishop, denied to yield me any advice or assistance, but according to the will and pleasure of the King. *Matthew Paris*

in his story of *Henry* the 1. reporteth that *A*
William the King of England Protect or Ag-
ent at Rome, confidently alleaged amongst
other things before the Pope, that the King
his Master, *Henry* of England, would not,
(no not for the losse of his Kingdome) lose
the right of presenting to his Churches: and
this he boldly affirmed, & urged it with great
and threatening words. The same Author in
his story of *Henry* the second about the yeere
1164. amongst many other customs and li-
berties of the former Kings of England, re-
counteth this for one: Concerning the Ad-
ventions or Patronages of Churches, or pre-
sentations to Benefices, if there arise any ques-
tion either amongst laymen, or betwixt lay-
men and Clerks, or betwixt Clerks them-
selves: it shall be heard, debated, and determi-
ned, in the Court of our Lord the King. And
in the same place in the Kings Letters to his
Justices, he saith: Let no man appeale either
to the Pope, or to *Thomas* the Archbishop,
neither let any Plea be holden at their com-
mandement, neither let any mandate or
commandment of theirs be received within
England: and if any man either receive, or re-
taine, or have any thing to doe with any such
commandment, let him bee apprehended
and safely kept. Indeed King *John* did ho-
mage to Pope *Innocent*, resigning up his
Crown and Kingdome to the Church of
Rome, but for his so doing all the Barons of
his Kingdome oppose themselves against
him, and chuse for their King, *Lewis* the King
of France, as *Matthew Paris* reporteth in his
story of King *John*. And *Jeffrey* of Monmouth
reporteth in his history, l. 11. c. 12. that the
English Churches, being well constituted and
excellently ordered, would not be subject to
Augustine the Popes Legat, in the yeere, 600.
Indeed England made it selfe tributary to the
Pope, by taxing every house at a piece of sil-
ver to be paid to the Pope: and this was first
begun about the yeere 847. But the invecti-
ves of Bishops, and authority to receive ap-
peales, the Pope obtained not, till *Henry* the
second, much against his will was brought to
subject himselfe, and his kingdome to the
Court of Rome, which was done 300. yeeres
after, namely, about the yeere. 1172. There-
fore the decretall Epistle of *Adrian* the 4. to
Thomas the Archbishop of Canterbury,
(which is to be found in the Popes decre-
tals) lib. 3. tit. 30. cap. *Commisimus*, is but a
barrard: for the Pope had no dominion nor
power at all in matters spirituall, over the
English Church, but after *Thomas* was dead.
And of no better stuffe is that other decretall
of *Alexander* the 3. unto the Arch-bishop of
York, (which is also there extant in the de-
cretall.) c. 2. tit. 16. c. *a memoria*: for there he
saith, that *Honorius* his Predecessor by his Ap-
postollicall authority granted a certaine pri-
viledgeto the Arch-bishop of York, over
whom as yet he had no power nor authority.

17 The Pope hath not a determining
Judgement infallible, more plainly, he hath
no power to Iudge or determine, as he
cannot erre: so taught all that ever wrote of
it for 1400. yeeres: yea even Papists them-
selves. The ancient Fathers as well Greeke
as Latine did hold and censure *Honorius* the
1. to be a Monothelitic hereticke, that is one
who held that Christ had one will only. So
doth also the first general Council, *Aff. 12.*
13. 18. where he is condemned by the name
of an hereticke, and his Epistles burnt. The se-
cond Council of Nice act. ult. doth curse or
layeth Anathema on *Honorius*. So doth also
the eight Synod of Constantinople, *Aff. 7.*
And *Leo* the 2. in his Epistle to the Empe-
rour at the end of the Council, and *Therasius*
in his Epistle to the Patriarchs, which is to be
scene in the 3. Act of the seventh Synod.
And *Yselius* in his Poeme of the seven Syn-
ods. And *Epiphanius* the Deacon in his dis-
putation with *Gregory* the hereticke, which al-
so is extant in the 6. Act of the seventh Syn-
od. And *Bede* in his booke of the six ages of
the world, about the yeere 4639. And the
Pontificall list itselfe in the life of *Leo* the 2.
And *Anastasi* the keeper of the Popes Library
in the life of the same *Leo* the 2. And suppose
that all these so many Councils and Fathers
were deceived in these their reports & testi-
monies by taking it from the 6. general Syn-
od, whose decree in that point suppose also
to be corrupted, notwithstanding it follow-
eth, that all the said Fathers and Councils
affirming *Honorius* to be an hereticke, did
therefore undoubtedly beleve that the
Pope, even as he is Pope, might erre. But to
put this matter out of all question, that they
thought so of him, looke the Epistle of *Leo*
the 2. to Constantine at the end of the Coun-
cill, wherein he doth excrete and curse *Honorius*,
as not having illustrated the Apostollicall
Church with Apostollicall doctrine, but
rather had defiled with his heresie. And the
6. general Council *Aff. 13.* doth curse the
said *Honorius* by the name of Pope of old
Rome, for his decretall Epistle which he had
set fourth: nay even *Gratian* himselfe the
compiler of the decrees, *4. 40. c. Si Papa*, takes
it as a thing granted, that the Pope may erre
from the faith. And *Robert Grosset* an an-
cient Bishop of Lincoln saith, that the Pope
may be an hereticke and Antichrist, and hee
addeth further, that the Decretall saith, that
upon such a fault as heresie is, the Pope may
and ought to be accursed. This reporteth
Matthew Paris in his story of *Henry* the 2.
about the yeere 1253. *Lyra* on the 16. of St
Matthew saith, that many principall & chief
Bishops have bene found to have bin apo-
statacs from the faith. *Gerson* in his treatise
intituled, whether it bee lawfull to appeale
from the Pope in matters of faith, saith that
as well the Pope as a Bishop, may erre from
the faith, and is therefore inferiour to a

Council

Council. *Antoninus* in his summe, *lib. 3. tit.*
22. c. 14. §. 3. saith, that he is lawfull and reason-
able for the Pope *supplicare* to be depose for
heresie: *Panormia* a great Canonist, *lib. 2. c.*
167. §. 3. p. 10. c. 1. saith, that the Council may
depose the Pope for heresie, and alleadgeth a
chapter out of the Canon law for it, wherein
it is said that the Pope shall be an hereticke
if he be judged for heresie: *Yselius* the same
nomine in matters concerning faith, the
word of confirmation of the private man is to
be preferred before the Popes: *Yselius* speaks
upon better grounds of the old and new
Testament than the Popes doth. The Code
of Constantine, *off. 37. c. 1.* saith, Pope
Julius a schismaticke, and an hereticke, and such
a one as hath erred from the faith: and not
much further speake they of *John* the 23.
in the 11. session of the same Council. The
Council of *Basle* in the 3. of their Synodall
Epistles, hath words to this effect. The holy
Church is indowed of Christ our Saviour
with such privileges that we beleve him-
selfe cannot erre, and besides the Church we
doe not reade that any other (ordinarily) had
at any time the same or so great a gift given
unto the, to no Angels to no men, to no Popes
or chief Bishops, whereof many are re-
ported, (and so also we reade) that they have fal-
len into erroneous and heresies. And *Agustin*
Sylvius after he was Pope himselfe, re-
voking the acts of the Council of *Basle*, saith, that
the opinion of such as hold that Councils
may not be called without the Popes con-
sent, if it may stand, will bring with it the
ruine of the Church: for (saith he) it
may be so, what remedy or helpe will there
be, if a scandalous Pope, or one whose life is
tainted with foule crimes doe trouble the
Church, if he destroyeth soules, & if he set
forth doctrines contrary to the faith, & if all
hereticall opinions into their minds that are
under him. *Catherinus* a great Papist, in his
Commentaries on the 2. to the *Galatians* saith,
There is nothing against it, but that the Pope
may erre, yea even in faith, and fall from it:
howsoever certaine late Writers and young
upstarts have presumed to defend the con-
trary, contrary to the common and ancient
opinion of the Doctors. *Alphonsus de Castro* in
his first booke against heresies, *cap. 4.* saith,
The Pope by himselfe without the assent
and assistance of a Council, may erre even
in such things as belong to faith, by the opi-
nion of many Divines of great authority,
who have affirmed and taught. Yea it is
found by experience, that divers Popes have
erred in the faith. And in the 4. chapter of
the same booke, Every man may erre in faith
although he be the Pope himselfe: for *Placidus*
reporteth of *Liberius* the Pope, that he fell
with the Arrians. And to conclude, this truth
is so cleare, that *Bellarmin* himselfe, *de Ro-*
mani lib. 2. cap. 9. confesseth that *Liberius* the
Pope did after a sort, namely in his mind and

A judgement consent to the Arrian heresie, in-
asmuch as he himselfe: *Alphonsus* saies he con-
fessed, whereas he knew to be persecuted for
the cause of faith, and because he com-
municated with *Facelus* and *Proculus* who were
Arrians, for which cause he was put from the
Popedom by the Clergy of Rome: *lib. 2. tit. 11. c.*
18. Touching Antichrist the eldest Po-
pish field no denying, because he advance
themselves, therefore they bring conje-
ctures, and some of these are as fol-
low, that he is to be found in the Roman church.
Corysme upon the 2. to the *Thimothee*, *cap. 1.*
directly affirmeth, that Antichrist is to suc-
cede the Roman Emperour presently: *Yselius*
saies the Emperour is out of the Church, *Yselius*
in his Epistle to the Emperour, *lib. 2. cap. 1.*
Alphonsus, *lib. 2. cap. 1.* saies, that Antichrist
is to be found in the Church of Rome.
B *Yselius* doth also hold, that Antichrist shall live
in Jerusalem, but in the Church of Rome.
Abbot *Isidore* in his Epistle, saies, that
the Pope of Rome is the very Antichrist. Ma-
ny (saith he in his *lib. 2. cap. 1.*) under
the pretence of Gods name, that is, of the
of universal church, are become blinded
the face of the beast, which is the Kingdome
of Antichrist: who reigne every where in
his members from the beginning of the
Church, and namely in the clergy, Monks
and Monasteries. And againe, we have plainly
taught and delivered, that Rome is the spirit
is Babylon. And a little after: The merchants
of the earth (spoken of in the Revelation) are
the Priests themselves, who sell prayers
and masses for money, banking the house of pray-
er's shop of merchandise. And againe we saie,
that not onely many bishops and clergy
men are enflamed in the businesse of Baby-
lon, to make themselves rich thereby, but
even many Abbots and Monks, and religi-
ous persons, and yet why doe I call them
religious? for they are not so, but seeme to be.
Otto Triflingius in his Chronicle, *lib. 3. c. 3.*
saies: There is nothing a certain resemblance
between Babylon and Rome, inasmuch as
that which here with us in the city of Rome,
is given to the Pope our chief Bishop by the
Christian Emperours, the very same is done
by the Pagan kings of *Persia* (to whom for a
long time Babylon hath been subject) gran-
ted unto their high Priests: and the Kings of
Persia themselves leaving the Imperial ci-
ty, as our Emperours make their seat at A-
quisgrane, &c. So they at Bebstone, and so
translating the state of the kingdome, they
held nothing of Babylon for themselves, but
the bare name of an Emperour. And againe *lib. 3.*
c. 2. *Sonne* (saith he) doe interpret this depre-
ture spoken of in the *Revelation*, and that whereof
the Apostle saith, that which witholdeth
will withhold until it be taken out of the
way: and doe referre it to the kingdome of
Emperours, and thereupon they also say, that the
Apostle purposely delivered his meaning
under this covering and obscurity with words,

left

left hee might seeme to slander by this pro-
cure, or weaken the state of the Roman Em-
pire, which to the Statemen and Emperors
of those daies, was thought to sure, that it
should never have an end: & to that purpose
(say they) it was, that the Apostolicke said, and
what withholden you know, as describing
it, and yet not naming it. To conclude, *Ad-
rianus* the Chronicler, 1. 5. & 7. affirmeth that
the most, both of the Princes and Bishops of
Germany and of Italy held, and proclaimed
Gregory the 7. and *Innocent* the 22. plaine Anti-
christian no better.

19 The monarchicall or sovereign authori-
ty of the Pope of Rome over the Church
and general Councils, was of many men
ever approved and condemned, and was not
allowed, nor admitted of the Church all very
lately, namely, after the year 1500. *Kramerius*
a Germane historiographer in his *Me-
tropolis* 1. 7. c. 45. speaking of the yeere about
1340. in those daies (saith hee) there needed
not any Apostolicall confirmation from the
Pope, it was sufficient that the election was
approved by the Archbishop; but now the
Church of Rome hath drawn to her selfe all
the rights, honours and privileges of other
Churches. Here a Frenchman, *Duarenus* in
his 3. booke of Ecclesiastical livings, c. 3. who
saith thus: In the Apostolicke times whensoever
as any were to be ordained either Bishop or
Deacon, or any thing else of what nature so-
ever, was to be considered and determined,
which concerned the Church, *S. Petrus* did
never arrogate nor take it upon himselfe, but
permitted and put the matter to the whole
Church: the most that he did was this, that
as being a principal Apostolicke he used to assem-
ble or call together the rest, and to them so
assembled to make a speech, declaring the
cause of their assembling, and the particular
affaires that were to be handled: even as with
us at this day (here in France) hee that is the
President of the Court of Parliament calles
together the whole Senate, and speaking first
in the assembly, &c. Neither for all this is he
greater or superiour than the whole Court,
neither hath he any jurisdiction or eminency
of power over the whole Parliament, neither
may he judge or determine any thing against
their judgement and opinions, &c. Thus in
deed stood the case in times past. But I know
not how it is now come to passe, y^e supreme
and sovereign power over all Christians
is ascribed to one man, that hee shall be (even like
an Emperour) free, exempted & discharged
from all lawes, edicts, canons & synodall con-
stitutions. For Pope *Paschalis* in a decretall E-
pistle hath expressly taken order or decreed,
that no Councils may perforce or command
the church of Rome, nor make any law to
binde the Roman church: and they brought
the matter to that passe, that in divers syno-
dall decrees or canons of Councils the authori-
ty of the Roman Bishop is accepted and

A provided for. *Glaber Rodolph.* in his histories
1. 2. c. 4. reports, that one *Willelmus* erected a
goodly church in a village about Tours, and
having finished the whole worke, hee sent to
the Archbishop of Tours that hee
would come and consecrate the church he had
built: but the archb. prolonged his coming,
and made no great hast to do it, for that *Fulco*
had taken from the church divers lands, and
Landed *hippa Fulco* therefore seeing himselfe so
adversed by the Archb. furnished himselfe
with a great masse of gold and silver, went
straight into Rome to Pope *Jehan* that then was,
and with great complaint laid open the mat-
ter before him; who forthwith sent one of
those whom they call Cardinals, with the said
Fulco to consecrate the fore said church, and
gave the said Cardinal in strait charge, and
commanded him that he should take care upon
him the authority of the Bishop of Rome, &
by him, and under his authority, without
feare or delay performe whatsaever the said
Fulco thought expedient to be done touching
the premises: which when the rest of the Bi-
shops & prelates of France did heare of, they
knew well enough, that this sacrilegious pre-
sumption proceeded from blind and filthy
conceits, to wit, that while one would
steale, & another receive, amongst them they
brought it to passe, that a made schisme and
division was risen in the Romish church: All
of them therefore together disliking and detest-
ing this dealing of the Romish bishop, judg-
ing it a very unworthy & unseemly thing,
that he who tooke upon him to governe the
Apostolicke seate, should first of all himselfe
transgresse the tenour and rule of Apostolicall
order, and of the ancient Canons: specially it
being a thing notorious, and confirmed with
manifest authorities of antiquity, that no Bi-
shop presume to exercise any authority with
in another mans Diocesse: unless the Bishop
of that Diocesse doe either urge him to it, or
give him leave to do it, &c. For although the
Bishop of the Romish church, in respect
of the dignity of the Apostolicall seate, be ef-
fected of more reverently than the Bishops of
the others states, which are constituted in the
world, yet may not he, for all that, transgresse
the order established by the Canons; but in e-
very thing, is to be ruled by them as others
are: for as every Bishop of the true and Or-
thodoxall Church, being as it were the hus-
band of his proper and peculiar flocke, doth
beare the perfo of our Saviour in that charge,
as well as any one doth, so it cannot possibly
belong to any one, to intermeddle presumptu-
ously in another Bishops Diocesse: thus
saith *Rodolphus*. All which is so much the
more remarkable, seeing these things were
said and done, not of late, but above 600.
yeeres agoe, namely, about the yeere after
Christ 1000. *Concavus* in his 2. booke of Ca-
tholike concord, p. 23. saith, That the Dio-
cesses are distinct, and one Bishop is set over
many

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romish.

many pastors for the conserving of unity;
that is, saith he, of a positive law, and humane
constitution. And againe: The Pope is not
the universall Bishop, but the first above or
among others. And we doe build and found
(saith he) the vigor of holy Councils, not in
the Pope, but in the consent of all. And a-
gaine, in the 20. chapter. It is cleare (saith he)
that Pope *Leo*, in certaine points did never
consent, nor allow the constitutions of the
Council of Chalcedon, as for one especially,
that the Church be free of Constantinople
should have the precedence before that of
Alexandria, but hee alwaies spake against
them; as also did some others after him, and
yet for all that the decree of the Council
ever tooke place. But if the Pope had it in his
power to bee able to abrogate or nullifie the
decrees concluded by general Councils,
certainly Pope *Leo*, or some of his succe-
ssors, would have prevailed in this point,
which it is apparent they did not, as I said be-
fore. And a little after: Though Pope *Leo* op-
posed himselfe mightily against 3. chapters
or constitutions of the Chalcedon Council,
&c. yet he made not this resistance out of his
owne authority onely, but by & from the au-
thority of the Nicene Council. And againe,
in the 34. chapter. An universall Council
of the Catholike Church hath the sovereignty,
most absolute, & highest power in all things,
yea even over the Bishop of Rome. And in the
same booke and 1. chapter, we see (saith he)
how far the Bishop of Rome is gone, or how
much he hath encroched beyond the holy
and ancient observations, out of the custome
and practise of subjectionall obedience. In
the yeere 1337. all the Prelats and Princes of
Almain concluded and agreed on this, that
a Council is above the Pope in matters of
faith and state, and therefore that the appeale
from the Pope to the Council was good.
Thus reporteth *Neanderus*, *generat.* 45. And
as for this absolute, sovereign, and indeter-
mined power of the Pope, it was first of all ap-
proved and granted in the 2. Council of
Lateran, in the time of *Leo* the 10. within
these 100. yeeres, namely, about the yeere
1516.

Of Bulls, or Indulgences.

THESE Indulgentiall Bulls of the Ro-
man Bishop, wherein is given abso-
lution from the guilt of temporal punishment,
by application of the merits of Christ, and of
the Saints, were not known to the Catholike
Church for 1000. yeeres & more after Christ.
Alcricus 3. who began to sit at Rome about
the yeere 1159. in an epistle to the Archbi-
shop of Canterbury, thus writeth; as yet
extant to be seen in the Popes owne decretals,

A 15. tit. 38. c. 41. And for the point wherein you
demanded my counsell, whether the remissi-
ons which are wont to be made at dedications
of Churches, or to such as contribute to the
building of bridges, bee available to any o-
ther than those who be of the parish and dio-
cesse of those that grant them, we would have
your brotherhood to know thus much, that
seeing no man can either be bound, or absol-
ved of him, that is not his proper Judge, we
therefore are of opinion, that the foresaid re-
missions are profitable only to those, to whom
& whose good their own proper Judges that
granted them, did specially intend them:
These be his words. And hence I gather these
conclusions, 1. That it then pertained to all
Bishops, to give and grant Indulgences or
remissions, 2. That these Indulgences were
scarce knowne in those dayes of Pope *Alex.*
which appears thus: in that the Archbishop
of Canterbury, held it a matter so rare and dif-
ficult, that hee sent to Rome to know the ve-
lue & valor of them, and to whom they were
especially available; whereupon it is cleere,
that even the great Masters & Prelats of Eng-
land, were but little or not acquainted with
them: although some 600. yeeres before, Pope
Urban the 2. granted to them that undertooke
a Pilgrimage to the holy land, about the yeere
1095, releasement of all penances for their
sins, (as *Neanderus* hath it, *gen.* 30.) as *Mat.*
Pars in Wilhelmus 11. saith; hee granted them
pardon of all their finnes; and in the retributi-
on of the last at the last day, he promised them
an Increase of glory. Out of the Council of
Lateran under *Innocent* the 3. *can.* 62. it ap-
pareth that all Bishops had authority to give
Indulgences. And as for the great Indulgen-
ces of the yeere of *Inhibile*, they came in pra-
ctice some 300. yeeres agoe, viz. about the
yeere 1300. as *Platina* reports in the life of
Bonif. the 8. And that these kind of Indul-
gences were not knowne in the Primitive
Church, *Ross.* himselfe, (that is, our owne
country man, *Filbert* the Bishop of Rochelster)
confesseth in his booke against *Luther*, p. 18
I answer (saith he) that it is not sufficiently
manifest, by whom these Indulgences were
first given out. And concerning Purgatory
he saith: there is very little or no mention at
all among the ancient Fathers of it. But after
the same Purgatory began to feare the world,
and men trembled at the torments thereof,
then Indulgences began to be in request. *Du-
renus* also thus saith concerning Indulgences,
in his commentaries on the Sentences lib. 4.
c. 20. q. 3. Little can be said of them, with any
certainty, forasmuch as the scripture speaks
nothing at all expressly of them. As for the ho-
ly Fathers, namely, *Ambrose*, *Epiphany*, *Augustine*,
Ierome, there is not a word to be found in it
that toucheth Indulgences, *Alphonsus de Castro*
upon this matter lib. 3. laith: Amongst all the
questions or points we dispute of in this
book, there is none at all, which hath so little

footing in the holy Scriptures; and whereof the ancient Fathers have spoken lesse.

2 For the space of a thousand yeeres after Christ, the Indulgences (that were) were relaxations or relaxations of Canonical satisfaction, that is, of the discipline or correction of the Church: but they were not ordained, nor used as satisfactions before God for temporal punishment: and the Fathers and Councils speaking thereof, say thus to be understood, as namely, the Nicene, c. 11. the II at Arles, c. 10, that at Ancyra, c. 12. Sometime also they be declarations of the forgiveness or remission of sinnes, and in this sense the word Indulgences is often taken: for in the letters of Indulgences, we may read that absolution is granted, sometime from the fault and punishment both together, & pardon of all sinne sometime the halfe, sometime the third part of their sinnes: such were the Indulgences granted within a 1000. yeeres after Christ, by Gregory the 1. Leo the 3. Sergius the 2. And it is worthy the observing, that in the writings of *Bernardus* and *Gratianus*, there is nothing to be found concerning Indulgences: No nor in *Peter Lombard*, who lived about the yeere 1150.

3 In ancient times, the Indulgences remitted 3, or 7, or more yeeres of Penance, because so many or more yeeres were set down, wherein the penitents were to give full satisfaction to the church of the sincerity of their repentance. Now after the same manner Indulgences are granted for certaine yeeres: but in the other point they are fallen farre from the just severity of the ancient Church, for penances are not enjoyed for certaine yeeres.

4 The ancient Fathers doe not teach that Indulgences were profitable to the dead: and no lesse is both avouched and taught by *Basil*, c. 57, upon the Canon of the Masse, and by *Hesychius* in his summe, l. 5. tit. de remissionibus. 6. two famous Papists.

5 The power of loosing and binding in the Church, or which the Church hath, is not proper, but is exercised onely by declaring or publishing that it is so: so faith *Hierome*, l. 3. *Commun. in Mat.* on those words. To thee will I give the keys, &c. Priests have no power of binding or loosing, but to shew and declare that sinners be bound or loosed. *Radulphus Ardens*, about the yeere 1050. in *Dominio* 1. *post. Pasce*, faith, in what authority must priests absolve? not in their owne, but in Gods: for the power to remit or release sinnes, is onely Gods: but the Ministry of it (which also we sometime improperly call a power) hee hath granted to his Vicars or deputies on earth, who after their manner, or in a sort do bind, and loose, that is, shew & declare them bound or absolved. *Hugo* the Cardinall on the same place of *S. Matthew*, faith, As for the bond of sinne or guilt and due penance, the Priest whether can binde a man in it; nor loose a man

from it, but only shew and declare that a man is bound and loosed: as the Levitical Priest, neither made a man a leaper: nor healed him being a leaper, but onely pronounced that hee was polluted or healed. *Durandus* upon the Sentences faith, that the power of the keys worketh nothing to the forgiveness or taking away of the fault or blot of mortall sinne.

6 The treasure of the Church, supposed to consist in the merits of Christ and the Saints, the disposing and dispensing whereof is committed to the Pope, was altogether unknowne in the Church of God for many ages after Christ. For the ancient Fathers never said nor signified, wrote nor imagined that Indulgences were given out of the treasure of satisfaction. *Franciscus de Mayronis* in 4. d. 19. q. 2. and *Durandus* in 4. d. 20. q. 3. doe both of them teach, that the treasure of the Church doth not consist upon the merits of Saints. *Angelus* their great Lawyer hath these words upon the matter of Indulgences, part. 9. The common opinion that is holden both by divines and Canonists, is, that Indulgences arise from the abundance of merits which Christ and the Saints have performed beyond the measures of their owne demerits. But I hold for my part with *Franciscus de Mayronis*, that whereas the merits of Saints are already rewarded of God beyond their desert, and thereby are exhaust, therefore they come from the merits of Christ alone and his passion.

Of the Power of Kings.

1 The Pope of Rome was subject to the Emperours, or to the Imperial lawes in all matters or causes (as they say) concerning persons and things ecclesiasticall, for at least 850. yeeres after Christ. *Ternilius ad Scapulum*, faith, We honour the Emperour, &c. as a man next to God, and inferior onely to God. *Optatus contra Parmen.* lib. 1. *tertio*. There is none above the Emperour, but onely God, who made the Emperour. *Leo* in his Epistle to the Emperour, *Epistol.* 59. Because wee are by all meanes to obey your godly authority, and your religious will, I have therefore willingly yielded my opinion and consent to the synodall Constitutions concerning the confirmations of the Catholike faith, and damnation of hereticks, which did very much like mee. *Gregory* in an Epistle to the Emperour, *Epistol.* lib. 2. capite 100. 1 (faith he) being subject to your command, have caused that your law or edict to be seen and published in divers parts of the world. And afterwards: I have yielded obedience to the Emperour; and yet have I not holden my tongue in the

cause

cause of God, but have spoken what I thought. And l. 4. c. 76. I for my part do performe obedience to the princely commandment of his Highnesse. *Nauclerus*, generat. 23. of his *Chronography*, speaking of the yeere 605, or thereabouts, faith, *Constantine* the Emperour, conceiving a great opinion of the holiness of *Benedict*, made a decree and sent it to him, granting thereby, that hereafter whomsoever the Roman Clergy, people, and souldiers should chuse for their Pope, all men should forthwith esteeme and take him for Christs true Vicar, without waiting for any further authority or allowance, either from the Emperour of *Constantinople*, or the Prince of Italy: for till that time, it was usual and approved, that when a Bishop of Rome was to be created, either the Prince himselfe, or else his Lieutenant of Italy, did confirme him. *Sigonius* in his 4 book of the kingdom of Italy, faith, *Charles* the great challenged to himselfe the kingdom of Italy, as being his owne by Victory and Conquest. The Exarchy of *Ravenna*, *Pemapolis*, the *Duchdoms* of *Perusia*, *Romania*, *Tuscia*, & *Campania*, he permitted to the Pope, yet reserving to himselfe the right principality, and dominion, the rest he retained to himselfe in name of the kingdom. And afterward in the 7. booke, about the yeere 973. The Bishop of Rome held *Rome*, *Ravenna*, and some other Provinces, rather by authority, than dominion: For the Cities respected the Pope as a Prince of the Country, but the King or Emperour as their overraigne Lord, and unto him they did their homage, and paid their tributes. *Leo* the fourth writing to *Lutherus* the Emperour, as is yet to be seen in the Canon law, *apud Grat.* *distin.* 10. capite 9. faith, concerning those the Royall commandments, and Imperiall decrees of your Highnesse, and your Bishops our predecessors, wee promise and profess, that by the helpe of Christ, as farres we were, and are able, we have and will inviolably keepe and observe them; and so will doe for ever hereafter. Again, the same *Leo* submitteth himselfe to be censured by the judgement of the Emperour, and his Commissioners, or Delegates sent from him to that purpose, as may appear in the Canon law, *causa* 2. *quest.* 7. cap. *Nisi*. To conclude, *Bellarminus* himselfe, de *Pontif.* libro secundo, capite 29. yieldeth, that as long as the Princes of the world were heathen, the Pope was not their Indge, but contrariwise was subject to them in all civil causes, as well as other men: Well said, Then upon this I affirm thus: But they lost nothing either of their power, or honour by becoming Christians, therefore they ought still to have that sovereignty over Bishops in civil causes.

2 The Pope deposed not Princes especially the Romane, till a thousand yeeres and more after Christ. *Hildebrand* was the first

that durst offer to depose the Emperour: so testifieth *Orso Frisingensis*, libro 6. capite 35. I reade (faith he) over and over againe, the stories of the Romane Kings and Emperours, and I never finde any one of them, to be excommunicated or deprived of his kingdom by the Bishop of Rome, before this *Hunry* the fourth, unless peradventure some would judge it an excommunication, that *Philip* the Emperour was for a little time placed amongst the Penitents by the Romane Bishop, and *Theodofus* for that cruell massacre and slaughter of Christians, was by *Ambrogius* forbidden for a time to enter the Church. Likewise *Sigebertus* about the yeere 1088. Let me say thus much with the leave of all good men, this novelty, not to call it an heresie, was not known in y^e world, as yet, (that is, before *Hildebrand*, *Villor*, & *Urbanus* he faith in the yeere 1111) that the Clergy should teach the people, that they owe no subjection unto civil kings; and though they have made them an oath of fealty, yet that they owe no fealty unto them, and that they are not perjured, who in this case do hold against the King; yea, that he who shall obey the King, or stand with him, is to be held for excommunicate, and hee that shall take against the King, is to be absolved from all crime of injustice, disobedience, and perjury. And *Amplius* himselfe confesseth in his booke of the dignities of the Romane Church, that in the time of *Alexander* the third, the Romane Church was lifted up to the height of worldly honour, *Frederick* the Emperour being troden under foote. *Avenarius* in his *Chronicles*, lib. 7. pag. 684. reporteth that one *Eberhardus* the Archbishop of *Jura*, now called *Salzburg*, spake thus, *Hildebrand* (faith he) about 170. yeeres agoe, first of all under the pretence of religion, laid the foundation of Antichrists Empire: Hee first of all began that ungodly warre, which by his Successors is hitherto continued. These Popes first of all thrust out the Emperours from their assemblies, and translated them unto the people and the Priests, afterward they scorned, and as it were hissed out them also: and now what intend they but even to restraints us also, and to bring us into slavery, that so they may reigne alone? Thus faith *Eberhardus*. And againe, He that is the servant of servants, coveth to bee the King of Kings, and Lord of Lords, as though hee were God himselfe—he speakes huge things, and high matters, as though hee were Godlike, imagineth new devices continually, and is every day hammering new things in his head; and that he may erect to himselfe an Empire, and bring all power into his owne hands, hee changeth lawes at his pleasure, abrogates the old, and establisheth his owne; All this doth that man of perdition, whom men use to call Antichrist, in whose forehead is written the name of blasphemy, and in whose mouth are these words of presumption, I am God, I

a Monks
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Patribus.

causes etc; he sitteth in the Temple of God, and domineereth over all farre and neere. And *Aventinus* himselfe againe, libro 7. pag. 675. reporteth that the Pope sent his Bulls and Brevees to all the Bishops of Germany, but none of them obey him, therefore hee writes to the Abbots, and commands them to curle the Bishops, but neither will they yeeld unto him. What doth he then? he sends to the Priests, and commands them to chuse them new Bishops, & to the Monkes to chuse them new Abbots, such as themselves pleased, unless they would yeeld and obey. Every one was amazed at the strangeness of this course, being without all former examples: nay the like was never heard to have beene attempted, no marvel therefore though this commandment and embassage of his displeased all that heard it, for in no place had it any acceptance. — *Conrade*, the Bishop of *Priesingen*, appealed to the Emperour, and taught openly, that the great Priest of Rome had no power in Germany without the consent of the Bishops of Germany. Let the Romish Priest (saith he) keepe him at home, and feede his owne Italians; as for us, though hee hold us dogges, yet we are such dogges, as seeing God hath constituted us over our flockes, we will barke at the Wolves, and will especially keepe such Wolves from our flockes, as shroud themselves under sheepes clothing. But what will this fellow (saith he) this usurping Vicker doe to others, and ordinary men, judge by this, when he dare take up, & so evil intreat us that are his brethren, and his companions? And againe, the same author elswhere re'areth, that *Gregorius*, who was *Gregorius* advocate, said thus: the Roman Bishops usurpe to themselves divine honor, refuse to give account or yeild a reason of their doings, and thinke it unreasonable that any man should say unto them, why doe you so? In a word, they have alwayes both in their words and practise that of the Poet, *Sic volo, Sic iubeo* [sic per oratione voluntas]. Thus farre *Aventinus*.

3 The Empire was translated from the Grecians to the Germanes, not by the Popes power, but by the counsell, voyce, and decree of the Senate and people of Rome, and the Bishop of Rome was onely a counsellor & assistant of this change, or as it were, the Interpreter: For *Sigebert* in his Chronicle, an. 801. thus writeth, The Romans having long agoe fallen from the Emperour of Constantinople in their thought and resolutions, did now with one consent chuse King *Charles* for their Emperour, giving him the salutation, applause, and acclamation of an Emperour, and did crowne him by the hand of *Leo* their Pope, calling him *Cesar* and *Augustus*. *Aventinus* also in his history, lib. 4. fol. 344. saith, that the Bishop of Rome, what alone? No, but the Bishop, the Senate, and the people of Rome, decreede to transerre the Empire

from the Greekes unto the Germanes, and that by their owne right, or as being a thing in their power to doe, and by a free and quiet choice, gave it to *Charles*, with the voyces both of the Senate and the people. Yea *Leonardus Sylvester* himselfe, c. 9. (afterwards a Pope) speaking of the authority of the Roman Empire, saith, that the people of Rome, who with their lives and much blood, had wonne themselves such an Empire, did also with their blood make *Charles* the great (King of France) the Emperour, together with the consent of the Roman Bishop. Nay this point is so cleere to all that are not too partiall, that *Omniphenus* a late and learned Papist saith, *Charles* being crowned and consecrated King of France, in a towne of France, called *Carlsruhe*, by Pope *Stephen* the second, about the yeere of Christ 752. was also chosen and saluted Emperour of Rome, in the Church of Saint *Peter* in the Vaticane, by the consent of the Clergy, Senate, and people of Rome, and was there crowned by *Leo* the third, in the yeere of our Lord 801. Therefore from thence it is apparent, that where the histories or Chronicles say that *Charles* was crowned, or anointed, made, called, ordained, or deigned Emperour by the Pope of Rome, they are to be understood, not of the power of conferring the authority and jurisdiction Imperiall, but of the ceremony of Coronation or Inauguration, and of the publike renunciation, and solemne signification of the Emperours place, power and dignity. That also which a man shall often meete in histories, namely, that *Leo* gave or conferred the Empire to *Charles*, is to be understood, that he consented to them that gave it. For besides all before alleged, even *Adrian* the Pope doth confesse in his Epistle to *Fredericke*, to whom hee wrote thus: I doe not believee (saith he) that you have forgotten — how great honour I gave you, and how carefully and willingly I bestowed on you the Royall Crowne of the Empire; and I am nothing sorry for that I have done, but would much rejoyce if I had given you farre greater favours: But after perceiving the Emperour to be offended at these phrases, and that he would by no means acknowledge his Empire to be the Popes benefit or gift, he therefore expounds himselfe, and saith, by benefit he meane *bonum factum*, a good deede: and by conferred or bestowed, nothing else but I put upon you, or put you into possession: for thus hee writeth, I said I conferred or bestowed on you the Imperiall Crowne, because in this word bestowed or conferred, I meant nothing else, but I set it upon your head, or I crowned you with it. *Sigismundus* speaking of the Kingdome of Italy, lib. 12. writes that *Charles* obtained the Empire by right of warre, by his owne prowesse, and at last by plaine bargain and covenant with *Irene* and *Nicephorus*, *Otto Priesingen* in lib. 2. cap. 21. reporting the deedes

of

of *Fredericke* the first, writeth that *Fredericke* thus (amongst other things) spake to the Roman Embassadors: Thou boastest (saith he) that I was called by thee, that thou first madest me a Citizen, and then Emperour of Rome: that the honour I have, was first of thee, and that I received it from thee; but the novelty of the unusuall termes, how farre from reason, and how void or truth they be, I leave it to the venter of thy credit, and the judgement of the wife. Let us over looke the deedes of the late Emperours, and wee shall some finde that those heroicall Princes of ours, *Charles* and *Otto*, took possession of Rome and Italy, and annexed them to the Crowne of France, receiving them of no mans gift, but even recovering them by force and valour out of the usurping hand of the Greekes and Lombards: If thou doubt of this, thou maiest some see it by *Desiderius* and *Berengarius* (those tyrants of thine) in whom thou diddest boast, and to whom thou diddest truit as unto great Princes: For wee have it from undoubted relation, that they were not only conquered and captivated by our French nation, but that they even grew old, and at last ended their dayes in that captivity. And their very ashes which are laid up with us, and which wee keepe to this day, doe yeeld unto us a most evident argument of this truth. But thou wilt say unto mee, thou canst hither being called by me? I confesse I was called, but tell thou the reason why, and the manner how I was called: Thou wilt answered, and even beaten by the enemies; and neither by thine owne power, nor much lesse by the effeminate Grecians couldst thou be delivered: therefore the French power and prowesse was thy refuge, unto them thou fledst, and earnestly inuited him to thy helpe; thus was I called: but is not this rather an imploring, than a calling? surely I should to esteeme it. For thou didst not call or invire me, as not needing me, or being in good case to doe me honour, but thou being in misery, imploredst helpe of me being in happiness; thou weak of me being then strong, thou doubtfull, of me being then secure. On this manner being called, if this may be termed a calling, I came unto thee. Thus farre *Fredericke* in that place. As for the deposing of *Childerike* the king of France, it was done by the Peeres & people of the land, but the Pope onely deviled the way, and gave counsell how to doe it: to which end *Sabellicus* in his *Enneid* 8. libro 8. thus writeth; The Peers and people of the Kingdome perceiving and honouring the prowesse of *Pipin*, — asking advice first of all of *Zachary* the Bishop of Rome, tooke away the name and title of King from *Childerike*, and bestowing it on *Pipin*, created him their King. *Blondus* in his Decads 1. lib. 10. I find (saith he) in *Aleminius*, *Paulus*, and very many other writers — that the nobles and communitie of the French

nation, waighing with wisdome the valour and vertue of *Pipin*, and contrariwise the childishnesse and unworthinesse of *Childerike*, consulted with *Zachary* then the Bishop of Rome, whether they had reason any longer to tolerate so foolish a king, and whether he held it reason that *Pipin* should bee any longer defrauded; and kept from the possession of the royall Crowne, which hee so well deserved; and the Pope answering, that hee were to be accounted the King, who knew better, & was better able to discharge the duty of a King, they forthwith by the generall consent of the whole nation, declared *Pipin* for their King, and tooke *Childerike*, & having his crowne, they put him into a cloyster. *Naucleus* also reporteth, almost to the very same purpose, *genius* a. 6.

4 The power of deposing Kings and Princes, was first established by *Innocentius* the third, in the Council of Laterane, about 1215 yeeres after Christ: and yet as I have shew'd, it was often reproved and spoken against. To this end see *Naucleus* in the chronicle of those times, *genius* 42. an. 1242. who reporteth these words of *Fredericke* to the king of France, touching the sentence of deposition, given out against him: Although (saith hee) the Roman Bishop hath plenary power in matters spiritual, in as much as he can binde and loose any sinners at his pleasure, yet it is no where to be read, that either by Gods or mans law, hee may translate kingdomes as it pleaseth him, or judge and dispose of Kings and Princes temporally, or deprive them of their kingdomes.

5 The Ancients would have temporall princes debarred from meddling in matters ecclesiasticall, not simply and every way, but in regard first of absolute judging and determining of holy things; secondly, in regard of ministeriall actions, in respect whereof, even kings themselves are sheepe of the flocke. But not in regard of the ordering or governing of the Church and Ministry ecclesiasticall. In which respects they are above all persons and causes, even ecclesiasticall, within their owne Dominions.

6 The annoying or annoyings of Kings and the Chrisme or oyle with which they were anointed by Priests, were not in use in the Churches of Greece for 1200. yeeres and more, as appears in the Decretals, lib. 1. decret. 15. iii. *De sacra Unctione*, cap. 1. In the Westerne Church, the first that used this ceremony, was the Emperour *Isidore* the second. In France, *Pipin* father of *Charles* the great, was the first that was anointed, and it was done by *Boniface* Archbishop of Meutz.

Cardinals.

1 The office of Cardinals was common with Priests, Bishops, and Deacons,

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from the time of the Apostles downwards for many hundred yeeres: and there was not any office properly belonging to them, till long time after the Apostles: the first that makes mention of them, is Gregory the Great: for (as Bellarmine himselfe confesseth, de Cler. lib. 1, cap. 16.) in the first 800. yeeres, the Bishop of Rome for determining the great and weightiest affaires of the Church, used to call his Council of the Bishops of Italy, and for these 6. or 700. yeeres past, they began (by little and little) to lay downe those Episcopall Councils, & reduced all businesse to the Consistory of Cardinals; and that the rather, because in the times of *Pipin* and *Charles* the Great, there was an access of much temporall principality unto that Sea. Further, *Nicolaus Clemens*, in his booke of the not paying of Annas; saith, that the Cardinals have of old a double duty or charge: the first, to heare confessions, preach and baptize. But the second (saith he) they took upon themselves when the Roman Church got wealth, authority, and worldly preeminence.

2. The Cardinals that now are, are foully degenerated from their original state & first condition. *Gregory* in his time (600. yeeres after Christ) speaketh of them as though they were parish Priests of Rome, or Curates of Churches. And in old time, all Bishops whatsoever took place of any Cardinals, if they were not Bishops. In the sixt Council of Carthage, the Priests of Rome late after the Bishops. And in elder ages a Cardinalship was but a steppe to a Bishopricke. See *Omiprius* in his booke of Cardinals, and *Iohn*. *Dionysius libro primo, capite septimo*, in the life of *Gregory*.

Therefore the office or place of Cardinals, is not most ancient, nor begun in the times of the Apostles, and since then continued.

Monkes.

1. The Fathers are very uncertaine of the original of Monastical life. Sometime they reuerce to *Elias* and *Elizeus*. *Elias* is our prince (saith *Hierome*, *Epistol. 13. ad Paulinum*) and *Elizeus* ours, the sonnes of the Prophets that live in the Forrests and Wildernesies, are our captaines. Sometime unto *Iohn Baptist*. *Iohn* Baptist the prince of the Monkes (saith *Chrysostome*, *Homil. prim. in Marc.*) Otherwhile unto one *Paula* Theban, *Amathias* and *Marcarius* (saith *Hierome*, in *prolog. ad vitam Pauli Heremite*) the Disciples of *Anany*, doe ascribe even now, that one *Paul* a Theban, was the first author thereof, which we all allow of, not so much in name, as in opinion. Otherwhile unto the Apostles. The discipline of the cloysters (saith *Cassianus*, *Collatium* 18. *capite quinto*) had the beginning from the time of the

Apostles preaching. But *Chrysostome*, *Hom. 25. in Hebr.*, counteth this for a plaine untruth, saying, that in *Pauls* time, there was no signe nor steppe of any Monke. And *Hierome* saith, *In vita Hilarionis*, that there was no Monke in Syria, before *Hilarion*, who was the founder of that profession in that Province.

2. Monastical profession began in the Church about the 260. yeeres after the Redemption, by *Paul* a Theban, or rather about the 300. yeere by *Anany*. For the first was the first patterne of Heremical life, and the second was the first master or teacher thereof. In those dayes (saith *Frisingensis*, lib. quarto, ca. quinto,) lived the two most famous Princes of the Kingdome of Christ, *Paul* and *Anany*, the two first Heremites. *Nicetas* in *Momdia*, saith, that *Basil* first invented Monasteries, & was the head of the Monkes. And *Basil* himselfe, *Epistol. 63.* saith, that the Neo-Cesarians objected the novelty of Monastical life against him.

3. But as for Cowles, Copes, and other monkish habites, as also Quire-singing, vowed Fasts, choice of meates, and other superstitions now used, these were in those dayes far tofcke.

4. That which *Eusebius*, *libro secundo, capite decimo septimo*, and after him *Epphanus*, *Harref. 29.* and *Hierome*, *De vir. illust. in Marce*, doe say, namely, that *Philo* *Indians*, *De vita contemplativa*, speaketh of Christian Monkes which Saint *Marke* ordained in Egypt, is to bee thus taken, that they meant that those Monkes (whom they call Christians) were by birth Hebrewes, that as yet lived like Iewes, & followed the orders of the Esseni. For thus *Hierome* in *Epistola ad Enitochium*, speaketh of the Monkes of Egypt. Such doth *Philo* (*Platoes* imitator) such doth *Ioseph* (that Grecian *Livy*) in his second booke of the Iewes captivity, report the Esseni to have beene. *Cassiodorus* in *Histor. Tripartit. lib. primo, capite undecimo*, saith, that the conversation which *Philo* writteth the Egyptian Monkes to bee of, is not to be found in any profession elsewhere. And that which *Eusebius*, *libro tertio, capite 17.* saith in his history of the Monkes, the very same almost hee in another place, *vis. De preparatione Evangel. libro octavo, capite quarto*, ascribeth to the Esseni. *Socomene*, *libro primo, cap. 12.* saith, that they were Christian living like Iewes. But it is very likely, that *Eusebius* herein erred first, & mislaid others also that followed him. For *Philo* writteth professedly of the old Sect of the Esseni, not of any other newer one: and I can hardly believe, that he being a Iew, would write in the commendations of Christians.

5. Necessity was first parent unto Heremical life, for shunning of persecution. Some record (saith *Socomene*, *libro primo, capite 13.*) that the stormes of persecution, by

which

which Christian religion was diversly tossed, did compell men at the first to undertake this kind of life. And so it is said of *Paul* the Heremite, that he flying from the persecution of *Deius*, and desiring to keepe himselfe secret in the desert, turned necessity into willingnesse, *Osia Frising. lib. 4. cap. 2.* This made *Basil* to earnest in the praise of this Monastical life.

6. The ancient Monkes differ from our Popish Monkes in the very fundamental points of their profession: for first, they lived solitary of necessity, to be the safer from persecution. 2. They were not constrained to give all they had unto the poore. Thirdly, they were not bound by any soleame and perpetual vow to a certaine rule or to Monastical life, but might alter their manner of living when they thought good. In that writing (which was brought from heaven by an Angell unto *Pachomius*) there were lawes (saith *Nicetas*, *libro 9. cap. 14.*) set downe, that every man should be permitted to eat, drinke, and worke as much as he could, or would: & in like manner to fast and not fast according to every mans liking. And that those that fedde the more strongly, should use greater labours, and those that were of but sparing diet, or more ready to exercises of piety, those should have lesse labour enjoyned them. And amongst these (saith *Augustine* de morib. eccl. cap. 33) no man is urged with more fervent impositions, than he can beare, none burdened with that he refuseth to doe, nor despised of the rest, for confessing his insufficiency in such performances. For they remember how greedily the Scriptures do commend charity, they remember that to the pure all is pure, and nothing that enters in at the mouth defileth the man, but that which commeth forth, So that their industry is not employed in rejecting sorts of meate, asunclean, but in taming concupiscence, and preserving brotherly love. Others of these (saith *Socomene*, *lib. 3. ca. 15.*) living in the frequented cities, doe how themselves subjects in mens conceits, and nothing different from the vulgar. And *Ambasius* *epistol. ad Dracontium*, saith, that hee knew many both Monks and Bishops that were married, and had children. Fourthly, the Monkes at the first, were laymen, not of the clergy, much lesse Priests or Deacons. *Hierom* ad *Heliodor.* maketh the Monkes of the most strict orders, to bee laymen: The Clergy are one sort (saith he) and the Monkes another. The clergy are Pastors, but I am the sheepe. And the Council of Chalcedon, *capite 4.* doth decree that no Monkes should put themselves any way in the affaires of the Church. *Leo* *Epistol. 62.* forbiddeth the Monkes, and the layty (though men be proud of their learning) to be admitted either to teach or preach. *Chrysostome*, *de moribus eccl. cap. 31.* *Gregory*, *libro 3. epistol. 11.* Fiftly, there was no merit set downe

for Monastical life, untill these later times.

7. There were no Nunnes, untill above 200. yeeres after Christ, but some virgins despising the worlds wickednesse, lived solitary, but without vowe soleame, or perpetual: knowne by their veyle, not when they went forth of their Monasteries, but in going out of their Fathers houses, or their owne. Many such there were before *Hieromes* time, that lived continent, but of Monasteries, privately, and freely: yea and some of them were not women, living in their owne houses, attended upon by many maide servants. *Hierom* ad *Demetriad.* But in Rome, *Marcelle* is one of the first of all the Nunnes: At that time *vis. circa an. 400.* saith *Hier.* in *Epistol. Marcelle*; none of all the noble women at Rome were privy unto the intent of the Monkes, nor durst they adventure, because of the strangenesse thereof to take so base and reprochfull a name upon them, as the people then held it. About that time (saith *Mancher*, *generat. 4. 1. ad ann. 1215.* speaking of *Helena* and *Constantines* times) the holy virgins were chosen by *Helena*, *Constantines* mother, who were nourished by the common tipend, for the celebration of the praies of God in purity of life, and frequency of prayer.

8. But as for the Monastical life now confessed, it is absolutely condemned by the Fathers. *Aug.* doth not like their idleness, but reprehendeth it in divers places of his worke de opere Monachorum, *cap. 17.* The solitary life (saith *Ivo Carnotensis*, *ep. 258.*) is inferior unto the common and ordinary life, because it is full of importunate cogitations, which riling like flies out of the muddie, doe buzze about the eyes of the heart, and interrupt the Sabbath of the minde. Neither doe wee speake this out of bare conjecture, but have learned it of those that have tried it to bee true. In *Basil* *Asectica*, *Tom. 2. c. 7.* it is taught that the solitary life doth contradict the law of charity: & he citeth that of the Preacher: Wo unto the man that is alone, for if hee be hath none to raise him againe. Who doth thou command us to do (saith *Chrysostome*, *Hom. 8. in Matth. 2.*) to goe into the desert mountaines, & become Monkes? Alas, what is it that I greeve at, but only that you thinke that none doe live a pure and honest life, but onely those men?

9. The Monasteries of antiquity, generally were the schooles of learning, and communities, Colledges of teachers and learners. What? shall we call our children (saith *Chrysostome* *Contra virgines, vite Monach. l. 3.*) from the habitations of the desert? No, but let us suffer them to have the discipline of heaven soundly founded, and deeply rooted in them, and although they lay ten, yea twenty yeeres in the Monasteries, let us not be any while molested therat.

10. But concerning the vow of Regular obedience, it was not admitted, nor exacted

in

in the Church untill foure ages after Christ.

11 Voluntary poverty, that is, either without necessity, calling, or limit, made necessary by vow, joyed to the opinion of supererogation, and annexed unto Monastical profession, was not received into the Church untill many ages after Christ. Let any man give an instance to the contrary. *Origen* seems to require the forsaking of earthly possessions of his auditors, *Enchiridion* lib. 6. cap. 3. and prescribeth the same unto all Priests. Let us harken from the Priests of Pharo (saith he, *hom. 16. in Gen.*) who have earthly possessions, unto the Priests of the Lord who have no portion of livings upon earth. Now *Chrysostome* *homil. 9. in Mat.* doth prescribe it unto all men in generall. Shall not we cast all things away (saith hee) and leave all things that we may goe unto heaven with a cleare & free countenance? He that possesseth the Lord (saith *Hierom.* speaking of all the clergy, *Ad Nepotianum & habetur c. 12. qu. 1. apud Gratianum, c. Clericus*) can possesse nothing but the Lord; but if he have any thing besides the Lord, he hath no part in the Lord. *Eusebius* lib. 3. cap. 31. writeth that some Apostolike persons did distribute their goods to the poore, but they did it to the end that they might be more free to exercise their Evangelical function throughout the world. *Paul* the first hermit, did undergoe this poverty, because he lost all his goods for confession of his faith. And *Paulinus* of Nola found all his goods to nourish the poore in time of persecution, warre, and hunger.

Mary.

11 It was the common opinion of the Fathers and writers untill *Lumbardus* time, (which was in the yeere 1150) that the Virgin *Mary* was conceived in originall sin. Witness *Augustin* *Ser. 2. in Ps. 35. & de Bapt. parv. lib. 3. cap. 2. & de Genes. ad liter. lib. 10. cap. 18. Ambrose* *Conc. 6. in Ps. 118. Chrysostome* in *Mat. hom. 45. Eusebius* *Emmisionis de nat. D. ser. 2. Maximus* *Ser. de Assumpt. Beate sep. hom. Missus est. Remigius* in *Ps. 21. Anselmus* in *l. cur Deus homo. cap. 16. Rupertus* in *Cont. lib. 1. ad fin. and Lumbard* himselfe. 3. *sent. 2. Bernard* *Ad Lugdun. canonicos. epist. 174.* (saith, that *Mary* were equall unto Christ if that she were conceived without originall sinne. And that this was the more common opinion, *Bonaventure* in 3. *Sent. dist. 3. q. 1. art. 2. Thom. 3. part. 3. q. 27. art. 2. Antonine. par. 1. tit. 8. c. 2. and Cyrillus* *Luc. 1. do confute Turrocrmania* *De cons. cec. dist. 4. capite Formisime. quest. 3. num. 11.* avoucheth, that he had gathered an hundred authors for this opinion, in his booke of the truth of the conception of *Mary*. And very many are alledged by *Meibomius* in his Common places, l. 7. cap. 1.

2. Again, some of the Fathers say, that *Mary* was guilty of actual sinne. For example, *Chrysostome* *hom. 20. in Iam. ca. 2. toucheth her with ambition and rashnesse. So doth Theophylact and Eusebius* *in ibid. Athanasius contra Arianos* *Serm. 4. and Irenaeus* *contra heret. c. 1. l. 3. cap. 18. Origen* in *Luc. homil. 17. Terullian* *de carne Christi. cap. 7.* and the Author of the booke of the questions of the Old and New Testament, *quest. 73. in Angust.* accuse her of infidelity.

3. But afterwards there arose an opinion, that *Mary* was by a singular and extraordinary privilege preserved from originall sinne. *Scotus* was the first Schooleman that ever held thus; yet hee speaks but in doubtfull manner of it, in 3. *dist. 4. q. 1.* saying, that it is probable, that this same excellency should be ascribed unto *Mary*, if it bee not against the authority of the Scripture and the Church. And of this opinion afterwards, was *Franciscus Mayra* in 3. *dist. 3. q. 1. art. 4.* whom notwithstanding *Bonaventure* in 3. *sent. dist. 3. art. 1. q. 2. Thom. in par. 3. q. 27. art. 2. Cajetan* *ibid. & in tract. de concep. virgini. Antony* *par. 1. tit. 8. c. 2. Alen* in 3. *part. q. 9. Hugo* de *S. Victor* de *Sacra. l. 2. part. 1. c. 5. Richer* in 3. *dist. 3. Capreolus* *ibid. Albertus* *ibid. Ariminfus* in 2. *dist. 30. 31. & c. q. 2. art. 1. and Durandus* in 3. *dist. 3. q. 1.* expressly contradietion whom we may adde very many *Dominicus*, & *B. Medius* in 3. *part. Thom. q. 27.* So that it is no such Catholike doctrine to hold, that *Mary* was conceived & borne without originall sin.

4. Now whereas *Irenaeus* calleth her *Eue* *Advocate* *lib. quinto. capite decimo sexto.* this is an hyperbolical speech, and if you take it simply, altogether untrue. For it is in the conception and birth of Christ, that shee is Mediatris unto *Eue* (for in bringing forth her redeemer) not in praying for her. And, in that respect there were some called her, their only helpe, Lady, Queene of heaven, and hope, as *Fulgentius*, *Cyrill*, & *Damasceus* doe.

5. In the yeere of our Lord 1096. *Urban* the second decreed in a Councell at Clermont, that the houres of the Blessed Virgin should be said every day; and that her office should be solemnly sung upon the Sabbath. *Rad. Tungren* *Propos. 20.*

6. As for the Romane office of these times, dedicated unto her, it is most impious, for the honour of their Saviour is transferred unto her. But *Bonaventure* in *tertia. dist. 3. quest. 2.* giveth other counsell, when he saith, that we must beware lest we doe not diminish the Sonnes glory in amplifying of the mothers, and therein provoke the mother to wrath, who had rather have her Sonne honoured than her selfe, as the Creator ought to be before the creature. *Urban* the 2. did first appoint the office of the virgin *Mary* to be sung. *ann. 1077. Vide Durand* *de mchir. lib. 5. cap. 1. num. 9. & lib. 6. cap. 2.*

Feast

Feast dayes.

1. *Abbas Panorastine* in ca. 3. *deserj. Angelus* in *verbo feria. § 43. & Styl. vester verbo. Dominica. q. 1. versu 77.* doe hold that the Lords day, or Sunday was instituted by the divine law, and doe affirme that this was the common opinion in their dayes, which is most true, for it hath bene observed from the Apostles time, 1. *Cor. 16.*

2. The first day of the Sabbath (which is our Sunday) is accounted for the Lords day, by *Chrysostome*, *Ambrose*, and *Remigius*, as also by *Primasius* in 1. *Corinth.* and to thinketh *Augustine* alto, *epistol. 119. cap. 13.* The Lords day (quoth he) was declared by the resurrection of the Lord, and hath the festival institution from him; And *ep. 86. ad Cyprian.* Looke *Isidorus* alto, *lib. 1. de officiis. c. 2. & Waldensis* *de sacramental. tit. 16. cap. 140.*

3. Whereas *Constantine* decreed by a law, that the Lords day should be observed & kept (as *Eusebius* de *visa Constant. lib. 4. cap. 18. & Sozomenus* *l. 1. c. 8.* affirmeth,) therein he gave but a general law unto the whole Empire of the Romans, imitating the Apostles; and this was no beginning of the keeping of this day, but a renewing of an Apostolike tradition, for the more diligent and heedy observation thereof. For before him, *Origen* against *Celsus*, and *Terullian* de *cor. mil. c. 1. 2. ad adv.* make mention of this day, and *Hierom.* *cont. Vigil. Iustine* *quest. 115.* saith that it was observed from the Apostles ages. See also his second Apology. *Basil de Spiritu. Sancti. cap. 27.* saith, that it is an Apostolike tradition.

4. *Theophilus* in *edit. cum Theophan.* is one of the first that mentioneth the feasts of the birth and Epiphany of Christ; and *Chrysostome* another, *orat. in Sancti Philogon.* And, *Nazianzenus* *orat. in S. Eudim.* putteth them both for one; and that of the Greeke Church did follow and practise, though the Western Church made two divers feasts. The feast of the Circumcision was unknown in the church for at least 1000. yeeres after Christ. The feast of the Trinity was knowne before indeeds, but not allowed of publicly, but reproveth. *Alexander* the third, *de Quoniam, de serijs. Decretal. lib. 2. cap. 9.* saith, that in time it was not used at Rome. *Micrologus* *De eccl. ob. serv. c. 60.* and *Pothon* *Priest* *De stat. dom. d. 1. 3.* doe both reprehend the keepers of this feast. *Corpus Christi* feast was of *Urban* the fourths creation, after the 1200. yeere of our Lord. And *Potho Primmensis* findeth fault with the feast of the transfiguration. *ann. 1160. ibid.*

5. In the purest times of the Primitive Church there were no vigils in honour of the Saints. *Basil* in *Ps. 114.* is the first that mentioneth them and now they are laid aside.

6. The feast dayes of the Saints were first instituted for the worshipping of God observed diversely and freely without band, or punishment for breach thereof: for in the most ancient Fathers was never read of any feast but of Easter, nor were they counted holy in themselves, but because of the mysteries of God ministered at such times; not a feast can be proved for 200. yeeres after Christ, *Sermon. lib. 5. cap. 21.* As for Easter, and other feasts, men did keep them of custom at their owne pleasures.

7. The Martyrs suffering dayes, were called their Birth dayes and their yearly Easter. *Durand. Rational. lib. 7. capite primo. num. 38.* Because then they were truly borne againe, and passed from this miserable life to immortality. We call the Martyrs passions their Birth dayes, saith *Emmisionis. Ser. de S. Genesio* and doth *Polydore Virgil. lib. 6. cap. 8.*

8. *Infinimus* instituted the feast of *Simons* meeting of Christ, upon the second of February, to the honour of Christ for the ceasing of the plague, about the yeere 540. *Paulus Diacon. lib. 15. Niceph. lib. 17. c. 18.* But afterward the Popes changed it into the feasts of *Mariæ purification.*

9. The feast of the Annunciation, was first ordained for the honour of God, not of *Mary*; as it appeareth in a sermon laid to bee *Athanasius* in his *De Sancta Deipara.* This feast (saith hee) is one, and the first of the Lords. And hereupon the ancient writers called it the Annunciation of the Lord, vide *Durand. Ratio. lib. 7. cap. 2. num. 2.*

10. *Urban* the sixth instituted the feast of *Mariæ visitation. Bellermin.* And the feast of her Nativity was not kept in the Church of old, *Durand. lib. 7. cap. 28. num. 2.* but had the original by a night revelation. *Gregory* is the first that nameth it.

11. The feast of the Pentecost was no Christian feast in the Apostles time, for they followed the Jewes manner in keeping of theirs, *Franciscus de heret. causis. cap. 84.*

12. The Fathers tooke not Pentecost for the last day of the *Quinquagesima*, but for the whole time betwene Easter and the fiftieth day. Take all the heathens solemnities (saith *Terull.*) and place them in a ranke, they will not make up one Pentecost. And againe *De cor. milis.* We hold it a time to fast, or to pray kneeling upon the Lords day. And the like privilege we have from Easter day through the whole Pentecost. Our Fathers taught us (saith *Ambrose. In Luc. 17.*) that all the 50. dayes of Pentecost are to be celebrated as Easter is, because the beginning of the eighth weeke maketh the Pentecost: the same saying he hath, *Serm. 60.* But now the fiftieth day is the feast onely.

13. The Feast of the Assumption of *Mary* was never universally received, by place and person; Nay, in *Charlemaines* time it was doubted whether this feast should be kept.

We have left the feast of the Assumption of S. Mary to be inquired of, faith hee in his Constitutions, lib. 1. c. 15. 8. And Ludovicus Pius his sonne, added it vnto the other feasts. Ann. 818, witnesseth *Avenime 1.4.*

14 That Mary was assumed body and soule, it is not certaine in the Fathers. How, or at what time, or by was persons, her sacred body was taken thence, or whether it was translated (faith the Author *Serm. de Assump. ad Paul. & Euseb.*) or whether it bee risen againe, it is unknown. But although some seeme to have erred (faith Epiphanius, *Hæres. 78.*) let them search the Scriptures, and they shall neither find the death of Mary, nor whether she were buried or not buried. I cannot confirm this of her (faith the Author of the booke, *de Assump. Mariæ*, fathered vpon Augustine) by any speciall testimony. And, If I have spoken as I should, Christ and his Saints approve it: if otherwise, Christ & his Saints pardon it: Now all that hee affirmes it but this, that it is not ungodlinesse to say that her body (saw no corruption, *August. Serm. de sanctis 35.* dares not define whether she were assumed with her body or without it, no more dare others: as *Breviar. Quignoni pag. 231.* *Ado. in Mariærolgio* faith, that the Church doth celebrate her sleeping, but not her Assumption: And againe: What is become of her holy body, the Churches sobriety hath chosen rather to bee ignorant with godly zeale, than to teach any frivolous or Apocryphall doctrine thereupon. So faith *Istard alio. Durandas, Rational. libro 7. cap. 24. num. 1.* affirmeth that her bodily assumption into heaven is uncertaine, and thole that hold it, have but their opinion from common report, *Orat. Apud Damas. de dorm. deipare.*

15 The feast of the Exaltation of the croffe was not ordained before theyere 630. *Otto Frijing. libro quinto. capite nono.* But *Nicephorus, libro octavo. capite 29.* faith, that Helene instituted it. *Manuel Commenus, Varior. Imp. miscell. confis. capite septimo. de serjz.* makes mention of such a feast, and so doth *Balsamon, in Photij Nomocan. titul. septimo.*

16 The feast of Mariæ Conception was not ordained at first, because of her immaculate conception. *Petrus de natalibus*, faith it began to be instituted because of her sanctification in the wombe. But *Bernard. epist. 174.* reproveth this feast: and *Patben Priest* faith, that it is an absurd thing to celebrate it, *De stat. dom. de lib. tercio. ad finem.* Nor was it generally received until the decree of *Sixtus quartus*, in the yeere 1470. as appeareth, *ex Extravag. Cum præcessit. De reliquijs.*

17 The feast of her Purification was instituted in *Iustinians time. Nicephorus lib. 17. c. 28. P. Diac. lib. 20. verum Rom.*

The Church Succession, Antiquity.

1 BY the Catholike Church, the Fathers meant the company of the elect, by faith grafed into Iesus Christ. So doth *Augustine, in Psal. 92. & 62. de catech. rud. c. 20. & Psal. 36. Cyprian, lib. 1. ep. 3. & de unit. eccles. Hierome, in ep. ad Galat. cap. 4. & in lib. c. 26. Epiphanius, Hæres. 35. Chrysostome, hom. de Turture, & in Psal. 114. Ambrose, in Epist. cap. 1. and Bernard, sup. Cantic. Ser. 76. understand it. Now in acknowledging a visibility thereof, they speake of the outward estate, and parts thereof, or of the particular Church: and in saying that the wicked are of the Church, they speake of the externall state of the particular Church of their times.*

2 They used also to appeale unto the Church, but no farther than they thought shée did follow the Canonical Scriptures: for thereby, & only thereby, is the Church knowne, as *Augustine* faith, *contra lit. Petil. l. 3. capite 11.*

3 They praised the Roman Church (some of them) by a supposition, because it had kept the faith in greatest purity unto the times wherein they wrote: not because the holy Ghost was bound or tyed to that seat. Note this supposition.

4 They hold that the Church is not alwayes visible upon the earth. The whole congregation of the Saints shall be hidden (faith *Abbas Isachim, in Revolut. pag. 2.*) for so shall the elect of God (being wise,) be wise unto themselves, for that they shall not presume to preach openly, because that the darknesse shall prevaile: not that they shall leave to animate and exhort the faithfull in secret, but because they dare not adventure to preach publicly.

5 In the Fathers writings some particular Churches are called *Catholike*, yea universal, because of their *Catholike* faith. So that *Catholike* and *universal* Church is very often taken for the Orthodoxall Church: and hereby distinct from the conventicles of heretiks. *Theodosius* made a law, faith *Socinus lib. 7. capite 4.* that their Church only should be called *Catholike*, that did worship the holy Trinity with equal honour, that all others should be called heretiks, noted with ignominy, and punished for their iniquity. And hence it is that the Orthodoxall Bishops were often called the Bishops of the Catholike or universal Church.

6 The Fathers doe acknowledge a succession, and appeale thereunto, because they lived before any schisme, when it stood without breach in the Romane Church, and because the truth of Apostolike doctrine was withall

reserved. *Eleutherius* for his order and doctrine hath the twelfth place from the Apostles (faith *Nicephorus, l. 4. c. 15.*) *Tertullian, De præscrip. ca. 32.* speaketh of some Churches which cannot produce their originall from the Apostles or their schollers, because they were begun long after. And yet holding the same faith, are called Apostolike also, because of the unity of their doctrine. And this succession they urge against the schismatiks, onely, or those that mangled the Scriptures, and invented others, as *Valentinus*, &c. They have not *Peters* inheritance: (faith *Ambrose, de panis. lib. 1. cap. 6.*) for they have not his faith. The succession of faith (faith *Nazian. Orat. de laud. Athanasij.*) is the true succession: for those that profess the same doctrine of faith, are partakers of the same Throne. *August. De unit. eccl. l. 18. 19.* will have the Church proved by the Scriptures, not by succession of Bishops, nor authorities of Councils. And *Belarmine, De unit. Ecclesie*, granteth, that it is no necessary consequence that the Church should bee where there is succession.

7 The Fathers noted the succession of the sea of Rome, because the Bishops were then famous, and the place renowned, and more knowne to the Doctors by reason of the nearnesse of it. *Tertul. de præscrip. aduers. heretic.*

8 This succession of Roman Bishops drawne from *Peter*, is but uncertaine, and of humane institution. *Hierome De script. eccles. patet* *Linus* the second, and *Clement* the fourth: *Irenæus, lib. 3. c. 3.* puts *Linus* the first. But *Clement* succeeded *Peter* as in the epistle to *James* under his name he affirmeth. Now the great Council of Chalcedon, *Actio. 15.* held that the Church of Rome had the Primacy with the Fathers, because that city ruled all the world. We decree (faith *Iustinian, Novell. 121. cap. 2.*) according to the ancient Canons, that the holy Bishop of Rome bee esteemed the Primate of all Priests. This is to be well noted (faith *Canus, Loc. commun. 6. ca. 8.*) that the Bishops of Rome succeeding of *Peter*, is not revealed in Scriptures, but hath the authority from most grave historians. But if this bee not sufficient to the learned, we have another, — that is, that though wee have no Scriptures for this succession of the Romane Bishops from *Peter*, yet it is a tradition of the Apostles unto the Church, from hand to hand as it were. And thus also faith *Covarruvias Tom. 1. 2. par. Rel. l. 9. p. 242. Col. 1.* that it is layne by Catholike doctrine, that *Peters* successors for their primacy given them by Christ, *De 2. 2. 10. 3. dist. 24. q. 2.* faith that the said succession is annexed to this sea of Rome by an Ecclesiasticall law: and like to this hath *Cyprianus episc. de Rom. Pontif. in finem. cap. 13.* And *Belarmine De Pontif. lib. 2. cap. 12.* faith, that the Bishop of Rome, in that he is so, is *Peters* suc-

cessor, this hath from *Peters* decree, not from Christs first ordinance.

9 The Fathers yve succession of other seas indifferently, as well as of the Romane Church. We can reckon them (faith *Irenæus lib. 3. cap. 3. & lib. 4. ca. 63.*) that were made Bishops in the Churches by the Apostles. *Looke Eusebius l. 4. c. 19. & August. Contra lit. Petil. lib. 2. cap. 51.*

10 The Fathers urged antiquity against the heretiks, not respecting it for it selfe, as it consisteth of yeeres and ages, but in being joyned with the doctrine of the Prophets and Apostles: And beginning at least at the Apostolic time. This good hath the antiquity, which was adorned with divine knowledge and doctrine, done unto me, (faith *Tertullian in his Aplog. in fine.*) Custom without truth, is but an antiquity in error, faith *Cyprian episc. 74. ad Pomp.*

Councils.

1 THE Fathers praying of Councils, meane onely those that prove the doctrine of faith by the Scriptures.

2 The appeale from a Council unto the Bishop of Rome, was not because hee was a Iudge over the Councils, but because of his credite and authority with the Emperour. And oftentimes this was out of Africa by reason of the small distance of place.

3 Emperours and Kings in the Primitive Church called Councils by their owne authority, not by the Popes, for above 800. yeeres together. The Emperour (faith *Theodor. lib. 1. cap. 7.*) called that noble Council of Nicea. The Emperour (faith *Socinus lib. 5. cap. 26.*) called a Council at Nicea in *Bythinia*, setting down a day for all the rulers of every Church in all places, to be there present. And hereoneth Pope *Julius* for one that was commanded thither. The King (faith *Epiphanius, Hæres. 69.*) having a care of the Church, called a generall Council. And againe: We Bishops, assembled from divers Provinces, as *Servicus in Iusticia*, at the command of our high and mighty Prince: Constantinian. The Emperour (faith *Socinus lib. 5. cap. 8.*) speaking, of *Theodosius* without delay called a Council of the Bishops that embraced his faith. By the Emperours command (faith *Zonaras, Annal. tom. 3.*) the second Council was called because of *Macedonius*, Innocent Bishop of Rome (faith *Socinus lib. 5. cap. 28.*) — sent five Bishops and two Priests unto *Honorius* and *Arcadius* Emperours, to intreate a Council of them and the time and place thereof, — who notwithstanding obtained it not. Tell mee (faith *Hierome in his Aplog. against Rufin. lib. 2. c. 5.*) who were Consults that yeere? What Emperour commanded this Council to be called? We went

unto his sacred Majesty (saith *Chrysostome* *epist. ad Innocent.* 1.) and intreated him to call a Council. I cannot find (saith *Enesius Sylvestri* *De Actis Conc. Basilic. primo*) neither in ancient history, nor in the *Actes* of the Apostles, that it was an use at any time for the Popes alone to call Councils. — And if wee proceed through all times, wee shall finde nothing in the Primitive Church approving this authority of calling Councils, to belong onely to the Popes of Rome. Nor was the assent of that Bishop ought esteemed in *Constantine* time, and other Emperours after that. And therefore the Council of Chalcedon faith thus of it selfe; The holy, great, and Generall Council, which by the grace of God, and the decree of the most holy and Christian Emperours, *Valentinian* & *Martinian*, was gathered at *Chalcedon* the *Metropolitane* city of *Bythynia*, &c. but maketh no mention of the Pope, though it had his assent also. *Leo* the 1. *ep. 9.* directeth of *Theodosius* to grant his entreaty and supplication, that there might be a Council of the Bishops called in Italy. Although we know (saith *Fredericke* the Emperour in the Council to the Bishops, *apud Radevicum de Gestis Frederici. 1. Imperatoris. l. 2. c. 64.*) that by the place and dignity of the Empire, the calling of Councils is in our power, but especially in such great dangers of the Church; for so it is recorded that *Constantine*, *Theodosius*, *Iustinian*, and of latter times, *Charlemaigne*, and *Otto*, all Emperours have done before us; yet do we leave the authority of deciding this great and weighty business, unto your power, and prudence. We read (saith *Cardinal Cusanus*) that the generall Councils were often called by the Emperours, yea all of them (as wee see by the records) untill the eighth, called at *Constantinople* in *Basil* the Emperours time; And againe: *De concord. c. catholica. lib. 3. c. 2. & 25.* All the eight Generall Councils, — were called by the Emperours, So that hee confesseth this power to be in the Emperours hand, and not in the Popes for above eight hundred yeeres after *Christ*. Now *Turricremata*, *Summa de ecclesi. lib. 2. c. 23.* maketh a double presidency in Councils, to wit, of honour or sitting, and of Authority; and that of Session and honour the Pope sometimes had vouchsafed him, but this other of authorizing, never untill latter times, and namely about the yeere 1516. in the *Laterane* Council under *Leo* the 10. *cap. 11.* condemned before, in the Councils of *Constance*, *sess. 4. & 5.* & *Basil*, *sess. 2. & 16* and by *Gerson* also in his treatise, whether it be lawful to appeale from the Pope in matters of faith or no.

Benedictions, Hallowings.

The Benedictions or Hallowings of water, ashes, salt, candles, oyle, and Palmes are never spoken of in the Fathers, but only of the water of Baptisme. *August. De tempore. ser. 37.* faith that all the waters of *Jordan* were consecrated by *Christ*. *Ambrosio de sacram. lib. 1. c. 5.* And the faithfull were wont to take of the water of Baptisme home with them, & sprinkle it about their heufes, *Alcinus de div. officiis, capite de Sabbato Pasche. Bellarmine* plainly confesseth, that holy water is but a humane invention, *De extrem. unctione lib. 1. c. 6.* Because (quoth he) in Baptisme men were cured of their bodily infirmities, as *Augustine* witnesseth *epist. 12.* & *de Cruce. Dei. l. 2. c. 8.* therefore some began to use holy water, besides Baptisme, for curing diseases.

2 Sometimes there were miracles done by this sanctified water, as *Theodorus Hist. l. 5. cap. 22.* and *Beda Hist. Anglor. lib. 1. c. 17.* doe relate. But that proveth not the ordinary use thereof in the Church, nor that it was therefore hallowed, that might have power to worke supernaturall effects.

3 It is a profane novelty to say that it is a medicine for veniall sinne, and in it selfe powerfull against devills. This *Malensis Prælie. Theologie, tract. 1. de panis. capite 17. prop. 24, 25, 26.* perceived, when hee said that the sprinkling of holy water, and such other like actes have there reference unto the publique prayers, (then made,) for I dare not say as some doe, that holy water hath any effect against any thing, by vertue of the worke done.

4 They used to blesse men, with prayer, and the Ceremonies of chrisme and imposition of hands. What els is the laying on of hands (saith *Augustine De Baptis. contra Donat. lib. 3. cap. 16.* Et habetur *apud Gratian. Conf. l. 1. q. 1. cap. Manni.*) but a praying over a man?

5 It was called holy bread, because it was given in signe of the divine blessing, which is to be received by the body and blood of *Christ*, of them that were not as yet permitted to receive those mysteries, or received them but seldom. There is divers kinds of sanctification (saith *August. De Pecc. merit. & remis. lib. 2. cap. 26.*) for I thinke the Churchmen have one kinde of sanctification by the signe of *Christ* and the payers made with putting of hands upon them; and that which they receive, though it be not the body of *Christ*, yet it is holy, and holier than our ordinary meate. Hence it appeareth that this hallowed bread was then given to the Catechists to whom the Eucharist was denied; but now adies it is given unto all that doe not communicate. In the 3. Council of *Gerthage* it is recorded that they used to give salt in stead of the Eucharist, unto the Catechumens.

6 It was called the blessing, or benediction, because

because it was given, as a token of commendation and unity, from one to another. The bread which we sent you (saith *Paulinus, Apud Aug. epist. 31. & ipse Aug. ep. 34.*) shall become a more fruitful blessing, by the love of your goodnesse that receiveth it. And againe, in his epistle to *Alipius, epist. 35.* note that hee faith: You shall make this bread a benediction, by vouchsafing to receive it. For hence it seemes, that it was not sanctified before by the sender; And againe, also in his Epistle unto *Romanians, apud August. epist. 36. & epist. 31. ad August.* hee faith, we pray you to sanctifie this bread by receiving it, which we send unto your love, to signifie our unity and accord. And in like manner, they used to send money, apparell, and keyes to hang about their neckes, with their letters, for a blessing, *Greg. l. 1. epist. 29. & 30. & l. 8. epist. 31.*

7 The Benediction of this bread for health of soule and body, against all diseases, and snares of the enemy, began in the Council of *Nantes, cap. 9.* and was never mentioned before *Augustine* times.

8 There were many hundreds of yeeres passed before that ever the Roman Church knew how to consecrate *Agnus Dei. Mavine, ca. de Sabbato Pasche. & Amalarius de eccl. offic. lib. 1. cap. 17.* are the first that mentioned it.

The Clergy, and Layty.

The Fathers distinguish the Clergy from the Layty, because the one bare a publique charge in the Church, which specified them from the other which bare none. Againe, in respect of the punishment inflicted upon either: the Clergy had the greater imposed upon them: the Layty the lesser. So that it is an abuse of this distinction to say that the people are prophane, & that the Clergy should be exempted from civill governance.

2 The exemption of the Clergy from politike judgement, in civill causes began to bee in common use about the yeere 536. for *Iustinian* ordained that in causes mercerily civill, the Bishops alone should heare and determine of the cases of Monkes and Nunnes, *Conf. Novell. 79. cap. 1.* And that the Clergy should first be examined before their Ordinaries: but if that the nature of the case, or some other difficulty arising, bee such, that the Bishop cannot possibly decide the business, then let it be lawful for them to goe unto the civill Judges. *Conf. Novell. 83. in prefat. & 123. cap. 21.* I say in causes mercerily civill: for in criminal causes, the civill Judge is by him appointed to inquire and censure thereupon: and if hee finde the Clergy man worthy of punishment, then

shall hee bee by the Bishop depoyled of his Priestly dignity, and so become punishable by the law. *Conf. Novell. 83. cap. 1. & 123. cap. 21.* Nor is it any wonder that the Clergy had not this exemption before; because that the Clergy besides that their function, are citizens and members of the politike body, and in that respect ought to bee in all things subject to the politike power. I adde: In common use, for before *Iustinian* time in some peculiar Churches the exemption was practised before. Let no man presume (saith the Council of *Agatha, cap. 32.* Et *hæreticus apud Gratian. Conf. l. 1. quest. 1. c. 17.*) to summon a Clergy man before a secular Judge, without the licence of the Bishop: If any such bee summoned, let him not appeare or defend; or dare to propound a criminal cause unto a secular judgement. Now before *Iustinian* time, the Bishops ordinary jurisdiction was but a power of inquiry and restraint for violating and disturbing the Ecclesiastical discipline, *Conf. Chelved. cap. 9. Caribag. 3. cap. 9. Tolen. 3. c. 13. Maricon. cap. 8.*

3 About the 400. yeere after *Christ*, the Clergy of some Churches were free from paying tribute unto secular Princes, *Sussex. libro 10. capite 7. Hieron. in Math. 17.* and in other some it was not so. The Churches livings doe pay their tribute, saith *Ambrosio in var. de tradend. Basilicis*, against *Auxentius*, The Emperours *Valentinian*, *Valens*, & *Gratian*, doe exhort the Asian Bishops that were suspect of heresie, to returne unto them that were of sound judgement, whom they commend in this amongst other things, that they refused not to pay the taxe that was exacted of them, *Thucyd. lib. 1. lib. quarto. ep. 3. in prolo.* Neither is this due onely of the Patrimoniall tributes for every inheritance, but of the personall also, for every head. If the Some of God paid his taxe (saith *Ambrosio, In 5. Luc. lib. 3. & citatur. ca. Magnum, conf. 17. quest. 1.*) who art thou that thinkest it should not bee paid? But some will say, that this arose out of custome, and not out of law; that hee know that there is no divine law, that exempteth the Clergy from paying dues unto secular Princes, if their neede require. *Chrysostome, Homil. 23. in Roman.* will have that subjection exacted even of the Priests and Monkes, which *Paul* speaketh of *Roman. 13.* And paying oft a little part thereof, as *Covarruvias*, in *l. practie. quest. 37.* observed very well. *Thomas, in Roman. 13.* faith, that it was the Princes gift to exempt the Clergy from these taxes, and therefore an humane law: and so saith *Covarruvias* in the place afore named; and *Iohn Medina, tract. de Restitutio, quest. 15.*

4 The right of assent and suffrage (in elections of the churchmen) was taken from the people about the yeere 890. *Distinct. 63.*

To the Right VVorshipfull

SIR PETER BYCE, Knight, And to the
vertuous Lady his wife, Grace and Peace from
God our Father, and from our Lord Iesus Christ.



RIGHT, Worshopfull amongst the manifold points of Christian Religion, the truth of the Doctrine concerning Predestination, is worthy serious & sober study, for the found understanding thereof. For first, it is something difficult and obscure. Secondly, because it is by some eagerly impugned, as a frivolous and forged invention of mans braine. Thirdly, diuers opinions have passed from diuers men diuersly about this one point; whereas notwithstanding there is but one truth, & one definite and constant sentence to be found in holy writ concerning it. Fourthly, this one doctrine doth give very good euidences, and an ample Demonstration of Gods infinite mercy, and exact iustice. Firly, it as-

fordeth some taste of his profound and impenetrable counsell. Sixtly, it doth notably manifest his admirable wisdom and policy, and the incorruptible purity of his nature, who wisely disposeth all things, and useth euill without iniustice; and the least receipt or infusion of corruption; and all the manifestation of the glory of his Name, and of the splendour of his renowned perfections. Seuenthy, it confoundeth the common cavill of many desperate and insatuated Atheists, who would make Gods Predestination the pillar of their sensall security, and secure sensuality. Lastly, it minisheth exceeding comfort unto those, who renouncing the kingdome of Sinne, doe live like Saints in the kingdome of Grace. Firly, because it is not possible for any such to sinne with full consent of heart. Secondly, because no personall merits are required of them. Thirdly, because the Spirit of God abideth in them, who is bue in the liue of their hearts as a Bee, and worketh them like waxe. Fourthly, because God hath eternally predestinated them to eternall joyes, and those also incomprehensible and ineffable. Fifthly, because God hath in abundance vouchsafed that to them being but an handfull, which he hath denyed to whole heapes besides. Sixtly, for that they being elected, can in no wise perish: for he hath grauen them upon the palme of his hand, *Isa. 49. 15-16*. I therefore he will confirme them unto the end, *1. Cor. 1. 8*. And by his power keepeth them unto saluation, *1. Pet. 1. 5*. He will loue them constantly, though he visit them transgressions with rods, *Psal. 89. 32. 53*. He will neuer turne away from them, though he take them, and by the necke (as *Iob* speaketh) and beat them, though he cut their reimes and breake them, and though he pouerth their gall upon the ground, and runneth upon them like a Gyant. *Ioseph* did though he pouerth their gall upon the ground, and runneth upon them like a Gyant. *Ioseph* did affect his brethern entirely, though he spake roughly to them. He may also sometimes let them fall, as a loving Nurse may her child, but he will lift them up againe; therefore howeouer they may fall, yet they shall not fall away. Indeed they may leave their first love, as the Church of *Ephesus* did; but they shall neuer leave to love at all, if euer they loved truly. For (as *Paul* saith) *Love doth neuer fall away*, it may be lessend, but it cannot be lost. In like manner, their faith may be covered, as the Sunne with a dusky cloud in a gloomy day; or as the trees are with snow sometimes in winter; but yet it continueth firmly fixed (though now and then eclipsed) in the sphere of the heart, and keepeth fast in the roote. For the righteous man is as a tree planted by the ri- vers of waters, *Psal. 1. 3*. And is built by that great builder of Heaven and earth upon a rocke, *Mat. 16. 18*. These comforts will this one doctrine afford, being thoroughly pondered and understood. And no doubt these and the like considerations moved that holy and learned man of blef- fessed memory to publish this present treatise for the benefit of the Church, and the same have also incited us to turne it out of the tongue wherein he wrote it, into the English, for their profit who are ignorant in the other; and the rather, because it is contrived and penned very plainly, soundly, and succintly, as the subject will permit. The which (Right Worshopfull) assuring our selues of your unfeigned love unto the truth, we doe present and dedicate unto you, in token of deferred gratitude, for undeserved kindeuill, not doubting of your courteous and kinde acceptance. And thus wee humbly take our leaues, recommending you, and all yours to the protection of Iehoua. Rochester, this 19. of February. 1606.

Your Worships in all duty.

FRANCIS CACOTT, and

THOMAS TVKE.

MASTER PERKINS HIS Epistle to the Reader.



THE Doctrine of Predestination and Gods grace is to be founded upon the written word of God, and not upon the judgements of men. For as Hilatic saith well, God cannot be understood but by God. And againe, We must learne of God, that we are to understand of God, because he is the only author of our knowledge of him. It is also requisite that this doctrine agree with the grounds of common reason, and of that knowledge of God which may be obtained by the light of nature; and such are these which follow.

- 1 GOD is alwayes just, albeit men doe not understand how he is just.
- 2 GOD is not governed of, much lesse doth he depend upon second causes, but doth iustly order them, even then when they worke unjully.
- 3 GOD worketh wisely, to wit, propounding unto himselfe a certaine end: he is ignorant of nothing: he doth not will or decree that which he can not effect: he doth not idly beholde what shall be, or what may be done, but he disposeth all things unto his glory; and therefore he hath decreed to doe so.
- 4 GOD is not changed: and those things which are changed, are not changed without his unchangeable decree, all circumstances being certaine and sure.
- 5 The secret and unsearchable judgements of GOD are to be honoured & acknowledged. Augustine, *It moveth me (thou saist) that he perishest: and another is baptizd: it moveth me, it moveth me as a man. If thou wilt heare the truth, it also moveth me, because I am a man. But if thou beest a man, I am also a man: let us both heare him that saith; O man! verily, if we be therefore moved, because we are men, the Apostle speaks to humane nature it selfe being weak and feeble, saying; O man, who art thou which pleadest against GOD! Shall the thing formed say to him that formed it, Why hast thou made me thus? If a beast could speak, and did say to God, why hast thou made him a man, and me a beast? mightest thou not justly be angry and say, O beast! who art thou? And thou art a man, but in comparison of God, thou art a beast.*
- 6 No good thing can be done, unless God doth absolutely will and worke it: and we doe that which is good, so farre forth as God doth worke in us more or lesse.
- 7 No evil can be avoided, unless God doth hinder it; and we avoid evil, so farre forth as God doth more or lesse hinder it.
- 8 The will of God is knowne, not only by the written word, or by revelation, but also by the event. For that which seemeth to passe, doth therefore come to passe, because God hath willed that it should so passe.
- 9 A man doth not that good thing which by grace he is able to doe, unless God make him doe it; for he hath made him able to doe it if he will.
- 10 Not a part onely but the whole government of the world, & the execution of justice, is to be ascribed to God, as to the Author.
- 11 Doe now exhibit unto thee a view and picture of this doctrine, composed of these principles, and doe publish the same, that I might to my power, helpe out that that sticketh in the difficulties of this doctrine of Predestination: and that I might cleare the truth, that is (as they call it) the Calvinists doctrine, of those reproches which are cast upon it: and that I might mitigate and appease the humors of some of our Brethren, which have bin more offended at it than was fit. For I doe willingly acknowledge, and teach universall redemption and grace, so farre as it is in the word. My minde is to pursue after peace, without departing from it: and I would have all men so to integrate my face.
- 12 I acknowledge the testimonies of the ancient, every where; not but that even our owne euident and perspicuous presence of diuine scriptures, concerning the points of Doctrine and Faith, is of more value and force, than all the testimonies of the Doctors and Schollers: but because I hold it necessary, that there should be an example of consent and concord in this doctrine, which is propounded to this world, and is propagated to all posterity. And I hope I shall sufficientlie perswade our indifferent Iudges, that these things have not beene hastily handled as handles: which our doctrine in our controversies, and Schollers, though as we have also derived and fetched from some of our fathers themselves.

everlasting love, and favour, passing by the rest, and by taking maketh them vessels of mercy and honour: and this act is of the sole will of God, without any respect either of good or evil in the creature. And God doth wrong none, although he chuse not all; because he is tied to none; and because he hath absolute sovereignty and authority over all creatures. We that are but men give leave unto men, especially unto our friends, to do at their pleasure in many things as they themselves list, and to use their owne discretions. The rich man is kinde to which poore person he pleaseth; and of buggers he doth adopt one, and will not adopt another, and that without offering any injury. Now that liberty, which wee yield unto man, must much more be granted unto God.

The second act is the purpose of saving or conferring glory, whereby he doth ordaine or separate the very same men, which were to fall in Adam, unto salvation and celestial glory. This act is no wife to be severed from the former, but to be distinguished in the minde (for orders sake, and for the better unfolding of it;) for as by the former men were ordained unto grace, so by this latter the means are subordinated, whereby grace may be conferred and manifest: and therefore this latter maketh a way for the execution and accomplishing of the former. Moreover, this act hath no inward impulsive cause, over and besides the good pleasure of God: and it is with regard to Christ the Mediator, in whom all are elected to grace and salvation, and to dreame of any election out of him, is against all faith: because he is the foundation of election to be executed, in regard of the beginning, the means, and the end. Lastly, this act is not of men to be created as was the former, but of men false away. Therefore in this act God respecteth the corrupted malice of mankind.

Furthermore, in this second act there are five degrees, the ordaining of a Mediator, the promising of him being promised, the exhibiting of him being exhibited, or to be applied, and the accomplishment of the application. It is not unlike which Bernard saith, *The kingdom of God is granted, promised, manifested, received.* It is granted, in predestination, promised in vocation, manifested in justification, received or received in glorification.

The ordaining of a Mediator, is that whereby the second person being the Sonne of God, is appointed from all eternity to be a Mediator between God himselfe and men. And hence it is, that Peter saith, that *Christ was predestinated before the foundation of the world.* And well saith Augustine, that *Christ was predestinated to our redemption.* For howsoever as hee is the substantiall word of the Father, of the Sonne hee is also predestinated with the Father, and the holy Spirit, to be the

is the Mediator, hee is predestinated himselfe.

The promising is that, whereby Christ being from eternity ordained for the salvation and spiritual life of men, is revealed and offered unto them, together with grace to be obtained by him: this promise is universal in respect of all and every one that doth believe: *Ioh. 3. 16. God so loved the world, that he hath given his only begotten Sonne, that every one that believeth in him should not perish.* *Ioh. 6. 47. He that believeth in me hath life everlasting.* *Mat. 11. 28. Come unto me all ye that are weary and laden, and I will ease you.* *Mark. 16. 16. He that shall believe, and be baptized, shall be saved: but he that will not believe shall be damned.* *Act. 10. 43. That through his name all that believe in him, shall receive remission of finnes.* *Act. 13. 39. By him every one that believeth is justified.* *Rom. 1. 16. The Gospel is the power of God for salvation to every one that believeth.* *Rom. 10. 4. Christ is the end of the law for righteousness unto every one that believeth.* *Gal. 3. 22. The Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ should be given to them that believe.*

With the promise there is joyed an exhortation, or commandment to believe: which is more general than the promise; because the promise is made only to believers; but the commandment is given to believers and unbelievers also. For the elect are mingled with the wicked in the same assemblies; and therefore the Ministers of the Gospel ought indifferently to exhort all and every one to repent, considering that they are altogether ignorant, who and how many are elected, and hee to be converted. Moreover, God by exhortations to repentance, meaneth to leave those without excuse, whom hee doth see will never repent. So Abbot teacheth saith: *It behooveth them to preach for the elects sake, and to declare unto men the words of life, that their light may shine before men, and that they may follow the light of the elect by convincing them with the word of spiritual doctrine, but for the reprobate, ligare aquam calidam, ioyse the water in the clowdes.* And againe, *Left the reprobate should have excuse, and for the elect which are among them, the messenger himselfe shall be sent, who doth not only preach this in secret, as it were for sours, but also with a loud voice, which may be heard of all, and of whomsoever some are wont to say, that some commandments by this meanes, doth command us to his decree: because hee commandeth us, which hee will not obey.* *Mat. 23. 13. Woe unto you, scribes, Pharisees, and lawyers, which say, that we should love God, and our neighbour, and yet refuse to do so.*

The exhibiting of him being exhibited, or to be applied, is that whereby the second person being the Sonne of God, is appointed from all eternity to be a Mediator between God himselfe and men. And hence it is, that Peter saith, that *Christ was predestinated before the foundation of the world.* And well saith Augustine, that *Christ was predestinated to our redemption.* For howsoever as hee is the substantiall word of the Father, of the Sonne hee is also predestinated with the Father, and the holy Spirit, to be the

not what he will doe to us or in us. And God who willett not all things alike in all, doth will conversion in some only in respect of approbation, exhortation, and means; in others hee willett it also as touching the decree of working it. Here is no disagreement in the wills, but sundry degrees of willing in regard of us, according to which God is said both to will and to nill.

Secondly I answer, that the revealed will is never contrary to the will of his good pleasure, or to the decree of God, (with which it doth always agree, both for the beginning, as also in the end and scope) but that it is notwithstanding often divers, and that in these it seemeth sometimes contrary, if wee consider the manner wherein it is propounded. God commanded *Isaiah* to declare unto *Exechiel* his death; and hee did also denounce destruction unto the Ninivites within forty dayes: and yet hee had decreed to put neither of them both in execution. The humane will of Christ did with an holy dismission in some sort will deliverance from the agony of death, which notwithstanding the divine would not. *Abraham* prayed without doubt by divine inspiration, and therefore with faith, that the Sodomites might be spared, and yet hee knew that in Gods decree they were appointed to destruction. Neither must this seeme strange; for one good thing as it is and remaineth good, may be different from another thing that is good. Thirdly, thou bidst thy debtor pay his debt, though in the meane time thou dost not make him able; why may not God therefore for iust causes command that, which himselfe will not doe?

The exhibiting of the Mediator is that whereby the Sonne of God being borne man in the fulness of time, doth pay the price of redemption to God for the finnes of men. The vertue and efficacy of this price being paid, in respect of merit and operation is infinite; but yet it must be distinguished, for it is either potentiall or actual. The potentiall efficacy is, whereby the price is in itselfe sufficient to redeeme every one without exception from his sins, albeit there were a thousand worlds of men. But if we consider that actual efficacy, the price is paid in the counsell of God, and as touching the event, only for those which are elected and predestinated. For the Sonnedoth not sacrifice for those, for whom hee doth not pray: because to make intercession and to sacrifice are conjoyed; but hee prayeth only for the elect and for believers, *Ioh. 17. 9.* and by praying hee offereth himselfe to his Father, *verf. 10.* For (as *Iheronimus* hath well observed) this whole prayer in the 17. chapter is indeede (as hee speaketh) an oblatory and expiatory prayer, or (as the Papists call that blasphemous forme) a Canon or rule of sacrifice, by which Christ hath offered himselfe a sacrifice to the Father for the finnes of the world. Therefore

the price is appointed and limited to the elect alone by the Fathers decree, and the Sonnes intercession and oblation. Secondly, Christ bare their person, and stood in their room upon the crosse, for whom hee is a Mediator; and consequently, whatsoever Christ did as a Redeemer, the same did all those in him, and with him which are redeemed: Christ dying, rising againe, ascending & sitting at the right hand of the Father, they also dye with him; rise againe, ascend, and sit at the right hand of God. Now that all these things can be truly said of the elect only, and of such as believe, I prove it thus. To say that any one of the wicked, which are to perish for ever, is raised up in Christ rising againe, is flat against the truth; because the raising up of Christ is that I may so speak) his actual abolition from their sins, for whom hee dyed; for even as the Father by delivering Christ to death, did in very deede condemn their finnes imputed unto Christ, for whom hee dyed; so by raising him up from death, even *apostolus* hee did absolve Christ from their sins, and did withall absolve them in Christ; but being absolved from their finnes, they shall not perish, but be saved. Therefore that wicked one which perisheth for his sin, cannot be said to have risen againe with Christ; and therefore Christ did not bare his person upon the crosse. Thirdly, the expiatory sacrifice sanctifieth those, for whom it is a sacrifice, as the holy Ghost plainly and absolutely avoucheth, *Hebr. 9. 13. 14.* The sacrifice and sanctification appertaine to the same persons: and Christ is their perfect Saviour, whom hee saveth, not only by meriting their salvation, but also by working it effectually. But Christ doth sanctifie only the elect, and such as believe, therefore hee was a sacrifice only for them. And this was the judgement of the ancient Church in this point, *Augustine* saith, *He which spared not his owne Sonne, but gave him for us all, how hath he not also with him given us all good things? but for what use? for us which are foreknown, predestinated, justified, and glorified.* Again, *Those whom hee pleased to make his brethren, hee hath released and made fellow heires.* *Cyrrill* saith, *If God who is most loving, was in the flesh, hee was of right sufficient to redeeme the whole world.* Again, *The Lord Iesus separating his own from those which were not his, saith, I pray only for those which keepe my word, and carry my yoke.* For hee doth make them alone, and that only, partakers of the benefit of his mediation, whose Mediator and high Priest hee is.

Gregory saith, *The Author of life gave himselfe to death for the life of the elect.* Again, *The Lord will redeeme the finnes of his servants; so we, with his precious blood, because hee will believeeth rightly in him, is redeemed from the due thrall-dome of his finnes.* *Sedulius:* *All things are restored which are in the earth, seeing that the men themselves, who are predestinated unto eternal life, are renewed from the corruption of the old man,*

Rom. 9.

100

of God, after you had tak^e with wicked hands you have crucified and slay^d, Act. 27. 28. They be-
trayed themselves together, so do whatsoever their
hand and they will do, determined before to be
done. Here it is to be observed, that not only
Christ's passion, but also the works which in
respect of the Jews, were wicked, came
under the decree and will of God; to wit, to
suffer forth as God willed that they should
come to passe for just ends. This very thing
Augustine signifieth, when he saith, *When the
Father delivered the Son, and Christ his body,
and made his Mother; in this delivering, where-
fore is God just and merciful? but, because in
one thing which they did, there was not one cause for
which they did it.* And there is no reason that
it should seeme harsh unto any, if speaking of
Adams fall were follow the holy Scripture
in this manner, *When Adam did eat of the for-
bidden fruit, hee displeased, which the hand
and counsell of God had determined before to be
done.* This is that very thing which wee say:
This is the language of the Apostles, and of
the Church, which therefore wee may use
without the least suspicion of Blasphemy.
But to the former testimonies I will add one
place out of Peter, 1. Epist. 3. 17. *It is better
if the will of God be so, that ye suffer, for well-
doing, than for evil doing.* But to punish a man for
well-doing, in respect of men, it is fairly to
transgress the Law of God. Furthermore,
God is said to bid Shimei to curse David, 1.
Sam. 16. 10. that is to have ordained or de-
creed: for God biddeth and commandeth
a thing two wayes, first by his revealed will;
and this hee doth by his word delivered un-
to men. Secondly, by his secret will, which is
his providence or hidden decree, by which
hee doth governe all things, that nothing can
be done without it or against it: as in these
places; Jerem. 34. 22, *I will command and call
backe the Affrayns against this city.* Lament.
3. 37. *Who is hee then that saith, and it cometh
to passe, and the Lord commandeth it not?* Job
37. 6. *He saith to the sun, be thou upon the
earth: like unto the small raine, and to the great
rains of his power.* By which it appeareth, that
it may well be said, that God decreed that
Shimei should curse David, and it is the like
kinde of speech to say, that God did not de-
cree Adams fall simply, but in some respect.
The second reason followeth: it is the com-
mon opinion of all men that God doth will
to suffer sinne, but to will to suffer it is to will
not to hinder it, and to will not to confesse
grace. Now he which foreknoweth some fu-
ture evil, and willeth not to hinder it, when
hee can, and will not to confesse confirming
grace, hee doth indeed will that the same
should come to passe. Therefore wee do not
place that will, whereby we say that God doth
will that sinne should come to passe, and be in
use: either without or beyond the divine
permission, but we decree to passe and infold it
in it. And this is that which Calaneo saith, and

no other: *It often offendeth some mens eares to
heare that God willed the fall of man. But I pray
you what other thing is his permission beside will,
which doth authorise to hinder, and in whose pow-
er the matter standeth?* The same affirmeth
Berus, *If any man saith that something comes to
passe, which indeed are done against his will, that
is against his liking, not because hee consenteth
because he will not hinder them. I answer, That
it is all one, as if a man should say that they come
to passe by being willing they should. For what
things which hee could surely hinder if he would,
must needs come to passe because by not hindring
of them, he willeth that they should come to passe.
And whatsoever God doth not hinder, hee
doth therefore not hinder it: either because
he willeth that it should be done, or because
hee doth utterly will that it should be done,
or because hee doth not will it should be done,
or else because hee cares not: that is, he nei-
ther willeth nor willeth that it should come
to passe. If you grant the first, I have my
desire. The second is absurd: namely, that
God doth not hinder evil, because hee doth
utterly will that it should be done. For this is
to make God inconsistent. The third, Lombard
and the Schoole-men affirme. For they say,
that God in respect of sinne, hath no positive
act, neither of willing nor of willing, but
only a negative act of not willing to hinder
it. But by this means a great part of those
things, which are done in the world, should
come to passe God being either ignorant or
negligent. The very permission also is a certain
will, and not a pure negation for not to will to
hinder, that is to suffer, is indeed to will not to
hinder. If thou wilt say the fourth, thou doest
wickedly make an idle and Epicurish God,
therefore we must needs retire unto the first,
viz. that God doth decree that evil should
come to passe in such sort as I have declared.
Yet the fault must not be for all that transla-
ted unto him, because hee doth justly and ho-
nourably decree that which men do wickedly.*

Thirdly, wee know that Adams revolt-
ing is now past and done: therefore we must say,
that God did will that it should be done; un-
lesse we shall say that his providence is not in
all and every thing. Thou wilt say, that an
evil work is ordained of God, that is, dispo-
sed to Gods glory, the salvation of the godly,
and the destruction of the wicked. I grant it,
but not this only. For the providence of
God is over the world, & every thing there-
in: both in respect of the end, also of the be-
ginning of every action: Satan and the wic-
ked do not only not finish, that which they
would, but they do not so much as begin it,
unlesse God willeth and giveth leave. It se-
meth impious to think that any thing, though
as little as may be, doth either exist or come
to passe besides that which God being al-
ways holy and just, hath willingly from all e-
ternity decreed.

Fourthly, Let us heare the judgements of

Calvin, Instit.

Ad Rom. 9. 15.

Euseb. ad Hier.
9.De pred. et
grat. cap. 15.Euseb. ad Hier.
101.

De Psal. 140.

Cicero, Marcel.
lib.

In Adam. c. 13.

In Item. 1. 2. c.

Lib. de Sacra. 1.
cap. 1. per. 1. 3.Lib. 1. cap. 1.
per. 1. 3.In ep. Paul ad
Rom.

antiquiens Church. Augustine, *Who must
judge that all things are either predestined the Lord
helping, or predestined the Lord helping, those that
must know that nothing is at all admitted, the
Lords help, nothing. Again: There is nothing
done that which the Almighty willeth to
be done, either by suffering it to be done,
or by doing it himselfe. Again: Sometimes
a man willeth a thing with an holy will, which
God willeth not. Again: It is possible that a
man should will that with an evil will, which God
willeth with a good will. So much difference is
there betwixt what is fitting for man to will, and
what is fitting for God to will, and to what end
every one referreth his will, so as that it may be
allowed or disapproved. And again: Know that
whatsoever falleth out here contrary to our
will, happeneth not by the will of God, his pro-
vidence, ordinance, appointment and decree. Ter-
tullian: *God hath foreknown all things by dis-
posing them, and disposed them by foreknow-
ing them.* Jerome: *Shall I say that anything
is done without thee, and that thou wilt not do
so much against thy will? Surely it were blasphem-
ous so to imagine.* And again: *What good or
evil things for ever are in the world, they happen
by casual chance, and without the providence of
God, but by his pleasure.* Hugo saith, *Man may
well endure the hearing of this, and it may be said
without any scruple or trouble of conscience: God
willeth that which is good. But if it be said, God
willeth that which is evil, it is a thing very grie-
vous to be heard, and a godly mind doth not easily
conceive of him which is good, it is selfe, that
hee willeth evil, for then it seemeth to me said
that the good loveth that which is evil, and ap-
proveh that which is bad, and therefore a godly
mind rejecteth this, not because that which is bad
is not well said, but because that which is well
said, is not well understood. But after what
force it ought to be understood, hee himselfe
in the selfe same place explaineth. This (saith
hee) is only said, and yet another thing is meant
and understood, because God willeth that evil be,
and yet willeth not the evil. And again: *Hee
willeth that evil be, and yet hee willeth therein
nothing but that which is good. And again:
where hee doth good and suffereth evil, his will
approveth in this, because hee willeth that to be,
which hee doth or permiteth. And again:
The will of God is his good pleasure, and his
will is his permission. Cartianus saith: *Who needs not be afraid
to confesse that God willeth sinne, as blessed Au-
gustine saith also, not because he willeth sinne
as it is sinne and evil, but as it is good, to wit,
as it is the punishment of sinne and vengeance. It
is the reprobate; (for that is Gods purpose,
it is good, and not evil) or as sinne is selfe
as occasion unto good in his beloved and a-
dversary.****

But they use to object thus: To will that
evil be doth is proper and belonging to an
evil will which is delighted with evil, or
would use them to good, contrary to the rule

That no evil should be done that good
might come thereof. To this I answer, that
here are two grounds to be laid. The first,
that the object even of sinne will is good, and
therefore much more of Gods will: and the
object of the will cannot be evil; it is selfe,
but by accident: for if the will willeth evil,
it willeth it not as it is evil, but as it is good.
The second ground is, that there is a certaine
summe of sinne or sovereigne Good, with
which there is no evil conjoynded: because
there is a certain thing infinitely good, name-
ly God: but there is not any absolute evil,
because there is nothing so evil, but it hath
some good joynd therewith, and therefore
it is good that sinne should be, and come to
passe. So saith S. Augustine: *Although there-
fore those things which are evil, suffer forth as
they are evil, are not good, nevertheless it is good
that there should be not only good, things, but
also evil. For unless there were good, there
should be also evil, they should by no means be
suffered by the Almighty, who is good of his selfe.*

Thus therefore I answer: That sinne in the
causes and circumstances thereof fully and
exactly weighed, is two wayes to be con-
sidered. First, we consider sinne not as it is sinne,
but so farre forth as it hath some respect un-
to good with God which decreeth it. And
this way taking sinne, although God willeth
it not simply and by it selfe, yet hee decreeth
it and willeth it as touching the event. More-
over, sinne hath respect unto God two man-
ner of wayes, first, because it is in that which
is good: secondly, because it tendeth to that
which is good. Nay it is in that which is good:
because every will is in that which is good as
in the subject. Now in respect of the subject,
that is, as sinne is a motion, an inclination, or
an action, God both willeth and effecteth the
same. Moreover, sinne tendeth to that which
is good, because God ordaineth it to good,
and from thence draweth the good causes of
triall, chastisement, or punishment. And wee
say that God is so farre forth willing that sinne
should come to passe, as he is able, and will by
his wonderfull wisdom from thence to
draw forth that which is good.

Secondly, wee consider sinne according to
the property and natural being thereof, that
is, sinne as it is sinne: And this way also
wee consider sinne, either so farre forth as
it is sinne in it selfe in regard of men, or as it
is sinne to God. But God himselfe neither
willeth, nor approveth, nor effecteth sinne
as it is sinne in it selfe in regard of the crea-
tures that offend; and yet hee willeth it as
touching the event, not simply, as those
things that are good in themselves, but only
by willing to permit that it may be. For
there is a threefold action of Gods will, the
first is that whereby God willeth any thing
by willing it, that is, when hee willeth it with
his whole and absolute will, as Tertullian saith:
and this way hee willeth that which is good

Micheas. 3.

God did not
decree the fall
of Adam, nor
any sinne as it
is sinne unto
God.

Comment. in
Iam. cap. 1.
Sed.
Summa de "ve-
rit. Math. 26
97.
2. Cor. 5. 19.
Trad. 27 m
Iam.
Comment. in
Iam. 26. 3
In 2. Cor. 5.

A God will have all men to be saved: although he will have many that be saved, by him all others are saved: are not saved but by him willing to. And again: Where we read in the holy Scriptures, that God will have all men to be saved, though not afflictively, that all men should be saved, yet not that he force them to do any thing from the omnipotent will of God, but that he will have them to be saved, as if it should be his will, that no man may avoid, but he whom God will have to his favor: that there is no man whom he will not have saved. Hence it is said, that God will have all men to be saved. Yet will he have them to be saved for their own sake, and not for his sake: for he will have them to be saved, to which, as they ought to be saved, that they saying in the Plaine it was: He that is good, and they were made, that he might be the will of all men, who are saved: will will by his power, seek to be saved. For the Apostle saith, that the whole for the part, as it is in the Plaine where the Lord saith, I will be lifted up from the earth: I will draw all men unto me. For he hath not drawn neither doth he draw all men unto him, but all that are elect, both of all sorts, and nations.

Thirdly, I answer, that God will not have every one of every kind, but the kinds of every one to be saved; that is to say, of every estate and condition some. Angustine saith, This very saying, Who will have all men to be saved: is so said, not because there is no man whom he would have damned, who would not do any powerful miracles among them; but who he would have overpowered if hee had: Spence is free by all men, may understand every sort of men; by which differences forever distinguished, whether they be kings or subjects, noble or ignoble, high or low, learned or unlearned, strong or weak, witty, dull, virtuous or foolish, rich or poor, or mean men or women, infants or children, youths or young men, middle aged men or old men in all languages, in all trades, in all conditions, in all professions, in the innumerable variety of wills and consciences; and who: other differences lesser there is among men. These things saith he, very truly and rightly, for this word, All, is sometimes taken distributively, and then it significth every several and particular person: as Paul to the intent that he might significth this, joyneeth the word every one with the word all. It is also often taken collectively, and then it significth any, and not every one: where Christ is said to have healed every disease, that is, any disease. The bodieous significacion of this word, Angustine also observeth. This word All (saith hee) is taken two ways: first for every one, and secondly the word All is used, when it doth not significth every one: It is plain therefore that the word All, hath a doctour's significacion. And of this univale doctour's significacion, it is he that saith that (Whithy which is in the Plaine: every man is a whithy. If I say, man have a fly, then it is as if I say, which speaketh, and bee bee a fly, which speaketh, then it is as if I say, which bee speaketh, namely that

[illegible]

every man is a lyer. But, if this saying be true, these words are every mans lyer, and (as said before) to be understood after this sort, *A great part of men are lyers. And the Apostle writeth elsewhere: Teaching every man: not that he taught all men, (for how many are there, yet at this day which have neither heard of the Apostles doctrine, nor yet so much as his name): but that he should teach and admonish all that are in the Church.*

In Epist. ad Rom. 6. 5.

De corrept. et cast. cap. 15.

cap. 16.

Fourthly, Saint Paul speaketh in this place according to the charitable judgement of Christians: and not according to the judgement of secret and infallible certainty. Like unto this is that also that he calleth the faithful in several Churches men elected; among whom there were many which afterward fell away from the faith. And yet is not the Apostle deceived: for it is one thing to speak according to his own affection: and another thing to speak according as the matter is indeed. Augustine saith: *We ought to be charitably to be afflicted with that all men be saved: as men that know not who appertain to the number of those that are predestinated, and who do not. And again: We must as much as in us lyeth, being unable to distinguish those that are predestinated from those that are not, desire that all men be saved, and use sharpe correction unto all with an intent to bring them that they perish not.*

Hence it appeareth what wee ought to thinke of Damascene his opinion, who distinguisheth the will of God into his precedent and consequent will. He calleth that his precedent will, whereby God, as he that is absolutely good, willeth to bestow al good things, yea blessing it self upon the creatures: and by this will he call him, that God willeth that all men should be saved, and attaine unto his kingdom: because he made us not to punish us, but that he might make us partakers of his goodness, as being good himselfe. But his consequent will is that, whereby for some certain circumstances of the creature, he absolutely willeth this or that: and by this will, he saith, that God willeth that man should be damned for sinne, because he is just. And indeed this distinction of will in it self is to be allowed, but that is not a very fit example, which he hath propounded concerning his precedent will. For there seemeth not to be in God such a will, or (as they use to terme it) such a willing will, whereby he will indefinitely or upon condition, that all and every man of all ages should be saved. For first, it argueth a finite power and insufficiency in him that willeth. For whatsoever any one desireth and earnestly willeth, that will he bring to passe, unless he be hindered. As for example: The Merchant desireth and earnestly willeth to save his ware; but being forced by a tempest, to the intent that himselfe may escape, hee doth absolutely will to cast them into the sea.

A You indeed this kinde of will seemeth to argue weakness, because God should will that which shall not come to passe. But you will say, that this will is conditionally that is, that God will that they be saved, if they shall beleeve. And I say first, that the will of God stands doubtfully, until the condition be fulfilled, and that the first cause is by this means held in suspence by the second causes: Moreover there is given unto men a free will either to believe or not to believe: that is, flexible and inclinable both wayes, either by grace, or by nature, both which things are false, as I will afterwards shew. And therefore, this will is rather a humane will than a divine. Heare what Augustine saith. *The will of God is taken from manner of things by the principal Doctors, first for the knowledge of God, then for the will of the Saints, who will as charity that even the ungodly should be saved; againe, for humane reason, and lastly for Gods Commandments. Secondly, this conditional will seemeth idle and unnecessary, especially in him whose power is infinite; because if he earnestly willeth, he would verily doe a thing, when hee might without hindrance. Thirdly, Gods will is not such concerning the Angels, whereby he willeth that all of them should be saved: therefore, it may well be demanded, whether his will be such concerning man. Fourthly, if God will that all men, as they are men, be saved in like manner he will, that all sinners, as they are sinners, be damned; which is absurd. Fifthly, that will which cannot be resisted, is absolute: but Gods Antecedent or first will cannot be resisted: Rom. 9. 19. For there Paul speaketh of the will that goeth before all causes. Therefore, the precedent will is absolute. And this will I make manifest after another manner: the will of God is that some should beleeve and persevere, and that other some should be forsaken either not believing or not persevering. You will aske me haply how I know this. I answer, by the event. For as touching the event some beleeve, and some do not beleeve. But to beleeve, and to persevere is a certain kinde of good action; and on the contrary, not to beleeve, or not to persevere is an evil action. And every thing that is good, is, through the effectual will of God; and so farre forth as there is, or existeth that which is good, so farre forth God willeth it, and maketh it to exist by willing it. And that evil, which cometh to passe, cometh to passe God not hindring it; and because God will not hinder it, therefore consequently it cometh to passe. Hereupon it is certaine that God willeth that some should beleeve, and persevere unto the end, and that other some doe not so; yea even without any condition; and no reason can be rendered, whereby hee willeth this. Therefore this will is both absolute and first: and therefore true, universal precedent will concerning the salvation of all, and every one in Christ, is counterfeited.*

Lib. de volunt. 1. 1. Dei.

Hypoc. lib. 6. cap. 1.

Recon. an. d. 1. 1. 1. Obiect. 8.

Quest. 23. in sum. art.

Annot. in 1. Tim. cap. 2.

fained. Surely, the ground of this opinion is that foretold place of Paul, which I have already showed to be understood thus. And yet, that place hath not done thus in any controversy, but on all such points. But I shall in this manner shew that the will of God is not flexible, and that he will save all whom hee will save, and that he will save all whom hee will save, because by denying him to the word of God, we acknowledge the truth. What is now then that condition of faith? Faith, against Damascene I oppose Augustine: who to the Pelagians urging this place of Scripture, *God willeth that all men be saved, maketh a double answer: first he denieth that it is not generally to be understood of the universality of men, and that by this argument: That which God willeth hee doth: but hee doth not generally save all men; therefore hee willeth not. Secondly, he saith, that the place is to be understood of them which are actually saved: because all men which are saved are saved by the will of God. Again, I oppose against him Proposition, who saith: *If the will of God concerning the salvation of mankind, and the calling of them to the knowledge of the truth, it is to be affirmed so indifferent eternally all ages, as that it should be said to overpasse no man in any place, time, Gods impetuable and dispositive receiving a great blow. And again: We cannot say that there is the calling of grace whomever as yet there is no regeneration of the mother the Church. And again: He forbiddeth the Apostles to preach the Gospel unto some people; and now as yet hee suffereth some people to live out of his grace. Also I oppose Thomas Aquinas against him, who saith: *But faith followeth man, God loveth all men: wherefore I answer, that it is true so farre forth as he willeth some good to all: And yet he willeth not every thing that is good to all, that is, eternal life: and therefore it is said to hate and reject them. To conclude, I oppose against him Hugo de Sancto Victore, who will (saith he) that all men be saved according to Ambrose, if they believe in him. But are there not many who would be saved, & yet are not saved? — or this, He offereth grace unto all, by which, if they will, they may be saved: But have in this salusion true, are there not, and have there not been many, which never heard so much as a word of preaching?***

Objection 11. That which every one is bound to beleeve, is true: but every one is bound to beleeve that he is effectually redeemed by Christ: therefore it is manifest, that every one, even the reprobate is effectually redeemed by the death of Christ. Wherefore I answer: that the termini or parts of the proposition are to be distinguished; that which every one is bound to beleeve, is true according to the intention of God that bindeth; but it is not alwaies true according to the event. *Jesus* preached, and therefore hee was bound to beleeve, *For every kinde, and kindred shall be destroyed*; but this was not true according to the event.

ding to the event. The estate of the world will be dissipated, every one is in the Church, by Gods commandment: receive the Gospel first: and to believe that he is redeemed by Christ: yet even the reprobate as well as the elect, they are not understanding in a divers and different respect. The elect is bound to beleeve, that by believing hee shall receive the certainty of election: the reprobate, that by not believing, he may be made unwelcome, thereby the intention of God. For God intended by this a commandment: see that it should be actually done, but that men may become, that they performe outwardly and in heart, and that they may be convicted of their habitual infidelity, and be made unwelcome of their finnes before God in the last judgement. For thus I distinguish of Gods commandment: there is a certain commandment to beleeve, the performance whereof of God willeth in all, which are interested in the commandments of the moral law: there is also a certain commandment of faith, as the commandment of sacrificing, *Whence* whereas God willeth not the act itselfe, but only the manifestation of obedience. And therefore God must not be said to mocke men, if by the word, preached hee doth actually call those, whom hee will not save to be saved: for by this means he shewes unto them the riches of his grace, and declares that they perish by their own fault, because they will not receive salvation offered. But you will say they cannot: I confesse as much, but that inability whereby they cannot, is voluntarie, and borne together with us, not infused into us by God: and therefore it cannot be excused. Very well therefore saith Bernard. *The master knoweth well, that the weightiness of men: but he thought it expedient even in this that it put them in remembrance of their own insufficiency.* — Therefore commanding things impossible, hee makes men free from the sinne; but humbly then, that every man may be helped. So saith Augustine, *de gratia & lib. arbit. cap. 43.* Secondly, I answer: that, that which every one is bound to beleeve, is true unless any one shall by his own unbelief hinder himselfe: this doth the reprobate by his owne inborne infidelity. Thirdly, I answer: that the argument doth follow twice affirmatively in both propositions, *For the termini or parts of the proposition are thus to be turned.* That is true, that every one is bound to beleeve, but every one is bound to beleeve that he is redeemed by Christ. Therefore that is true.

Objection 12. The Fathers which believed right, doe affirme that Christ redeemed all and the whole world. *Aug.* Whereas they write that Christ redeemed all men, add the world: their meaning is, that hee did it according unto sufficiency, and the common cause and common nature of all, which Christ did

Ggg

take

all things, is ordered of none. Moreover, men after this sort are elected of themselves, by receiving of Gods grace being offered, by the assistance of common grace: and are also rejected of themselves, by refusing of grace offered: and men themselves shall be the makers and framers of their own election and reprobation: and God that chuseth is not so much to be prayed, as the men that do receive and embrace the blessing offered.

Error 2

Fourthly, this platform lies down a determinate fore-knowledge about the evil of fault, without any decree going before concerning the event of the fault, which cannot be: A definite foreknowledge is not the cause of that thing which is to be, but the thing which shall be is the cause of the foreknowledge thereof. For the thing which shall be, follows not the foreknowledge of it, but foreknowledge followeth the thing which shall be, as *Isaiah* taught. For God doth first decree a thing as touching the event: then afterwards he doth fore-know by his definite foreknowledge, that it shall be. And *Angeline* is in that (faith) he is said to be foreknown: it is by that pronouncement that it shall be. And *Angeline* before his time affirmed, That God doth foreknow that which shall be. Hence it follows, that a thing must exist with God, before it can be precisely and definitely known before. And every thing existeth & is because God did will and decree to do it: & it is good, or to suffer it to be done if it be evil, having respect always to the good that is joined with it. Vnto us we shall holde and graunt this, it will follow that something hath being of itself, that is, that something is a God. Therefore the existence or being of things, doth not goe before, but out of all doubt follows the decree of God. For first of all, there is a foreknowledge, or (as it pleaseth others) a knowledge of beholding, whereby God beholdeth and seeth what is possible to be, and what not: Then followeth the decree either of Gods operation, or of his voluntary permission, and consequently of the event of the thing. And this decree being once laid downe, the definitive fore-knowledge is conceived, whereby it is knowne what shall come to passe infallibly.

Error 5

The fifth defect in this platforme is, that it teacheth that Christ for his part hath redeemed and reconciled all and every man to God, and that very many of them for all that, as touching the event are damned, which is very absurd. For if there were no sinne, Satan, death, and hell should bee more mighty than Christ the Redeemer, and (as *Angeline* faith) *Pater noster* vincitur. Dicit: *God is overcome by mans sinne*. If thou wilt say, that God is not overcome; yet I say, and that according to this platforme, that he is altered: for he hath decreed, and seriously willett to save all men; and yet notwithstanding, another sentence being givē, he willett to destroy those which

will not incline and bend themselves to this counsell.

This platforme maketh saving grace (which indeede is supernaturall) to bee altogether universal. But this opinion (to speake no harder of it) is a plausible device of mans braine. For first of all, hereby the special covenant made with *Abraham*, and the greatness of Gods mercies toward the Gentiles is abolished. And there is no mystery of obsecration of the Gentiles; if all and every particular man were by certain means called unto Christ from the beginning; For those, which shall by his helpe of common grace, which they shall receive, give assent unto God calling them, whether it be by extraordinary instinct, or by the ministry of the word preached; they shall be accounted among the members of the Church, and shall belong to the special covenant of the Gospel. Moreover, if the first grace be universal, it is either faith actually, or in power. For without faith it is impossible to please God, and to attaine salvation. But actual faith is not common to all. The power of faith is double; the first is that whereby thou hast received power to be able to believe, if thou wilt. But this is not sufficient unto salvation: because now after *Adams* fall, free will in spiritual things is wanting, especially in the conversion of a sinner: and therefore further grace is required, whereby a man may be able to will to believe. No man can come to Christ, but he which is by the grace of the Father, *Iohn* 6.44. Now they are not drawen receive power to believe, if they will, but those who of men willing, are made actually willing. The second power, is that whereby a man hath received power to will to believe: but this is not common to all men. To say (faith Christ to his disciples) it is given to know the mysteries of the kingdom of heaven, but not so to them, because the Father hath hidden this from the wise, *Matth.* 13.11. Again, *2* before said they not believe, because *Isaiah* fore-said this, *Iohn* 2.33. Furthermore, if this power were common to all and to each person, faith were common to all, and the selfsame grace, sheweth from one and the selfsame grace, *Philipp.* 2.13. It is God who worketh in you the will and the deeds, even of his good pleasure. *Iohn* 6.45. Who ever hath heard and learned of the Father, cometh unto Christ. But who ever hath power to will to believe, hath heard and learned as being drawn of God: therefore who ever hath power to will to believe, cometh unto Christ. Well faith *Angeline*: it followeth not, that he which can come, doth come, unless he will it, and doe not every one that hath learned of the Father, hath not only power to come, but also doth come: where now there is come, (& possibility as professor, & voluntarie as effectus), a possibility, affecting forward, a desire to come, and coming indeede. So it appeareth, that to will to believe, and actually to believe, are most neereley conioined; yea

Error 6

Greg. de yal.

Cont. Jul.

Rom. 9.18.

Matth. 13.11.

Iohn 3.8.

Matth. 11.27.

Ioh. 6.44.

Act. 13.49.

De nat. et grat. com. Pelag. 4.5

Assumption.

Proposition.

yea seriously to will to believe, is in very deed to believe. The publicans and harlots, and those which are held captive at the devils will, doe repent and are converted: and therefore they doe not only receive power if they will, but of milles and stubborn repugnancy they are made actually willing.

Thirdly, there are and have beene many nations, which have had no knowledge of the faith, or which have not kept it, and without this knowledge, there is not any saving grace. Answer is wout to be made, that man receiving naturall light is not to be excused for the want of supernaturall knowledge: because if he would do by Gods assistance that which lieth in him, God would enlighten him with supernaturall grace. For thus the Schoolmen doe usually speake: *Although no man is able by the ministry of man to know the nature of faith, if he never heard any thing of it; yet he may by Gods helpe, if he live morally according to Gods law so much as in him lieth to doe. For then God will succour him either by himselfe, or by some other, so as either man or Angel, by pronouncing of faith unto him. For as in naturall things, so in supernaturall God doth minister grace when man is not wanting to himselfe.* I answer, that this is false. For if grace be given to him which doth that which lieth in him to doe by the strength of nature; it is given either by merit or promise. Nos by merit, because there is no merit before faith; and we do nothing acceptable unto God before we have faith. *Angeline*: *Thou bringest in a kinde of men, which can please God without the faith of Christ, by the law of nature. This is the cause why the Christian Church doth especially detest you.* And it is not given by promise, because there is no promise or divine law to be found in the Scriptures, that grace should be and by be given unto him that doth that which lieth in him to doe. It is also false to say, that God doth minister all things that make for the felicity of nature, or this present life. For some are borne leprose, blinde, foolish, very poore, unmette for this temporary felicity; neither do they ever attaine unto it. This opinion also is against experience; because many die in their infancy, and many are foolish and made all their life long, upon whom we cannot say that this universal grace is bestowed. It is also contrary to most plaine places of Scripture. *Salvation is not in him that willett, nor in him that runneth, but in God that sheweth mercy.* And he hath mercy on whom he will, and whom he will he hardeneth. It is given to the disciples to know the secrets of the kingdom of heaven, but to them it is not given: The winds bloweth not on all, but where it listeth: The Son doth not reveale the Father unto all, but to whom he will. All doe not believe, but those which are deigne and predestinated unto life. All doe not heare, but those to whom eares are given: far to heare. Furthermore, it is some unphysing of effectual and Christian grace, to place

it in mans power, that hee may, if hee will, receive it: and that hee may also, if hee will not, refuse and despise it; and to say that God hath given unto men no other grace, than that against which the flesh or perverle will may prevail in all men, and against which it doth prevail indeede in the greatest part of mankind, because God will not restrainge it. To conclude, let us also heare the testimonies of the Fathers. The author of the calling of the Gentiles, faith thus: *If so be that the Servitors of grace do passe by some (as we see it doth) it is so be that in the hidden judgement of devines suffices.* *Augustine*: *Nothing doth cometh from this world whereby we are all under sinne, saving the grace of God by Iesus Christ. Why then grace cometh to that infante, and not unto this, the cause may be unknowne, but not unjust.* Again, *(Irene)* by divine dispensation, that Pharaoh did die a rasky confect, but absolutely just, because that there was not only a just punishment, but a just punishment: evidently prepared for such a boare, whereby those which feare God may be terrified. Again: *The judgements, are unsearchable, wherefore of two wicked men being of yeares aged, one should be called so, as that he should follow the other, and the other should either be more called as all, or not called so as that he should follow him that calls him.* And again: *He giveth to whom he will, because he is mercifull, which though he should not give, yet he is just.* Again, hee doth not give to them to whom hee will not, that he might make knowne the riches of his gratis upon the vessels of mercy; for by giving none some, who deserve not: hee will leave it to be free from by this also, his true grace and favour. Again: *Whoever are let apart from original damnation through the bountie of Gods grace, it is no doubt, but that it should be procured for them to heare the Gospel, and to believe when they heare it.* Again: *We know that Gods grace is not given to all men.* And again: *why one man is so exalted that he is persuaded, and why it is not so with another. O the depth of the riches!* Thomas: *As he doth not open the eyes of all that are blinde, nor cure all that are crazy: thus in these his power might appeare, and thus in the other the order of nature might be preserved: even so be doth not by his helpe prevent all that hinder grace, but some in whom hee willett that his merche should appeare; so also that the order of justice should be manifest in others.* Iisdore: *Spirituall grace is not distributed to all, but is only given to the elect.* Again, *It is given to him, because he is so will that would be good: another neither willett, neither is it given him that hee might be good.* Cameron: *Although God has a universal gift over all, so as that hee giveth unto all some gift of grace, as being life, knowledge, &c. yet he giveth some gifts of speciall grace unto one, which hee giveth not to another, as namely faith, &c. the grace which makes us graced, &c. such like which are the effects of predestination.* Finally, *which above, and almost all the Schoolmen make two kinds of infidelitie, the one negative*

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Lib. de her. p. 21

In Exod. 9.29, 1.6.

Lib. de her. p. 21.

Cap. 12.

Ibid. cap. 13. 6. 16.

Epist. ad Rom. 107.

Lib. de p. 1. cap. 9.

Cont. gent. 1. 3. 6. 16.

Sent. lib. 2. cap. 1. and 6.

In lib. sent. 1. 9. 12.

art. 2.

in those which never heard the Gospel: the other privative in those that refuse and contemne the message, which they have heard of Christ. And it is to be noted, that by this distinction they do confesse that God hath not vouchsafed so much as an outward calling to every man.

Obiect. I. The promise of the feede of the woman is made in *Adam* to all and to every man. *Answer.* It is made to *Adam*: posteritic, indefinitely, not universally. *When salvation is promised to all men, all men are named for a part of men.* The heads of the nations *Cain, Cham, Esau, &c.* knew the Messiah was promised, but those which came after, knew him not, neither had they the means how to know him.

So faith *Isaiah*: *Me have they not knowne, of me have they not heard.* The nations also next adjoyning to the Jewes, peradventure heard something of the Messiah, and had prophesies, but the nations a far off, seated in the uttermost parts of the earth, had no affaires with the Jewes, and no prophesies. And therefore it is false which some affirme to wit, that the chusing of the people of *Israel*, was onely a kinde of greater curse (shewed to this nation, or a more gentle favour, whereby he shewed himselfe to be their Father and Redeemer onely, And to make or maintaine a hidden and invisible Church among the Gentiles, before the coming of Christ, is altogether to contend against the word. *God is onely knowne in *Israhel*.* The *Israhelites* onely are called my *People in *Hosay**: And they onely were *Christ's *Israhel**: because Christ when hee came, came on sheepefold of the Jewes and Gentiles.

Obiect. II. There is infolded in Gods providence, that care of God touching all those things which concerne the blessednesse of man. But the Gentiles knew this providence of God, and that his goodnesse was so great, that hee would passe by nothing which might make for the happinesse and salvation of man. Therefore the Gentiles did after a sort obscurely and by an infolded knowledge, know the doctrine concerning the redemption of mankind. *Answer.* This faith of things unknowne is a meere fiction. For faith of it owne nature is a certen knowledge. Moreover, although the generall doe include in it selfe the species or kindes, and the whole his members, yet he which knoweth the generall and the whole, doth not by and by know all the kindes and parts thereof. The mind may to know the generall, that yet for all that it may in the meantime be ignorant of the speciall kindes thereof. Wee must therefore beware of the Schoole-mens opinion, who say, that salvation was given before Christ's coming, for the implicate or infolded faith concerning the Redeemer in generall, namely, when men did believe that there is a God, and that hee is a rewarder, and

the giver of all gifts which concerne the good either of soule or body, especially the remedy of sinne. But this is nothing else, than to imagine a certen saving faith and Church, which hath no word of God at all, either written or any other way revealed. Furthermore, this is to accuse *Paul* of falsehood, who teacheth the contrary in these words: *Seeing the world by wisdom knew not God in the wisdom of God, he pleased God by the foolishnesse of preaching to save them that believe.* It is also most certen, that we ought to know Christ the redeemer in speciall. *This is his life eternal, that they know thee to be the only very God, and whom thou hast sent *Iesus Christ*.* The same affirme the ancient Fathers. *Irenaeus*: *They being ignorant of that Emmanuel, who is borne of the Virgin, are deprived of his gifts, which is life eternal.* *Hierome*: *We cannot be his sonnes before, unless we receive the faith and understanding of his Sonne *Iesus Christ*.* *Augustine* saith, *that those which were just in old time, whatsoever they were, were delivered onely by the faith, whereby we are delivered to now, by the faith of Christ's incarnation.* *Againe*: *What truth severer than faith was in those which were just in old time, the faith onely of the Mediator saved them, who shed his blood for the forgiveness of sinners.*

Obiect. III. (a) The power of God is known unto the Gentiles, *Rom. 1.* (b) Christ is the power of God 1. *Corinth. 1.24.* (c) Therefore Christ is knowne to the Gentiles. *Answer.* I distinguish of the proposition. The power of God is either the power of creation, or of redemption: The power of God in the creation was knowne unto the Gentiles: but not the power of God in the redemption, which is Christ himselfe, the preaching of whom is foolishnesse unto the world.

Obiect. IV. The Fathers say that saving grace is universall. First, I answer, that the sayings of the Fathers are to be understood of the grace of the last time, which is common to all men and nations. *Irenaeus*. *The Lord hath reconciled us in the last times by his incarnation, being made a Mediator betweene God and man, reconciling the Father unto all, giving unto us that conversion which is to our Creator.* Origene saith: *God hath a greater care to save men, than the devil hath to destroy them.* The onely begotten Sonne of God himselfe (I say) is present with us, he defendeth, keepeth, and draweth us unto himselfe: for he saith in another place, *When I shall be lifted up I will draw all things unto me.* Chrysostome: *Grace is shed abroad over all, it passeth by, and disdaineth neither Jew, nor Grecian, nor Barbarian, nor Scythian, it is alike affected unto all, it sheweth it selfe gentle unto all, it calleth all with equal honor: and let those, who neglect the help of grace, ascribe this their blindness unto themselves.* For considering that a way to enter in hath open unto all, and is forbidden to none, some desperately wicked doe refuse to enter, through their owne corruption. *Cyril* saith: *He is the true light, and sheweth forth his brightnesse unto*

unto all men (as *Paul* saith) the God of this world, hath blinded the minds of unfaithfull men, that the light of Gods knowledge may not shine in them. *Ambrose* of the earth is full of the mercie of God, because pardon of sinners is given unto all. The mystical sense of righteousness is risen unto all, as come unto all, hath sufficed for all, and hath reigned against for all. And if any believe not in Christ, he deprives himselfe of his generall benefit. He sheweth out the grace of common lights from himselfe. *Gregory* saith: *The abundance which is from God meeteth us in every place: because he hath both given unto men commandments not to sin, and hath also given remedies to him that sineth, lest he should despaire.* *Theodulus Presbyter*. *He hath said that both Jewes and Gentiles should be partakers of Grace, yet not all, but those that believe: and because grace is common to all, not without cause.*

Secondly, they speake of natural vocation, or of the grace of nature constituting in the reliques of natural light and understanding, in the common gifts of vertues and outward blessings, which are testimonies of Gods providence and goodnesse. The author of the calling of the Gentiles: *For this cause* (saith the nations) *may be excused, which being alien from the common wealth of *Israel*, void of hope, and without God in this world, have perished under the darkness of ignorance, because this abundance of grace, which doth now water the whole world, did not flow so plentifully before: For there is overmuch shewed unto all men a certen measure of doctrine from (a) above, which albeit it proceed from a more shining and hidden grace, yet it is sufficient (in the Lords judgement) for (b) remedie unto some, and a witness unto all. *Againe*, who may not easily perceive that he never denied his divine goodnesse to the posteritie of this brother *Israhel*, if he consider how profitable so long patience of God, such plentiful flow of temporal blessings, and such an universall increase of multiplied fruitfulness might have bene unto them: which benefits, although they wrought no cure and amendment in those whose hearts were hardened, yet they prove that their apostacie was not caused by God. *Againe*, in the farthest parts of the world there be some nations, unto which the light of saving grace hath not as yet descended: unto whom that parcel of generall assistance is not denied, which is alwaies from above granted unto all men: Although the nature of man hath received so sharpe a wound that it is not possible for any man to come to the knowledge of God by the help of his owne voluntarie contemplation, unless the true light dispell the darkness of the heart, which the iust & good God in his unspeakable judgement hath not so shewed abroad in times past, as he doth in these last daies.*

III. The Fathers speake of the universall assistance, whereby mans will being by Gods ordinary dispensation prevented and helped by the holy Ghost, may believe and be converted; which notwithstanding, a

stone, stocke, or beast cannot. *August.* *A possibility to have faith is given of nature. *Againe* he saith, that mans nature is capable of justification by the grace of the holy Spirit. *Againe*: *Men may keep Gods commandments and believe in God if they will; because that light enlighteneth every man: which cometh into this world. Proper*: *To be able to have faith is the nature of man: but to have faith, is the grace of the faithfull.* *Augustine*: *This difference here is betwixt wicked men and the devils, that men though they be exceedingly wicked, may be reformed, if God will shew mercie; but there is no contention reserved for the devils.**

Now as concerning Christian grace, whereby a will to be converted, and to believe actually in Christ, is given unto men; the Fathers have not so much as dreamed, that it is common unto all, and every one: which notwithstanding some are not (c) now afraid to affirm in their writings.

This plat-forme teacheth that Gods foreknowledge of our faith and infidelity is the rule of predestination; which is utterly false. For first of all, the very will is a rule unto it selfe, and the divine counsels. *Eph. 1.5. 11.* *We were predestinated according to his purpose, who worketh all things after the counsel of his owne will.* Secondly, Gods election is the rule of faith that is to be given or not given. *Rom. 11. ver. 5.* *A reformation is made according to the election of grace.* Thirdly, the foreknowledge of faith and infidelity doth not extend it selfe so far as predestination, which belongs unto all men whatsoever, many of whom notwithstanding never so much as heard of Christ; now these cannot have faith nor * priuative infidelity, but onely a negative. The same I say of those which die in their infancie being within the covenant, who we believe are saved by the renoual of the faine covenant wtho for all that are neither elected for faith, nor according to faith, which they as yet had not. But if the foreseeing of faith were the rule or square of election or reprobation, the thing foreseen should belong to all men without exception, for the rule must not be bratter than that which is ruled by it. Fourthly, foreseeing faith is the effect of election, therefore it is not the rule of it. *Eph. 1.5.* *Who hath predestinated us unto Adoption by Christ: and therefore also to glory, which receive the benefit of adoption.* *Againe*: *Let us the effect of (saith he) understand, and that calling whereby they are chosen, who are chosen not because they did believe, but that they should believe: for if they were for that cause chosen because they did believe, they themselves verily had chosen them before by believing in him, that they might deserve to be chosen. *Againe*: *Let any man stand fast, My faith or some such like thing, doth distinguish me from other men, the teacher of the Gentiles meeting with such conceits as these, What thou hast thou hast not received? and of whom,**

De grad. cap. 5.
con. last. li. 2.

De gen. contra.
Meth. lib. 1.
cap. 1.
Ad ar. falsu
simp. 6.

For they say
that God hath
given every
man without
exception
power to be
converted or
he will
himselfe.
* Error 7.

Aug. de cor.
grad. 1. 10. &
11.
Contempe
of the Gals
pell.

Lib. de grad.
17. cap. 5.
Gods will is
the first rule
in contingents.
L. 1. cap. 6.
And Francis
Marronis
saith that
Gods will is
the principall
in contingents,
and that it is
ruled and dis
tuted and dis
tuted of none.
1. 6. 1. diff. 2.
7. 4.
Lib. 1. diff.

R. 1. 7. 6.
lib. 1.
Eph. 1. 10. 16.

1. 1. 5. 6. 6.

De grad. con.
natur. lib. 1.
cap. 3.

1. Cor. 1. 11.

1. 1. 16. 17. 3.

Lib. de hiero.
3. cap. 11.

1. 1. 16. 17. 3.

Comment. in
Rom. cap. 3.

Lib. 2. con.
2. 1. 16. 17. 3.

Proposition
4. Affirmation
Conclusion.

Chrysostome
saith that the
preaching in the
Ark in super
na gratia, grace
from above
Rom. 1. 10. in Gen.
1. 2. For the out
ward reformation
of the life
Lib. 2. cap. 6.
Lib. 2. cap. 6.

De hiero. 1. 5.
cap. 17.

Rom. 2. 10.
in Rom.

Hom. 7. in
Lib.

Lib. 1. in lib.
cap. 11.

those men, which have not bowed the knee unto Baal: And those which do truly believe, have received of God both power to persevere in grace, if they will, and also will to do that which they have power to do. So Augustine: *There is in us by this grace of God (which is by Christ) in receiving of good, and in the constant keeping of the same, not only power to do that which we will, but will to do that which we have power to do.* Therefore those that do truly believe, cannot but persevere.

Object. 1. Isa. 53. O Inhabitants of Jerusalem, and ye men of Judah, judge between me and my vineyard: what could I have done any more unto my vineyard, that I have not done unto it? Why have I looked that it should bring forth grapes, and it bringeth forth wild grapes? These Jewes therefore had the helpe of God which was thoroughly sufficient unto conversion, and the leading of a life acceptable to God. Answer. God speaketh in this place of the sufficiency of outward means, that is, of the preaching of his word, of his benefits, and chastiments, whereby they were sufficiently invited and led unto falvation, but that they were of such perversity and perverted dispositions, God therefore did that to this wicked vineyard, which if he had done in a good vineyard, it would have brought forth the fruit of obedience. And here he speaketh not of the sufficiency of inward grace, whereby as evil vineyard might be changed into a good vineyard. Thou wilt say, that God then had no just cause to expollate with the Jewes: that they brought not forth fruit: because he gave them not grace to repent and bring forth fruit, which could by no means be had, if he did not give it. I answer, that God could not justly have expollated with the Jewes, if he had owed them grace, and being bound to give it, had not given it, if they had not cast away the grace which they received in their first parents, by which they might have brought forth fruit beseeching repentance: If he had denied them being as yet desirous to receive the grace which now is lost. But God is bound to no man: and we have cast away that grace which was bestowed in Adam. And we do not desire nor care for it being cast away: therefore God doth most justly expollate with us, if we bring not forth fruit.

Object. 11. Math. 23. 37. How often would I have gathered thy children together, and thou wouldest not? How did Christ will, and so will that he complaine of those who would not, if he had not through his helpe made them able to will, whom he knew could not will? Answer. Christ is here said to have willed to gather them together, not by the will of his good pleasure, which may never be resisted, but by his signifying, or revealed will. For he said to wait to gather all unto himselfe, because by the preaching of the word he called all in common unto salvation, and

* So Hierome on this place. *Esquisit in vestram mundum, non tamen gratia.*

* Voluntas bene placens significat.

A prefixed to himselfe this end of preaching, that they should commit themselves to his protection and fidelity. By this will therefore he may will to gather the Jewes together, though in the meane time hee do not helpe them, that they themselves may be able to will. And hee doth also justly complaine of those that will not, because mens impotency to that which is good, and their bondage under sinne, whereby they are made to will, and unable to will that which is good, cometh not from the Creator, but from him who of his owne accord fell away from the Creator. Secondly: I say that Christ is here said to have willed, not as he is God effectually mollifying and converting the hearts of men, but as he was a minister of the circumcision, while he sought the conversion of the Jewes by preaching. A place altogether like is in Act. 7. 51. where the Jewes are said to have resisted against, or resisted the holy Ghost. But these words are to be understood, not in regard of the inward and effectual operation of the spirit, but in respect of the outward ministry of the Prophets. It pleased Lumbard also thus to interpret this place: *How often would I have gathered thy children, and thou wouldest not:* that is, So many as I have gathered together, I did it by my effectual will thus being unwilling.

C Object. III. Revel. 3. 20. I stand at the doore and knocke, if any shall open to me, I will come in unto him. Therefore all, at whose doore Christ knocketh, have sufficient grace whereby they are able to open if they will. Hee is unwise that knocketh at the doore, if he know assuredly that there is no body within that is able to open it. Answer: This place favoureth not universall grace, for these at whose doore Christ knocketh, are those which believe and are converted: and hee knocketh at their hearts, partly by his word, partly by afflictions, that he might stirre up their languishing faith, and increase and confirm his fellowship with them. You may reade the like in Cant. 1. 2. Open unto me my sister, my love, my dove.

D Tenthly, this platforme disagreeeth with itselfe. For it saith that God doth conferre unto all men all the helpes of nature and grace, and that he is not wanting to any so, but that they may obtaine salvation. But I say, and that out of this platforme, that God is wanting to some offenders, because hee giveth them only a power to persevere in faith if they will not (if you had rather) a power to will to persevere, and maketh them not to persevere actually and inwardly: And unless this grace be given, it is not possible that any should obtaine salvation by persevering. For it is a most sure rule: A man doth not that good thing, which hee is able to do, unless God make him so to do it, as he hath made him able to do it by his will. Therefore hee; to whom the way of perseverance is not

Rom. 7. 18.

Lit. 1. 16. 40.

Error 10. *Esse vult per se velle.*

not given, being smitten with the violence of some grievous temptation, without delay will fall away from faith, and shall be damned.

Lastly, this hypothesis or platforme is but the varnishing and fresh trimming over of certain opinions, which the Church in former ages did condemne. The Pelagians taught that men were redeemed by Christ, but not made free: because God distributed his gifts according to the capabilities of them which came to receive them. The same did Faustus the Pelagian also affirme. How hath God (saith he) redeemed all the world: do we not see men to live still in their sinnes? How shall we thinke that they are redeemed, whom we doe see still to continue captives? Let us gather that which is here meant by using a similitude, as for example: If any embassador or priest purposing to make invasion for a city taken by warre, shall bestow a very great ransom, and so free from his servitude whosoever the chiefe Commander, all the multitude which is in captivity: inasmuch that they are altogether delivered from all constraint or necessity of bondage: and then if happily either their usual delight, or some soothing slave shall instantly urge some of the captivity, as that every overturning servent and slave to his turn will shal refuse that freely bestowed benefit: shall we say that the conversion of the unwelcome captive hath failed the estimation of the ransom? or that hee which received his liberty, doth any way diminish the good will of him that ransometh? I say no. For even as he which received may be well accepted with him that ransometh him, so is the quality of conversion to be desired: Thus we see that the Pelagians did forge of frames redemption through Christ, without deliverance. And what else do they who publish in their pamphlets, yall and every one on Gods part are redeemed, but not saved, because they will not believe? And now let us heare the confutation of this opinion. Against the faith: You say they are delivered, that are not delivered, they are willed, but they are not cleansed: these be your monstrous opinions: these are the paradoxes of the Pelagians hereticks. I say I pray that I may be able to say that redemption be understood by the will, and not by the faith, which redemption is not from all their sinnes, for sinners are not redeemed by redemption, but by grace, which is not a ransom, but what is that but the precious blood of the immaculate lambie Christ Jesus? And concerning this ransom, why should we aske any other, suppose it was given let him that said the price was the ransom. But I say it be my blood which is shed for many, for the remission of sinnes. Proceed I pray proceed, and as you say in the Sacrament of our Saviour, men are baptized, but they are not saved: they are redeemed, but they are not delivered. I say you also, Christ is blood is shed for them for the remission of sinnes, but they are not saved by the remission of sinnes. They are a wonderful strange, and strange things which you aske. Concerning the redemption of Christ is shed, by reason of the exceeding errors which

Error 12.

Aug. cont. Pelag. lib. 3. cap. 3.

Epistle gram. of Ioh. arch. cap. 16.

Cant. 1. 16. 3.

a Council. V. sess. Ann. 555. cap. 4.

A have grown in respect thereof, inasmuch that some, even at their owne writings doe witness, doe hold that it was shed even for those ungodly ones, who from the beginning of the world, until the passion of our Lord, were dead in their ungodliness, and punished with eternal damnation, contrary to that saying of the Prophet: O death, I will be thy death, and thy sting O Hell, wee doe decree that it ought simply and faithfully to be held and taught, according to the Evangelicall and Apostolicall truth, that we judge that this ransom was given for them of whom the Lord himselfe saith: Even as Moses lifted up the Serpent in the wilderness: so must the Sonne of man be lifted up: that every one which believeth in him may not perish, but have eternal life. So God loved the world, that he gave his only begotten Son, that every one that believeth in him might not perish, but have everlasting life. And the Apostle saith, Christ was once offered for the taking away of the sinne of many.

B Proper ascribes this platforme of universall grace unto the Pelagians. This is (saith hee) their very opinion and profession. That Adam sinning, every man sinned, and that no man is saved by his own work, but by the grace of God in regeneration. And yet that the reconciliation which is in the Sacrament of Christ's blood, is with our exception offered with all men, so that whosoever will come unto faith and baptism, may be saved: and that God did foreknow before the creation of y^e world, who should believe, or who should remaine in that faith, which must afterward be proposed and helped by his grace, and that he predestinated them unto his Kingdom, who being freely called, before sin, that they would be worthy of election, and that they would depart out of this life, making a good end. And that therefore every man is provoked to believe and doe good by godly institutions, that no man may despise of the attainment of eternal life, seeing that there is a reward prepared for a voluntary devotion. This difference I confesse consists in this, that the Pelagians doe either wholly ascribe unto nature the ability to doe well, or else partly to nature, & partly to grace; but this platforme ascribes all things wholly unto grace, which indeed is very right: but whether they goe about to ordaine universall grace, they do not free themselves, but are rather more entangled. For most true is that saying of Peter Martyr: *Whilste they make grace to common to all, they thrust grace into bondage.* And I would willingly be certified whether they who have received this grace, be regenerate or no: If they be regenerate, then all men are regenerate: if they be not regenerate, then have all men power to believe, and to obtaine salvation if they will, yet even whilst they remaine unregenerate. But this power, if it be in man before his conversion, will not differ much from nature: And if so be that grace extendeth as far as nature, we must be ready more for grace than for nature: neither need we any more pray for the conversion of unbelievers, because it is in their owne power, by reason of generall grace, to

Epistle ad Aus. Epistle.

1st Com. 1st 13. cap. 2.

be

Lib. car. de
ingratia.

be converted if they will. Pelagius also ascribeth this platforme to the Pelagians in these verses.

Thus we determine of that grace that makes
Us Gods own people, and to him full deere:
But yet affirme that no man is forsaken;
But that the world from sinne is freed cleere,
And passing none, doth proffer meeke salutation,
To all without exception; yet they come
Guided by their owne list to this vocation,
And motions of the minde, directing some
To the embracing of that offered light,
Which unto all that will, doth cleare the sight.
But afterwards he condemneth it in this fort
Less see how you can prove that Christ his grace
Proffer's Gods kingdome and true blessednesse
To all men borne, letting none ever passe,
To whom it graunteth not this happinesse,
When even at this time through the whole world
frame.

And compass of the earth, where sin we live,
Christ's Gospell is not knowne, nor yet his name;
I cannot say but that he could it give
Even at the first, to all that breathe on earth,
Or ever in this world receive breath.

And againe he saith:
If no man be whom he will not redeeme,
No doubt but that his will shall be effected,
But of a great part he makes no esteeme,
Who in infernall darkness live rejected,
Now if the divers motions of the minde,
And a peculiar perfect liberty,
Do make a different cause, to all mankind,
Gods will must free from inability,
Either receive strength from humane pleasure,
Or wanteth strength, when will attaineth that treasure.

And againe; he answereth the Pelagians,
who say that by willing it we are able to attaine Gods grace, or else to resist it by unwilling it, after this manner:

How falls it out that this almighty grace
Which laveth all, rejecteth the work it wrought,
When either cause, condition, time, nor place,
Can for a hindrance thereunto be brought?

And againe,
What would you say when you doe plainely see,
How Christ his grace in twins a difference makes,
And thus who at one time conceived be,
And whom the world into two be some takes,
It doth distinguish, growing one to two,
The other hell, where griefe and sorrow is?
To say the will directs, you speake amisse.

And againe,
No man can hold them justly culpable,
Or guilty of this sinne to whom Gods might
Did never leave it selfe so favourable,
As to appeare, no not in glimmering light.

Faulstus the Semipelagian accused the Catholics, in that they said that our Lord Iesus Christ did not take upon him many faults for all men, nor did generally for all. And on the other side the Catholics accuse the Pelagians, in that they say, that God repelleth none from

eternall life, but is willing, indifferently that all men should be saved, & come unto the knowledge of the truth. And againe: that they say that our Lord Iesus Christ dyed for all mankind, and that no man is utterly exempted from the redemption of his blood, although he leade all this his life against from him: because that the sacraments of Gods grace appertaineth unto all men; when by many are not therfore regenerated; because they are foreknown, that they have not a will to be regenerated; and that therefore on Gods part, eternall life is prepared for all men; but in respect of the freedom of the will they say that they only attaine everlasting life, who doe of their owne accord believe. And againe they say, that they will not admit of that expiation of that saying which is alledged one of Augustine: which is, that woe it will have all men to be saved. And againe: not onely those which appertaineth unto the number of the faith: but all men altogether, without exception of any.

I with all o that thing were marked: namely, that the Catholics are accused by the Pelagians, that under the name of predestination, they did establish a certaine fatall necessity; and that they made a kind of vaine preordination: Which accusation hath also bene laid against us. And the like crime sheweth the like cause.

Lastly, this platforme doth passing well agree with that doctrine concerning predestination, which is generally maintained in the Schooles, and Synagogues of the Papist yea verily to speake the truth, it seemeth to be borrowed even from thence. For if we will consider of the matter, what else hath Pelagius taught? What else hath *Chlorus* maintained? and what els at this day do the grosse fat Monkes maintaine? who imparate Gods actions in the case of predestination, within these pales. First, say they, God foresaw the nature and sins of all men. Then prepared he Christ the Redeemer. Afterward, he willed for the merit of Christ foreseen, to bestow sufficient helps of grace upon all men, whereby they might be saved through Christ; and in this willed for his part, by his antecedent will, that all should be saved. Lastly, he did mercifully predestinate those, whom he did see would end their lives in Gods favour: and hee did justly reject other some, either for original or actual finnes, in which hee foresaw, they would end their lives.

A Corollary, or addition.

A most errand to the world
And all truth.

GOD HATH NOT REVEALED
Christ unto all men every man.

This is evident by Scriptures, and experience. Isa. 52. 1. 2. That which hath not, knowe yeild them

Lib. 1. de Lib.
et. 1. 2.

them, shall they see, and that which they have not heard, they shall understand. Isa. 55. 5. Behold thou hast call anation, which thou hast not known; and nations that knew not thee shall run unto thee; Isa. 65. 1. I have been sought of them that asked not; I was found of them that sought me not. Olee 1. 10. And in the place where it was said unto me, ye are not my people, I shall bee said, ye are the sonnes of the living God. Olee. 2. 23. I will have mercy upon her that was not pitied, and I will say to them which were not my people, thou art my people. Act. 14. 18. God in times past suffered all the Gentiles to walke in their own wayes. Act. 17. 30. And the time of this ignorance God regarded not, but now hee admonisheth all men every where to repent. Roman. 16. 25. 26. To him now that is of power to establish you according to my Gospell and preaching of Iesus Christ, by the revelation of the mystery, which was kept secret since the world began, but now is opened. Coloss. 1. 6. 17. Which is the mystery hid since the world began, & from all ages, but now is made manifest to his Saints, to whom God would make knowne what is the riches of this glorious mystery among the Gentiles. Ephe. 2. 12. To were at that time without Christ, & had no hope, and were without God in the world. Ephe. 3. 5. The mystery of Christ in other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles. Pl. 147. 19. 20. He sheweth his word unto Jacob, his statutes and his judgements unto Israel. He hath not dealt so with every nation, neither have they known his judgements.

The most wise Philosophers among the Gentiles have indeed snattered many things of God: but in the meane time what say they of Christ? why should they be so exceeding silent in this point, if Christ were revealed unto all? Secretes being ready to dye, said, I depart out of this life, and they before whom I pleade my cause, doe live. Whether may be better the immortal Gods doe knowe, but I think that no man knoweth. And no one (saith he) O Crisostome, a Cocke to Esculapius to performe rites for the people. It is reported that a Cocke be-

ing ready to die, cried out, O thou which art the chiefest thing of all things which are, have mercy upon me.

The Gentiles knew not God, that great benefactor, and therefore sinned unto themselves certaine favours, Caspar, and Pelagius, and Hercules, called *AAZIMUS*, that is, a helper in distresses, or repeller of evils, and *Esculapius* the Physician. *Sennius* faith, that there is not as yet any of the Gentiles found, who hath attained unto the height of felicity, and may justly bee accounted happy. *Albinus* speaketh thus: When such like questions are propounded, why one is judged, & another after another manner, why this man is blinded, God giving him power, and another enlightend through Gods assistance; let us not as presume or take upon us to judge of the judgement of God, but with trembling let us cry out with the Apostle, O the depth!

Consellary I.

The promise concerning the seede of the woman belongs not to all and to every one: For a promise to whom it is not revealed, is not actually a promise.

Consellary II.

Howsoever the redemption, that is by Christ, belongeth unto all, yet it belongs not to all and to every one. For a benefit to bee perceived or received by a supernaturall faith, if it be not revealed, is no benefit.

Consellary III.

Vocation and universal saving grace, belongs not to all and every particular person; for God calleth us by revealing and offering Christ to us.

Consellary IV.

The foreknowledge of faith in Christ, and of a privative infidelity, is not the square and rule according to which God hath ordained and disposed his predestination; because there bee very many that never so much as heard of Christ; in whom therefore there is neither faith in Christ, nor privative infidelity, or contempt of the Gospell.

And certain
myselfe me,

Call. Bar. 1. 20.

a Contempt
of the Gospell.

Trin-mi Deo gloria.

THE ART OF PROPHECYING

OR
A TREATISE CONCERNING THE
SACRED AND ONLY TRUE MANNER
AND METHODE OF PREACHING.

First written in Latine by Mr. WILLIAM PERKINS:
and now faithfully translated into English (for that it containeth
many worthy things, fit for the knowledge of men of all degrees)
By THOMAS TYLER.

NEHEM. 8. 4, 5, 6.

And Ezra the Scribe stood upon a Pulpit of wood, which he had made for the preaching. And
Ezra opened the booke before all the people: for he was above all the people: and when hee
opened it, all the people stood up. Moreover, Ezra praised the Lord, the great God, and all
the people answered, Amen, Amen. — ver. 7. In like manner Iesusa and Bani, &c. ver. 8
And they read in the booke of the Law of God distinctly, and gave the sense, and caused
them to understand the reading.



LONDON,
Printed by JOHN LEGATT. 1631.

TO THE RIGHT WORSHIPFULL SIR WILLIAM ARMIN KNIGHT.

Exod. 10. 21.
Psal. 147. 19.
Exod. 13. 21.

SIR, many and excellent benents hath the Lord in mercy vouchsafed to vs these eight and forty by-past yeares together: of which this is not the least, if not the greatest, that he hath dispelled the duskie cloudes of Popish darkenesse as palpable as that of AEgypt, and hath caused the Sun-light of the Gospell to shine cleerely in all our coasts. He sheweth his word vnto vs, as he did vnto Iacob, his statutes and his iudgements, as he did sometimes to Israel. He hath given vs his Prophets and Embassadors, which doe serue like that cloude and pillar of fire to direct vs in our pilgrimage through the wilderness of this wicked world into the celestiall Canaan. He hath thrust forth many faithfull and industrious labourers into his Vineyard to prune and to dresse the vines of our soules, that we may bring forth the grapes of pietie and the clusters of iustice, (vnlesse we will needes be like to the Cypresse, which, as Plinie saith, can endure no husbanding, but maketh that her maladie, which is a medicine to other trees.) Amongst whome the Author of this learned Tractate did shew himselfe with the formost; carrying alwaies with him a Light of learning, and a Lampe of godly living. And, *qualis vita, finis ius.* As he was a Lampe whilst he lived, so like a Lampe, *alio inferniens capsum consumpsit.* His whole life was labour, *scribenda dicere, & legenda scribens.* One whereof was this present discourse and platforme concerning the true vnderstanding and vsing of the Scriptures, written in his younger yeares: which I am bold to present and dedicate to your Worship in this plight you see; partly because it is a *Theatrum* and store-house of excellent precepts, (*as Dominus Peto* saith that bookes should be such) hauing in it *spacia quadam*, sufficient furniture to further perfection in that sacred science: and partly to demonstrate my gratitude, and devoted affection to you, who haue alwaies bene a constant patron (*etiam minus dote Fortuna*) to my neerest and dearest friends.

Thus I take my humble leave, desiring your kind acceptance, and so commend your Worship with your whole progenie to the protection of the Lord. London, Jan. 1. 1606.

Your Worship in all dutie,

THOMAS TYKE.

TO THE FAITHFULL MINISTERS OF THE GOSPELL: AND TO ALL THAT ARE

desirous of, and doe labour for the knowledge of holy learning.

That common place of diuinitie, which concerneth the framing of Sermons, is both weightie and difficult, if there be any other throughout all that sacred science. For the matter, which it is to explicate and treat on, is Prophecie; an excellent gift indeed, whether we consider it in respect of dignitie or of use. The dignitie thereof appeareth, in that like a Ladie it is highly mounted and carried aloft in a chariot: where as all other gifts, both of tongues and arts, attend on this like handmaides also off. Answerable to this dignitie there is also a two-fold use: one, in that it (erecteth) collecteth the Church, and to accomplish the number of the Elect: the other, for that it driueth away the Woolues from the foldes of the Lord: for this is indeede that *Flexanima*, that allurer of the Soule, whereby mens forward mindes are mitigated and moored from an vngodly and barbarous life vnto Christian faith and repentance. This also is that Engine, which as it hath stoken the foundation of auncient heresies, so it hath in these few by-past yeares, cut a sunder the snes of that great Antichrist. Wherefore if it bee demanded which is the most excellent gift of all, doubtlesse the praise must be given to Prophecying. Now by how much the more excellent every thing is, by so much the more diligently it ought to be adorned with varietie and plentie of precepts. Therefore, when I saw this common place so handled of many, as that it would remaine naked and poore, if all other arts should call for those things, which grete their owne: I perused the writings of Diuines, and hauing gathered some rules out of them, I haue conched them in that methode, which I haue deemed most commodious: that they might be better for use, and fitter for the memorie. I doe also publish them, that they might be approued, if they bring with them that which is good: if any euill, that they may receive their deserued punishment. And whosoeuer thou art that pleasest to reade them, where thou art perswaded of this order of Preaching which here I handle, walke on with me: where thou standest at a stay, inquire with me: where thou perceivest thine owne errors, returne to me: where thou seest mine, call me backe to thee. For that, which now liketh me, shall dislike me, if it like not godly and moderate minded men. But if any man shall carpe at this my trauaile, though very small, let him know, that my onely meaning is to benefite the Church of God: and that the conscience of my fault is a sufficient monument against all calumnies. I doe now betake you to God, and this (tractate of the) art of Prophecying, both to you and to God. Ann. 1592. Decemb. 22.

* or when

WILLIAM PERKINS.

THE ARTE OF PROPHECYING.

CHAP. I.



The Arte or facultie of Prophecyng is a sacred doctrine of exercising Prophecie rightly.

Prophecie (or Prophecyng) is a publique and solemne speech of the Prophet, pertaining to the worship of God, & to the saluation of our neighbor. 1. Cor. 14. 3. But be that prophecieth, *speaketh vnto men to edification, to exhortation, & to consolation.* Ver. 24. But if all prophecie, & there come in one that beleaueth not, or one vnlearned, he is rebuked of all men, and is not *iudged of all men.* Rom. 1. 9. God is my witness, whom I serue (or worship, *adoremus*) in my spirit, in the Gospel of his Sonne.

CHAP. II.

Of the Preaching of the Word.

There are two parts of Prophecie: Preaching of the Word, and Conceiuing of Prayers.

For in speaking there are onely two duties of the Prophet, that is, of the Minister of the word, to wit, *Preaching of the word, and Praying vnto God in the name of the people.* Rom. 12. 6. *Having prophecie, let vs prophecie according to the proportion of faith.* Gen. 20. 7. *Deliver the man but wife againe, for he is a Prophet: and when he shall pray for thee thou shalt liue.* For this cause the word (Prophecie) is giuen also to prayers. 1. Chron. 25. 1. *The sonnes of Asaph, and Heman and Jeduthun, who were singers, prophecyed with Harpers, with Vials, and with Cymbals.* 1. King. 18. 26. *The Prophets of Baal called vpon the name of Baal from morning to noone, 2. 9. And when mid-day was passed, and they had prophecyed until the offering of the evening sacrifice.*

And euery Prophet is partly the voyce of God, to wit, in preaching; and partly the voyce of the people, in the act of praying. 1. Cor. 14. 19. *If thou take away the precious from the vile, thou shalt be as it were my mouth.* Neh. 8. 6. *And the people blessed the Lord the great God, and all the people answered, Amen.*

Preaching of the word is Prophecyng in the name and roome of Christ, whereby men are called to the state of Grace, and conferred in it. 2. Cor. 5. 19. *And hath committed to vs the word of reconciliation.* 20. *Therefore we are Embassadors for Christ: as though God did be-*

sech you by vs, we pray you in the name of Christ, that ye be reconciled to God. 2. Thess. 1. 13. 14. *God hath from the beginning elected you to saluation, through sanctification of the Spirit, and faith embracing the truth: whereunto be called you by our Gospel.* Rom. 1. 16. *The Gospel is the power of God to saluation to euery one that beleaueth.* 1. Cor. 1. 18. *When there is no wisdom the people are naked.* Rom. 10. 14.

CHAP. III.

Of the Word of God.

The perfect and equal* obiect of Preaching is the word of God. Luk. 16. 29. *They haue Moses & the Prophets, let them beare them.* Math. 23. 2. *The Scribes and Pharisees sit in Moses chaire, that is, they teach the doctrine of Moses, which they doe professe.* 3. *All therefore whatsoeuer they bid you obferue, that obferue and doe.*

The Word of God is the wisdom of God concerning the truth, which is according vnto godlines descending from aboue. 1. Cor. 1. 17. *But the wisdom, which is from** *aboue is first pure, &c.* Tit. 1. 1. *Paul a Seruant of God—according to his acknowledging of the truth, which is according vnto godlinesse.*

Admirable is the excellencie of the Word, which is euident partly by the nature thereof, partly by the operation.

The excellency of the nature is either the perfection thereof, or the eternitie.

The perfection is either the sufficiency, or the purity. The sufficiency is that, whereby the word of God is so complete, that nothing may bee either put to it, or taken from it, which appertaineth to the proper end thereof. Psal. 19. 7. *The Law of the Lord is perfect, conuerting the soule.* Deut. 32. 32. *What sauer I command you, take heede yee doe it: then shall put nothing thereto, nor take ought therefrom.* Reuel. 22. 18, 19.

The puritie thereof is, whereby it remaineth entire in it selfe, void of deceit and error. Psal. 12. 6. *The words of the Lord are pure words, as silver tried in a furnace of earth, purified seuen times.*

The eternitie of the word is that, whereby it abideth inuioable, and cannot passe vntill all that, which it commandeth, bee fully accomplished. Math. 5. 18.

* Or, the word of God is the whole and onely matter, about which preaching is exercised: in the field in which the Preacher must continue himselfe.

* 1. Cor. 1.

The excellencie of operation is that, whereby it is endowed with vertue, first to discern the spirit of man, Heb. 4. 12. *For the word of God is lively, and mightie in operation, and sharper then any two edged sword, and entreth through euento the diuiding asunder of the soule and spirit, and of the ioynts and the marrow, and discerneth the thoughts and intents of the heart.* Secondly, to binde the conscience. 1. Tim. 4. 12. *There is one Law-giuer, who is able to saue and destroy.* Eia. 33. 22. *The Lord is our Iudge, the Lord is our Law-giuer, the Lord is our King, he will saue vs.* To binde the conscience is to constrain it either to accule or to excuse of sinne before God.

The word is in the holy Scripture.

The Scripture is the word of God written in a language fit for the Church by men immediately called to be the *Clerkes, or Secretaries* of the holy Ghost. 2. Pet. 1. 21. *For prophecie came not in old times by the will of man, but the holy myn of God spake as they were carried and mooued by the holy Ghost.*

It is called Canonically, because it is as it were a Canon, that is to say, a *Rule, or Line* of the Maister workman, by the helpe whereof the truth is both first to be found out, and also afterwards to be examined. Gal. 6. 16. *And as many as walke according to this* Canon or Rule.* Therefore the supreme and absolute determination & iudgement of the controuersies of the Church ought to bee giuen vnto it.

The Summe of the Scripture is contained in such a syllogisme (or forme of reasoning, in this is which followeth. (a) *The true Messias shall be both God and man of the seede of Dauid, he shall be borne of a Virgin, he shall bring the Gospel forth of his Fathers house, he shall subuert the Law, he shall offer vnto himselfe a sacrifice for the finnes of the faithfull, he shall conquer death by dying and rising againe, he shall ascend into heauen, and in his due time hee shall returne vnto iudgement.* But (b) *Iesus of Nazareth the Sonne of Mary is such a one: He (c) therefore is the true Messias.*

In this syllogisme the Maior is the scope or principall drift in all the writings of the Prophets: and the Minor in the writings of the Euangelists and Apostles.

The Scripture is either the New Testament, or the Old.

The old Testament is the first part of the Scripture, written by the Prophets in the Hebrew tongue, or at least in the Chaldie, unfolding chiefly that old covenant of workes. Luk. 16. 29, and 27. *And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.*

It is distinguished by bookes, which are either Historical, or Dogmaticall, or Prophectical.

The Historical bookes are stories of things done, for the illustration and confir-

mation of that doctrine which is propounded in other bookes. 1. Cor. 10. 11. *Now all these things came vpon them for* enamples: and were written to admonish vs.* Rom. 15. 4. *For whatsoeuer things were written aforetime, are written for our learning.*

These bookes are in number fifteene.

1. *Genesis*, which is an historie of the creation, fall, promise, and of the state of the Church conferred (and shut vp) in priuate families.

2. *Exodus*, which is an historie of the deliuerance of the Israelites from the Egyptians, of their going out of Egypt, of the promulgation of the Law, & of the Tabernacle.

3. *Leuiticus*, which containeth a storie of the Ceremoniall worship.

4. *Numbers*, which is an historie of their martiall marching into the land of Canaan.

5. *Deuteronomie*, which is a commentarie repeating and explicating the Lawes out of the afore-said bookes.

6. The booke of *Ioshua*, which declareth their entrance into, and possession of the land of Canaan vnder Ioshua.

7. The booke of the *Judges*, which comprehendeth an historie of the corrupt and miserable condition of the Church and Common-wealth of Israel from *Ioshua* to *Eli*.

8. The booke of *Ruth*, which is an historie concerning the marriages and posteritie of *Ruth*.

9. The first and second booke of *Samuel*, which is a story of things done vnder *Eli*, and *Samuel* Priests, and vnder *Saul* and *Dauid* Kings.

10. The first and second booke of *Kings*, which maketh narration of things achieved in the daies of the Kings of Israel and Iudah.

11. The first and second booke of *Chronicles*, which is a methodicall historie of the beginning, increase, and rume of the people of Israel, seruing to expaine and shew the *Line* or *Lineage* of Christ.

12. The booke of *Ezra*, which containeth an historie of their returne from captiuitie in Babylon, and of the beginning of the *Restoring* of the citie.

13. The booke of *Nehemiah*, which speaketh of the restoring of the citie which was to be finished.

14. The booke of *Hester*, which is an historie of the preferuation of the Church of the Iewes in Persia by *Hester*.

15. The booke of *Iob*, which is an historie intreating of the causes of his tentations, as also of his manifold conflicts, and lastly of his happie issue.

The Dogmaticall bookes are those, which teach and prescribe the Doctrine of Diuinitie.

These are foure in number.

1. The booke of *Psalms*, which containeth

sacred

sacred songs to bee fitted for every condition both of the Church and the particular members thereof, and also to be sung with grace in the heart, Col. 3. 16.

2 The booke of *Proverbs*, which is a treatise of Christian manners, teaching pietie towards God, and iustice towards our Neighbour.

* Ecclesiastes, 3 The (a) booke of the *Praebers*, which discloseth the vanitie of all humane things, so farre forth as they are void without the feare of God.

* The book of Canticles. Or husband and spouse. 4 The (b) *Song of Songs*, which speaketh of the mutuall communion of Christ with the Church, vnder an allegorie of a (c) Bridegroome and his Bride.

The Propheticall booke are Predictions, either of the iudgements of God for the sinnes of the people, or of the deliuerance of the Church, which is to bee perfitted at the coming of Christ.

But with these predictions (d) they doe mingle the doctrine of repentance, and doe almost alwaies vse consolation in Christ to them that doe repent.

It is their custome also for the helping of their hearers memorie and vnderstanding, to propound their sermons briefly, which they made at large. *Esa. 8. 1. Moreover the Lord said vnto me, take thee a great rolle, and write in it with a man pen, Hab. 2. 2. Write the vision, and make it plain vnto the people, that they may runne that readeth it.*

Prophecies are either greater or lesser. Greater are such, as doe more plentifully deliuer all those things that are foretold; as the prophecies of *Esaie, Ieremie, Ezekiel, Daniel.*

Hitherto belong the *Lamentations of Ieremie*, touching the misery of the people of the Iewes about the time of the death of *Iosiah*.

Lesser prophecies are those, which intreat more sparingly or briefly of all those things that are foretold, or at least of some of them; as the prophecies of *Hosea, Joel, Amos, Obadias, Imas, Michah, Nahum, Habakkuk, Zephania, Ihaeze, Zacharie, Malachie.*

Thus much for the old Testament.

The New Testament is the second part of the Scripture written in the Greeke tongue by the Apostles, or at least approved of them, propounding plainly the doctrine of the new covenant. *Eph. 2. 20. And are built vpon the foundation of the Prophets and Apostles.*

Peter approved the Gospell of Marke, at whose motion and appointment it was written by Marke, as it pleaseth Nicephorus to auerre, *Lib. 2. cap. 45.* And Iohn, that wrote the Gospell, approved the Gospell of Luke. It is of small moment, which is reported by *Eusebius* 3. to wit, that it is apparent by two places (*2. Tim. 2. 8. and Rom. 2. 16.*) that Paul was the author of that Gospell, which is called *Lukes*. For Paul doth not here speake of any one booke, but of his whole ministerie: for he

addeth, in * which I suffer trouble as an euill doer vnto bonds, *2. Tim. 2. 9.*

The new Testament containeth partly Histories, and partly Epistles. The Histories are:

1 The four Gospels of *Matthew, Marke, Luke, and Iohn*: which are an historie of the life, deedes, and doctrine of Christ exhibited vnto the world, continuing from his conception euen vntill his ascension into heauen.

And there are foure writers: two that were hearers, and two that were eye-witnesses, that they might giue greater assurance of the truth of the historie.

The difference betwixt the Euangelists is on this wise: *Matthew* layeth open the doctrines which Christ deliuered. *Marke* setteth down the history briefly, yet did he not make an abridgement of the Gospell which *Matthew* wrote, as *Ierome* supposed. For hee be- gins his discourse in a diuers manner, and proceeds in another order, partly intreating of things more largely, and partly interlacing of new matters. *Luke* aimeth at or frameth a perfect historie, and described in a certaine order. *Iohn* is almost wholly taken vp in laying open the Godhead & benefite of Christ, which is deriued from his Godhead vnto vs.

Ierome distinguisheth the Euangelists by their beginnings or entrance. He saith *Matthew* is like a man, because he begins with the Manhood of Christ. He liketh *Marke* to a Lyon, because he begins with the preaching of Iohn, which was like the roaring of a Lyon. He compares *Luke* to an Oxe, because he beginneth with *Zacharie* the Priest offering his sacrifice. He compareth *Iohn* to an Eagle, because he doth (as it were) soare aloft and begin with the Godhead of Christ.

2 The *Acts of the Apostles*, which is an orderly history, specially relating the deedes of Peter and Paul: that there might be an ensample of governing the Church extant. *2. Tim. 3. 10, 11.*

3 The *Reuelation* which is a prophetical history concerning the condition of the Church from the age in which Iohn the Apostle liued vnto the end of the world.

The Epistles follow. 1. *thirteene* Epistles of Paul.

1 To the *Romanes*, of iustification, sanctification, and the duties of Christian life.

2 The first to the *Corinthes*, concerning the reforming of the abuses of the Church of Corinth.

3 The second to the *Corinthes*, containing chiefly the defence of himselfe and of his Apostleship against his aduersaries.

4 To the *Galatians* about iustification by faith without the workes of the Law.

5 To the *Colossians*, Which confirme

6 To the *Philippians*, the Churches in doctrine, and in

7 The 1. to the *Thes.* the duties of Christian life.

8 The 2. to the *Thes.* the duties of Christian life.

12.

10 The 1. to

Timothe. Which prescribe the forme of ordering the Church aright.

11 The 2. to

Timothe. The Epistle to *Timo*, of ordering the Church of the Cretians.

12 To *Philemon*, of receiuing Onesimus.

The Epistle to the *Hebrews*, concerning the person and offices of Christ, and of faith bringing forth fruit in good workes.

The Epistle of *Iames*, concerning workes to be ioyned with faith.

The first and second Epistle of *Peter*, touching sanctification and the workes of new obedience.

The first Epistle of *Iohn*, concerning the signes of fellowship with God.

The second Epistle of *Iohn* to the elect Lady, about perseverance in the truth.

The third Epistle of *Iohn* to *Gaius*, concerning hospitality and constancie in that which is good.

The Epistle of *Iude*, of constancie in the faith against false Prophets.

And thus the Canonical Scripture is distinguished by her bookes.

Now there are very strong proofes, which shew that shee alone is the word of God, and no other besides.

Of these proofes one doth make a man certainly to know the same, the other doth but declare or testifie it.

Of the former kinde there is only one, namely, the inward testimony of the holy Ghost speaking in the Scriptures, and not only telling a man within in his heart, but also effectually perswading him, that these booke of the Scripture are the word of God. *Ia. 59. 2. My Spirit, that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, from henceforth euen for ever.*

The manner of perswading is on this wise: The Elect hauing the Spirit of God, doe first discern the voice of Christ speaking in the Scriptures. Moreover, that voice which they doe discern, they doe approve: and that which they doe approve, they doe beleue. Lastly, beleueing, they are (as it were) sealed with the seale of the Spirit. *Eph. 1. 13. Wherein also after that ye beleued, ye were sealed with the holy Spirit: of promise.*

The Church also may beare witnesse of the Canon, perswade shee cannot. For by this meanes the voice of the Church should be of greater force then the voice of God: and the whole state of mans saluation should depend vpon men; then which what can be said to be more miserable?

Obiect. The Scripture is the word of God by it selfe, but it is not so vs, but by the iudgement of the Church. *Ans.* 1. The iudgement is vaine. For, the first part thereof sheweth the manner, whereby the Scripture is the word of God: the latter part shewes not

* Probatio, inuincibilis, etiam.

the manner how, but the person to whom: 2. The Scripture it selfe doth also testifie of it selfe with that kinde of testimony, which is surer euen then all the oathes of men. For wee haue the voice of the holy Ghost speaking in the Scripture: who doth also worke in our hearts a certaine (enlightning) full perswasion of the Scriptures, when wee are exercised in hearing, reading and meditating of them. Neither do we beleue a thing, because the Church saith it is to be beleued; but therefore we do beleue a thing, because that which the Church speaketh, the Scripture did first speake. Yea the Church cannot stand, nor yet be imagined without faith: faith is not without the word, which word is the rule or

object of faith, & not the iudgement, though it be of most holy men. 3. He which doubteth of the Scriptures, will doubt as well of the testimony of the Church.

Obiect. 2. The Church hath a iudgement to determine of matters. *A.C. 15. 28. It seemeth good to the holy Ghost, and to vs.* *Ans.* 1. The loue and supreme iudgement concerning matters of faith, belongeth to the holy Ghost, speaking in the Scriptures. The ministry of iudgement (or a ministerial iudgement) is onely giuen vnto the Church, because shee must iudge according to the Scriptures: and because shee doth not this alwaies, shee sometimes faileth. 2. The Apo- stles were present at that Councell which was held at Ierusalem, who were men that had au- thority which was of it selfe to be beleued, which authority the Ecclesiasticall ministry now hath not.

The proofe of declaration or testifi- cation, is that, which doth not demonstrare or perswade, but onely testifie, and by certaine tokens approve the true Canon. This proofe is manifest.

First, the perpetual consent of the Church: of the ancient Church of the Iewes. *Rom. 5. 8. For chiefly, because vnto them were of credit committed the Oracles of God.* And of the new and latter Church. 1. From Christ and the Apostles, who cited testimonies forth of those booke.

Secondly, from the Fathers.

First, *Origene*, as *Eusebius* testifieth, *lib. 6. 18. 23.*

2. *Meliton*, as the same *Eusebius* witnesseth *lib. 4.*

3. *Athanasius*.

4. *Cyrius*, *Serm. 4.*

5. *Cyprian*, or rather *Ruffine* in his exposition of the Creede.

6. *Hilarie*, in his preface vpon the first Psalm.

7. *Ierome*, in *Prologo Galeato*, and in his preface vpon the booke of *Salomon*.

8. *Epiphanius*, in his booke of weights and measures.

9. *Damasene*, in his fourth booke of faith, chap. 18.

* de iure.

10 *Gregorie, Moral on Job, lib. 9. chap. 27.*
 11 In Councils, the Nicene, and Laodiceane, Can. 59.

With these agree *Hugo de Sancto Victore* in his first booke of Sacraments, cap. 7. *N. Lyra* in his prologue vpon the bookes of Apocrypha. *Hugo Cardinalis* in prologo in *Iohannem*.

Secondly, the content in part made by the Gentiles, & enemies affirming the same things, which are delivered in holy Scriptures.

1. Of the creation spake *Homar*, and *Plato* in *Timeo*.

2. Of Christ, *Iohannes*, lib. 20. *Aniquis*, cap. 6. & 8. and in his first booke of the warre of the Iewes, chap. 8. and booke the 6. chap. 25. 27. & 47.

3. Of the Redeemer of the world, who was to be exhibited in the last time, prophesied the Sybils, as *Lactantius* recordeth, lib. 4. cap. 6. and *Cicero*, lib. 3. de *Divina*. and *Virgil*, in the fourth Eclogue.

4. Of the miracles of Christ, *Suetonius* speaketh in *Nero*; and *Tacitus*, lib. 5. & 20.

5. Of the Willemes starre, *Philo*, lib. 2. & 25.

6. Of the slaughtering of the infants, *Macrobius* in *Satur*.

7. Of the death of *Herod Agrippa*, *Iohannes* in his 19. booke of Antiquities, chap. 7.

8. Of the flood, *Berosus* in those fragments which are extant. *Iohannes* in *Antiquis*, booke 1. chap. 3. And the Poets.

9. Of the tower of Babel, *Eupolemus* speaketh, as *Eusebius* testifies, *De preparat. Evangel.*

10. Of the Dove which *Noe* sent out, *Plutarch* speaketh, lib. quod *Beata sunt animalia*.

11. Of *Isabel*, the sonne of *Noe*, the Poets fable many things.

12. Of *Abraham* sacrifice, *Alexander Polyhistor*.

13. Of the miracles of *Ades*, *Plinius* speaketh, though he do wickedly call him a Magician.

Thirdly, the Antiquities of the word, for it containeth in it a narration of things done from the beginning of the world. But the most ancient humane History whatsoever, was not written by any before the daies of *Ezra* & *Nehemiah*, who were about the yere of the worlds creation, three thousand and five hundredth.

Fourthly, the most certaine accomplishment of the propheties: as are these, of the calling of the Gentiles: of Antichrist: of the apostasie of the Iewes, &c.

Fifthly, the matter thereof: which is of one true God, of the true worship of God, and that God is the Saviour.

Sixty, the content of all the parts of the Scripture.

Seauenty, the miraculous preferuation of the Scriptures in the perils of the Church, and in the time of generall reuolting.

Eighthly, the operation thereof: for it conuerteth men, and though it be flatly contrary to the reason and affections of men, yet it conuerteth them vnto it selfe.

Ninthly, it is full of maiesty in the simplicity of the words. Lastly, the holy pen-men set downe their owne corruptions: and *Moses* commendeth himselfe, saying, that hee was the meekest of all men; which argueth that they were led by the holy Ghost. And Christ, who is described in the Gospell, affirmeth very plainly, that he is the Sonne of God, and that he is one with God the Father, and challengeth all Gods glory vnto himselfe. Which if it had not bin right and true, he should haue felt the wrath of God with *Adam* and with *Herod*, who would needs be like vnto God. But on the contrary, God hath reuenged his death both vpon *Herod*, and vpon the Iewes, and vpon *Pilate*, and vpon those Emperours that persecuted the Church.

And thus wee haue seene the * tokens of the Scripture. Whereby it appeareth, that the booke of *Tobias*, the prayer of *Manasses*, the booke of *Iudith*, the booke of *Barnab*, the Epistle of *Ieremie*, the additions to *Daniel*, the third and fourth bookes of *Ezra*, the additions to the booke of *Hester*, the two bookes of *Macchabees*, the booke of *Wilemedon*, and *Ecclesiasticus*, are not to be reckoned in the Canon. Reason 1. They are not written by the Prophets. 2. They are not written in Hebrew. 3. Christ and his Apostles alledged in the new Testament, no testimonies out of those bookes. 4. They containe some feigned things, and contrary to the Scriptures.

CHAP. IV.

Of the interpretation of the Scriptures.

Hitherto hath bene spoken of the obiect of preaching. The parts thereof are two. Preparation for the sermon, and the Promulgation or uttering of it. *Mat. 13. 52. Then said he vnto them, therefore every Scribe, which is taught vnto the kingdom of heauen, shal be like vnto a householder, which bringeth forth out of his treasure things both new and olde.*

In preparation, priuate study is with diligence to be vsed. 1. *Tim. 4. 13. Till I come give attendance to reading, to exhortation, and to doctrine.* 1. *Pet. 1. 10. Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you.* *Dan. 9. 2. In the first yere of his reigne, Daniel vnderstand by bookes the number of the yere.*

Concerning the study of Diuinity, take this aduice. First, diligently imprint both in thy minde and memory the substance of Diuinity described, with definitions, diuisions, and explications of the properties. Secondly, proceede to the reading of the Scriptures in this order: Vnto a grammaticall, rhetorical, and logical analysis, and the helpe of the rest of the arts: reade first the Epistle of *Paul* to the Romanes; after that, the Gospell of *John*.

(as being indeede the keyes of the new Testament) and then the other bookes of the new Testament will be more easie when they are read. When all this is done, learne first the dogmaticall bookes of the olde Testament, especially the Psalms: then the Prophetical, especially *Esaie*: Lastly, the historical, but chiefly *Genesis*. For it is likely that the Apostles and Euangelists read *Esaie* and the Psalms very much. For there are no bookes of the olde Testament, out of which wee can reade more testimonies to be cited then out of these. There are about threescore places alledged out of *Esaie*; and threescore and foure out of the Psalms. Thirdly, out of orthodoxall writings, wee must get aid not onely from the latter, but also from the more ancient Church. Because *Sathan* hath raised vp from the dead the olde Heretikes, that he might hinder the reallumination of the Church, which is begonne to be made in our time. For the Antitrinitaries haue newly varnished that opinion of *Arius* and *Sabellius*. The Anabaptists renew the doctrines or sects of the Elises, Catharists, Enthusiasts, and Donatists. The Swenckfeldians renew the opinions of the Eutychemians, Enthusiasts, and Pelagians. The Libertines renew the opinions of the Gnosticks and Carpocratians. *Seruetus* hath reuiued the heresies of *Samostratus*, *Arius*, *Eutychem*, *Marcon*, and *Apollinaris*. Lastly, the Schismatickes, that separate themselves from Euangelicall Churches, reuiue the opinions, facts, and fashions of *Papianus* in *Cyprion*, of the Audians, and Donatists. Therefore in like manner, wee must not so much seeke for new repealing and confutations of these heresies, as wee are for our vse to fetch those ancient ones out of Councils and Fathers, and to accompt them as approved and firme. Fourthly, those things, which in studying thou meetest with, that are necessary and worthy to be obserued, thou must put in thy tables or common place bookes, that thou maiest alwaies haue in a readinesse both olde and new. Fifthly, before all these things God must earnestly be sued vnto by prayer, that hee would bestie these meanes, and that hee would open the meaning of the Scriptures to vs that are blinde. *Plal. 119. 18. Open mine eyes, that I may see the wonderfull things of thy Law.* *Reuel. 3. 18. I aduise thee to buy golde for thee, and to annoint thine eyes with eye-salve, that thou maiest see.*

Hitherto pertaineth the framing of common-place bookes. Concerning which, obserue this slender counsell. 1. Haue in readinesse common-place heads of euery point of diuinity. 2. Distinguish the formost pages of thy prayer booke, into columes, or equall parts lengthwise. In euery one of these pages set in the top, the title of one head or chiefe point, the contrary side remaining in

the meane while empty, that fresh paper may bee put to. 3. All things, which thou candel, are not to be written in thy booke, but those things that are worthy to be remembered, and are of edification met with. Neither must thou put the words of the Author in thy common places, but briefly note downe the principall points of stories, & of things, that thou maiest see from what author to fetch the, when thou shalt haue vsed and make a point in the author himselfe, that thou maiest know that the thing is there handled, which thou wrotest in thy common-place booke. 4. Because some things do very often offer themselves with a doubtfull signification, so as that thou canst not tell, if thou write them in thy common places, from whence to fetch them, therefore to thy common places, thou must ioyn an alphabetical table. 5. Alwaies prouided that thou trust not too much to thy places. For it is not sufficient to haue a thing written in thy booke, vnlesse it be alwaies diligently laid and locked vp in thy memory.

Preparation hath two parts; Interpretation, and right diuision or cutting.

Interpretation is the Opening of the words and sentences of the Scripture, that one entire and naturall sense may appeare.

The Church of Rome maketh foure senses of the Scriptures, the literal, allegorical, tropological, and anagogical, as in thus her example. *Melchisedek offered bread and wine.* The literal sense is, that the King of Salm with meate which he brought, refreshed the souldiers of *Abraham*, being tyred with trauell. The allegorical is, that the Priest doth offer vp Christ in the Masse. The tropological is, therefore something is to be giuen to the poore. The anagogical is, that Christ in like manner being in heauen, shall bee the bread of life to the faithfull. But this first deuice of the foure-fold meaning of the Scripture must be exploded and reiected.

There is one onely sense, and the same is the literal. Allegorie is onely a certaine manner of uttering the same sense. The Anagogic and Tropologic are waies, whereby the sense may be applied.

The principall Interpreter of the Scripture, is the holy Ghost. 1. *Per. 1. 20. So that ye first know this, that no prophesie in the Scripture is of any private interpretation.* Moreover, hee that makes the law, is the best and the highest interpreter of the law.

The supreme and absolute meane of interpretation, is the Scripture itselfe. *Nehem. 8. 8. And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand by the Scripture it selfe, per Scripturam interpretamur.*

The meanes subordinated to the Scripture, are three; the analogie of faith, the circumstances of the place propounded, and the comparing of places together.

The analogie of faith, is a certaine abridgement.

* Of Prophecy.
 * is a way.

* Immoderata

* metaphisica

* Of sound judgement, or sound inductions, & consonant to Gods word.

* Opening of the text

ment or summe of the Scriptures, collected out of most manifest & familiar places. The parts thereof are two. The first concerneth faith, which is handled in the Apostles Creeds. The second concerneth charity or love, which is explicated in the tenne Commandements. 2. Timothy 1. 13. *Keep the true & pattern of the wholesome words, which thou hast heard of me, with faith and love which is in Christ Iesus.*

The circumstances of the place propounded are these: *Who? To whom? Upon what occasion? At what time? In what place? For what end? What goeth before? What followeth?*

The collation or comparing of places together, is that, whereby places are set like parallelly one beside another, that the meaning of them may more evidently appeare. Act. 9. 22. *But Saul increased the more in strength, and confounded the Jewes, which dwelt at Damascus, confirming (confirming) that is, (confering or conjoining) of places of Scriptures, as Artificers, being about to compact or ioyne a thing together, are wont to fit all the parts amongst themselves, that each one of them may perfectly agree with other,) that this was that Christ.*

Collation of places is two-folde. The first is the comparing of the place propounded with itselfe, cited and repeated elsewhere in holy writ. Eys. 6. 10. *Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and he heale them.* This place is sixe times repeated in the new Testament, Math. 13. 44. Mar. 4. 12 Luk. 8. 10. Ioh. 12. 40. Act. 28. 27. Rom. 11. 8.

Places repeated haue often alterations for sundry causes. These causes are, first exegeticall, that is, for exposition sake: as,

Psal. 78. 2. compared with Mat. 13. 35. *I will open my mouth in a parable: I will declare & things hidden from of olde.* *I will open my mouth in parables, and will utter the things which haue bene kept secret from the foundation of the world.*

Psal. 78. 24. *He gaue them of the wheat of heauen.* Ioh. 6. 31. *He gaue them bread from heauen to eate.*

Iia. 28. 16. *Beholde, I will lay in Sion a stone, a tryed stone, a precious corner stone, a sure foundation. Hee that beleueth, shall not make haie.* Rom. 9. 23. *Beholde, I lay in Sion a stumbling blocke, and a rocke to make men fall, and euery one that beleueth in him, shall not be ashamed.*

Psal. 110. 1. *Sit thou at my right hand vntill I make thine enemies thy foot-stool.* 1. Cor. 15. 25. *Hee must reigne till hee haue put all his enemies vnder his feete.*

Psal. 116. 10. *I beleene, & because I did speake.* 2. Cor. 4. 13. *I beleene, and therefore haue I spoken.*

Gen. 13. 15. *All the land which thou seest, will I giue vnto thee, and to thy seede for euer.* Gal. 3. 16. *Now to Abraham & to his seede were the promises made. Hee saith not vnto the seedes, as speaking of many: but, and to thy seed, as of one, which is Christ.*

A second cause is diacriticall, or for differing sake, that places, and times, and persons might be mutually distinguished.

Mich. 5. 2. *And thou Bethlehem Ephrathah art little to be among the Princes of Iudah: out of thee shall he come forth to me, that shall bee the ruler in Israel.* Matth. 2. 6. *And thou Bethlehem art in the land of Iudah, art not the least among the Princes of Iudah: for out of thee shall come the gouernour, that shall feede my people Israel.*

Thirdly, these causes are circumscriptiue: or for limitation sake, that the sense and sentence of the place might bee truly restrained, according as the minde and meaning of the holy Ghost was.

Deut. 6. 15. *Thou shalt worship the Lord thy God, and shalt serue him.* Mar. 4. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serue.*

Iia. 29. 13. *This people draweth neere with their mouth, & honour me with their lips: but their heart they remove farre from me: and their reuerence towards me is by the commandment of men.* Matth. 15. 8. *When this people draweth neere vnto mee, they honour mee with their mouth, and with their lippen, but they remove their heart farre from me. 9. I would doe they worship me, teaching for doctrines the commandments of men.*

Gen. 2. 24. *Wherefore a man shall leave his father and his mother, and shall cleaue vnto his wife, & they shall be one fleish.* Matth. 19. 5. *Wherefore a man shall leave father & mother, and shall cleaue vnto his wife, & they which were two, shall be one fleish.*

Iia. 59. 20. *And the Redeemer shall come vnto Sion, and vnto them that turne from iniquity in Iacob, saith the Lord.* Rom. 11. 26. *The deliuerer shall come out of Sion, and shall turne away the vngodliness from Iacob.*

A fourth cause is for application sake, that the type might be fitted vnto the truth: and the general to a certaine speciall, and so contrariwise:

Iudas 1.

Ioh. 1. 17. *Now the world had prepared a great fise to swallow up Iohn. And Iohn was in the bellie of the fise three daies, and three nights.*

Eys. 61. 1. *The Spirit of the Lord is vpon mee: therefore hath the Lord anointed me: hee hath sent mee to preach good tidings vnto the poore, to binde up the broken hearted, to preach liberty to the Captiues, and to them that are bound, the opening of the prison.*

2. *To preach the acceptable yeare of the Lord, and the day of vengeance of our God.*

Psal. 69. 27. *They gaue mee gall for my meate, and in my thirst they gaue mee vinegar to drinke.*

Exod. 12. 46. *Neither shall ye breake a bone thereof.*

Psal. 69. 25. *Let their habitations bee void, and let none dwell in their tents.*

Firstly, some things are omitted for breuitie sake: or because they doe not agree with the matter in hand.

Zach. 9. 9. *Reioyce greatly O daughter Sion: beate thy King, O daughter Ierusalem, behold thy King comes vnto thee, meeke and sitting vpon an Ass, and a colt the foale of*

Matth. 12. 39. *A wicked and adulterous generation seeketh a signe, but no signe shall be giuen vnto it, (save the signe of the Prophet Iohn. 40. For as Iohn was three daies and three nights in the whales belly: so shall the Some of man be 3 d.)*

Luk. 4. 18. *The Spirit of the Lord is vpon mee, therefore he hath anointed me: that I should preach good tidings to the poore, for he hath sent mee to heale the broken in heart, that I should preach deliverance to the Captiues, &c.*

21. *This day is this Scripture fulfilled in your eares.*

Ioh. 19. 28. *That the Scripture might bee fulfilled, which said, I thirst. 29. Therefore there was (as a vessel full of vinegar: and they filled a sponge with vinegar, and put it about an hyssope stalk, and put it to his mouth.*

Ioh. 19. 36. *Those things were done, that the Scripture might be fulfilled, which saith, there shall not a bone of him be broken.*

A. 1. 20. *It is written in the booke of the Psalmes, Let his habitatio be void, & let no man dwell therein.*

Matth. 21. 5. *Tell ye the daughter of Sion, behold thy King comes vnto thee, meeke and sitting vpon an Ass, and a colt the foale of*

is Iust, & hauing salvation poore, and riding vpon an Ass, and vpon a colt, the foale of an Ass.

The second collation is of the place propounded with other places, and those againe are either like or unlike.

Places that are alike, are such, as by certaine waies, or in some sort agree one with another. And places doe agree either in their phrase and manner of speech, or in sense.

Places that agree as concerning the phrase, are such as these:

Gen. 28. 12. *Then hee dreamed, and behold there stood a ladder vpon the earth, and the top of it reached vnto heauen, and loe, the Angels of God went vnto it, and came downe by it.* Ioh. 1. 51. *And he said vnto him, Verily, verily, I say vnto you, hereafter shall ye see the heauen open, and the Angels of God ascending and descending vpon the Sonne of man.*

Gen. 3. 15. *I will set up enmity between thee & the woman, and between thy seed & her seed. Hee shall breake thine head, and thou shalt bruiſe his heel.* Rom. 16. 20. *The God of peace shall breake (vnto) the Satan vnder your feete.*

Gen. 8. 20. *Then Noah built an altar to the Lord, and gaue himselfe for an offering, and a sacrifice of a sweete smelling sauour to God.* Ephes. 5. 2. *Christ hath loved vs, and giuen himselfe for vs, an offering and a sacrifice of a sweete smelling sauour to God.*

For the finding out of these places, the Greeke and Hebrew concordances serue very fitly.

Places which agree in sense, are those that haue the same meaning. Here excelleth the comparing of a general place with a speciall example in the same kinde: as,

Prou. 28. 13. *Hee that hideth his sinnet, shall not prosper, but he that confesseth & forsaketh them, shall finde mercy.* Psal. 32. 3, 4. *When I held my tongue my bones consumed, &c. 5. I acknowledged my sinne vnto thee, neither bidde I mine iniquitie. I said, I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my iniquitie.*

Iii 3

2. Sam.

2 Sam. 15. 29.
The King charged
Zadok saying, carry the
Ark of God again into
the city: if I shall see
favor in the sight of the
Lord, he will bring me
again, and give me
back it, and the taber-
nacle thereof.

26. But if hee thus
say, I have no delight in
thee, Behold, here am
I, let him due to mee, as
seemeth good in his eyes.

Thou shalt have ready very many places
of this kind in the common places of *Mat-
thew* gathered together with diligence. And
thou much for places that are alike.

Places that are alike, are those, which in
thou does not agree, either in respect of the
phrase, or in regard of the meaning. As,

Rom. 3. 28.

Therefore, mee, con-
clude, that a man is jus-
tified by faith without
the works of the Law.

1 Kin. 9. 28.

And they came to O-
phir, and they fetched
from thence four hun-
dred and twenty talents
of gold, and brought it
to King Solomon.

Ac. 7. 14.

Turned Joseph, and
caused his father to be
brought, and all his kin-
dred, even three score
and fifteen souls.

Ac. 7. 16.

And were removed
into Sychem, and were
put into the Sepulchre,
that Abraham had
bought for money of the
sonnes of Emor, (sonne
of Sychem).

Zach. 11. 13.

And I took the shirre
pieces of silver, and cast
them to the potters in the
house of the Lord.

1 Pet. 5. 6.

Humble your selves
therefore under the
mighty hand of God,
that he may exalt you
in due season.

18. 24.

And hee that is
the head of the church,
his body, of which hee
is the head, hee himself
saves it, as hee will
choose.

1 Sam. 2. 24.

To see therefore how
that of works a man is
justified, and not of faith
only.

2 Chron. 18. 18.

And they were with
the servants of Salo-
mon to Ophir, and
brought from thence
four hundred and fifty
talents of gold, and
brought them to King
Solomon.

Gen. 46. 27.

All the soules of the
house of Jacob, which
came into Egypt, were
threescore and ten.

Gen. 48. 22.

I (that is, Jacob,) have
given unto thee one
portion above thy bre-
thren, which I got out
of the hand of the Annu-
rite by my sword, and
by my bow.

Matth. 27. 9.

Then was fulfilled
that which was spo-
ken by Ieremie the Pro-
phet, saying, and they
took shirre silver pec-
ces, &c.

CHAP. V.

Of the waies of expounding.

The manner or waies of interpreting, are
according to the places of Scripture,
which are to be handled.

Places are either Analogicall and plaine,
or Crypticall and darke.

Analogicall places are such as have an ap-
parent meaning agreeable to the analogie of
faith, and thus at the first view. Concerning
these places, receive this rule:

If the naturall signification of the words of the
place propounded, does agree with the current waies
of the same place, it is the proper meaning of the
place. As for example:

Act. 10. 43. To him also give all the Prophet
witness, that brought his name, all that believe in
him, shall receive remission of sinnes. The signi-
fication of the words of this place is very ma-
nifest, to wit, that Iesus Christ doth give righte-
ousnesse and everlasting life to those that do be-
lieve in him. And this sense we doe presently
admit without any delay, because we see that
it doth agree with the analogie of faith, and
with the holy Scriptures.

We must further know, that every article
and doctrine concerning faith and manners,
which is necessary unto saluation, is very
plainly delivered in the Scriptures.

Crypticall or hidden places are those, which
are difficult and darke for the expounding of
them, let this be thy rule and leader.

If the nature (or naturall) signification of the
words doe manifestly disagree with, either the
analogie of faith, or very perspicuous places of the
Scriptures: then the other meaning, which is gi-
ven of the place propounded, is naturall and pro-
per, if it agree with contrary and like places, with
the circumstances and words of the place, and with
the nature of that thing which is interpreted of. As
for example: 1. Cor. 1. 2. 4. This is my body,
which is broken for you.

This sense is thus given by some:

This bread is indeed and properly the body
of Christ, namely by conversion. Or, the
body of Christ is in vnder, or with the bread.

The onnesse of this sense.
The letter or words used in this place,
being retained (or expounded according to
without any alteration) doth disagree with an
article of the faith, he ascended into heaven, and
with the nature of a Sacrament, which ought
to be a Memoriall of the body of Christ ab-
sent. Therefore a new exposition is to be
sought for.

A new or second sense.

In this place the bread is a figure of my
body: by a Metonymy of the subject for the
adjuñct.

The sense of this exposition.

First, it agrees with the analogie of faith:

1. He

1. He ascended truly into heaven, that is, he was
taken up out of the earth into heaven locally
and visibly. Therefore his bodie is not to be
received with the mouth at the Commu-
nion, but by faith apprehending it in the hea-
ven. 2. *Born of the Virgin Marie, &c.* Therefore
he had a true and naturall bodie, being long,
broad, thicke, staid and circumscribed in
some place. Whereby it appeareth that the
bread in the Supper cannot be properly his
very bodie, but only a signe or pledge there-
of.

Secondly, this sense consenteth with the
circumstances of the place propounded.

1. *He took, he brake it.* Here it is not likely
that Christ sitting amongst his disciples did
take and brake his owne bodie with his
hands: Therefore the bread is no more then a
signe and scale.

2. *Delivered (or given) for you.* The bread
can in no wise be said to be given for vs, but
the body of Christ: therefore the bread is not
properly the bodie, but symbolically or by
way of signification.

3. *The Cup is the new Testament, not properly*
by a Metonymy: therefore nothing
herein, but that a Metonymy may beca-
se well in these words, *This is my bodie.*

4. Christ himselfe did eat of the bread,
but he did not eat himselfe.

5. *Do ye this in remembrance of mee:* there-
fore Christ is not corporally present to the
mouth, but spiritually to the faith of the
heart.

6. *Shall he come:* therefore Christ is absent
in his bodie.

7. Christ said not, *Under the forme of bread,*
or *in the bread:* but he said, *This, that is, This*
bread is my bodie.

Thirdly, this sense accords with the na-
ture of a sacrament: in which we must make a
proportion and resemblance between the
signe and the thing signified: which here can
be none, if the bread be properly the bodie.

Fourthly, it agrees with the like places.

Gen. 17. 10. *This is my covenant, which ye*
shall keepe betweene you and mee—11. *Thou shalt*
circumcise the fore-skin of your flesh, and it shall be a
signe of the covenant betweene mee and you.

1. Cor. 10. 4. *They drinke of the spirituall*
Rocke, that followed them: and the Rocke was
Christ.

Rom. 4. 11. *He received the signe of Circum-*
cision, which mighte saile the righteousness of faith.

Exod. 12. 11. *The Lambe is the Lords Pasce-*
ner, Verse 13. It is a signe of his passing over.

Act. 22. 16. *Be baptised and wash away thy*
sinnes.

Ioh. 6. 35. *And Iesus said unto them, I am the*
bread of life: hee that cometh unto mee shall not
hunger, and hee that beleeve in mee shall never
thirst.

1. Cor. 10. 16. *The cup of blessing which wee*
blesse, is it not the Communion of the blood of
Christ? The bread which wee breake, is it not the

communion of the bodie of Christ? That is, a signe
of the communion.

Fifthly, it agreeth with the lawes of Logicke.
For one disparate is not spoken or predica-
ted of another but by a borrowed speech.

Sixtly, it is agreeable to the common cu-
stome of speaking. So we put the *Pages*, or
bundle of rods, (which to be carried before ma-
gistrates) for ornament it is: *the scepter* for
the kingdom: *the gowne* we put for peace: and
the *laurel garland* for a triumph as in *Tully*.

Quidam armatoge, concedat laurea linguae.

Therefore the other sense is proper.

Now from this fruitfull Rule doe arise ma-
ny confectaries or conclusions necessary for
the understanding of the Scriptures.

Confectarie 1. *The supply of every word which*
is wanting, is fitting for the place propounded, if it
agree with the analogie (or figure) of faith, and
with the circumstances and words of the same
place. As for example.

Eph. 3. 1. *For which cause, I Paul the prisoner*
of Iesus Christ for you Gentiles. The sentence is
defective there a supply must be made. And
let this be the supply *I will be an Embassador*
for you Gentiles. This is not fit, because *Paul*
was not an Embassador for the Gentiles,
but for Christ: Let another be given *I have*
kindled for you Gentiles. But this seemeth to be
something too bold, neither is any such like
speech to be mette with in any part of the
Scripture. Therefore the sentence may be
fily supplied after this manner: *For which*
cause I Paul am the prisoner of Iesus Christ for
you Gentiles.

The same may be said of the rest.
Defective Speeches. Their Supply.
Esay. 1. 13.

I cannot inquire, I cannot (beare) in-
quire, And if it beare fruit,
if not, thou after thou
shalt cut it downe.

Exod. 4. 25.

Then Zippora took a
sheepe, and cut away the
fore-skin of her fume.

2 Sam. 21. 16.

Ishi Benoh, which of
the sonnes of a cer-
tain Glawe, the weight
of whose sword (or
speares head, macro) was
the weight of three
hundred shakles of Steele,
and hee was girded with
a new sword.

1. Cor. 9. 25.

And every man, that
proueth himselfe, is
contin in all things:
and they to obtaine a
corruptible crowne, but
wee for an incorrupti-
ble.

III 4

Exod.

Exod. 19.4.

Thou hast seen how [as it were] upon Eagles wings.

Connect. 2. If that other exposition given of the place propounded doe change our name (or name) for another than the words of the place contain in them a trope, or borrowed speech.

Hence arise many cautions concerning sacred tropes.

1. An *Antitropos-patris* is a sacred Metaphor, whereby those things that are properly spoken of man, are by a similitude attributed unto God. Hence it is oftentimes the soule of God (as put for his life or essence, Jer. 5.29. Or shall not my soule be avenged of such a nation as this? He is visited for Prince, on aboue. 1. Cor. 2.1.

2. God is the head of Christ. His face is put for (as put for) anger, Psal. 30.7. Thou didst hide thy face, and I was troubled, Psal. 34. 16. The face of the Lord is angry at those that doe evil. His eyes are viled for grace and providence, Psal. 34. 15. The eyes of the Lord are upon the just. The apple of his eye signifieth a thing very deare, Zach. 2.8. He that toucheth you, toucheth the apple of mine eye. His ears are put for his accepting of men's prayers. His nostrils for indignation. His hands for power and protection. His arms for strength and fortitude. His right hand for authority and power. His finger for virtue. His foot for government and might, Psal. 110. 3. His smelling for his acceptance of offering, Gen. 8.2. He smelled the savour of rest. Repentance is viled for the alteration of things and actions made by God.

3. A sacramental Metonymie is that, whereby the name of the adjunct, as also of the helping cause is put for the thing represented in the Sacrament: or, whereby the figure is put for the thing signified, or contrarily, Gen. 2.9. The tree of life is the tree of the knowledge of good and evil; that is, the tree which is a figure of the same, Gen. 2.10. 11. Circumcise is called both the covenant, & the figure of the covenant. Gen. 22. 14. Abraham calleth the name of that place, The Lord will see or provide, that is, it is a figure that the Lord will doe, Gen. 28. 22. The stone is called Gods house, Exod. 12. The Paschall Lamb is the passing over. Exod. 17. 15. The altar is called, The Lord is my standard or banner, Ezek. 48. 35. Jerusalem is named, The Lord is there, Levit. 16. The Priest is termed a father, Ioh. 1. Christ is called a Lamb: Behold the Lamb of God which taketh away the sinnes of the world. The paschall Lamb is called Christ, 1. Cor. 5.7. Our Passover Christ is sacrificed for us. And in the same place Christians are said to be unleavened, Rom. 2.25. Christ is termed the propitiator, (as put for) the cover of the Ark of the covenant, 1. Cor. 10. Christians are said to be one bread, And the Rock is called Christ, Tit. 2.5. Baptisme is named the washing of the new birth, 1. Cor. 11. The Cup is called the

new Testament: and the bread is said to be the body of Christ.

3 The communication of the properties is a *synecdoche*, by the which by reason of the personall union, that is spoken of the whole person of Christ, which doth properly belong to one of his two natures. Act. 20. 28. To feed the Church of God, which he hath purchased with his own blood, Ioh. 3. 13. For a man ascends up to heaven, but hee that hath descended from heaven, the Sonne of man which is in heaven, 1. Cor. 2. 8. For bad they knowne it, they would not have crucified the Lord of glory, Ioh. 8. 58. Iesus said unto them, Verily, verily I say unto you, before Abraham was, I am. Luk. 2. 52. And Iesus increased in wisdom, and in stature, and in favour with God and man.

This communication of the properties hath place only in the concrete, and not in the abstract. Concrete is the name of the whole person, as God, Man, Christ, &c. Abstract is a name of either of the two natures considered apart, as the Godhead, Manhood.

4 Things spoken of God, which carrie with them the shew of euill, must be understood in regard of his operative or working permission. Neh. 9. 37. And it yetteth much fruit unto the Kings, whom thou hast set over us because of our sinnes: and they have dominated over our bodies, and over our cattle at their pleasure, and were in great affliction. Isa. 19. 14. The Lord hath mingled among them the spirit of error: and they have caused Egypt to erre in every work thereof. Exod. 4. 9. and 11. 14. God hath hardened the heart of Pharaoh. Deut. 2. 38. The Lord thy God hath hardened his spirit, and made his heart obstinate, because he would deliver him into thine hand, as appeareth this day. Ioh. 8. 12. It came of the Lord, that their heart was hardened, that they might come against Israel, and tell them that they should destroy them utterly, and shew them no mercy, but bring them to nought. 1. Sh. 2. 35. They bearkened not to their voice, their father, because the Lord meant to destroy them. 2. Chro. 22. 7. The destruction of Abimelech came from God. Psal. 105. 25. He returned their heart to hate his people, and to work craftily against his servants. Rom. 1. 28. God delivered them up to a reprobate mind. 2. Thess. 2. 11. God will send them strong delusions, that they may beleeve lies. Ezek. 14. 9. And when that Prophet shall be incited to speake a prophecy, 1. the Lord will incite that prophet, and stretching out mine hand against him, I will destroy him out of the midst of my people.

5 Things spoken (completive) as if they were already finished, if they be not as yet finished, they are to be understood (inchoative) as being begun, and in the way to be fulfilled. 3. 5. 32. And when Noah was six hundred yeeres old, he begat Shem, Ham, and Iapheth, that is, he began to beget them. 1. 11. 26. Terah lived seventy yeeres, when hee begat Abram, Nahor, and Haran. 1. King. 6. 2. 37. Psal. 119. 8. I will observe thy statutes, doe not forsake me. It is

*Exonit
is argum.

to be understood of his endeavour to doe so, as in Phil. 3. 12. Not as though I had already attained to it, or were already perfect: but I follow on, if that I may comprehend that for whose sake also I am comprehended of Iesus Christ. Veri. 15. Let us therefore as many as be perfect, be thus minded. Luk. 1. 6. And they were both wait in the sight of God, walking in all his commandments and ordinances without blame.

6 Morall commandments or lawes vnder one sinne by name expresse, doe signifie and meane all the sinnes of that kinde, their causes, occasions, and allurements to them, and command the contrarie virtues. For so Christ expounded morall lawes, Math. 5. 2. to the end of the chapter. 1. Ioh. 3. 15. He that hateth his brother is a man slayer.

7 Threats and promises are to be understood with their conditions. Those are to be conceived with the condition of faith and repentance: and these, specially if they be corporal, with the exception of chastisement and the crosse. Ezek. 33. 14. When I shall say unto the wicked, Thou shalt die the death: if hee turne from his sinne, and doe that which is lawful and right, — 15. he shall surely live, and not die. Reuel. 1. 18. But the fearful and unbelievers, &c. shall have their portion in the lake, which burneth with fire and brimstone, which is the second death. But in the sixt verse he annexeth a promise, saying, I will give unto him that is athirst of the well of the water of life freely. Ion. 3. 4. Te 40. daies, and Ninive shall be subverted. By those things which follow it appeareth that a condition is to be understood. Jer. 18. 9. 10.

Liketo these there are particular examples. Esa. 38. 1. of Hezekiah: Give commandments to thy family, for thou shalt shortly die, and shalt not live: The condition of Gods will is to be understood. Gen. 20. 3. The Lord saith to Abimelech, because hee had taken Abrahams wife to himselfe: Behold, thou shalt die for the woman which thou hast taken: except thou restore her. Hence arose the distinction in the schooles of the Signifying will, and the will of Gods good-pleasure. The will of good-pleasure is that, whereby God doth will something absolutely and simply without any condition, as the creation and regiment of the world, and the sending of his Sonne. The signifying will is that, whereby he willeth some things for some other thing and with condition, and so we say, because that the condition annexed is a signe of the will, that God doth will.

8 A superlative or exclusive speech vied of one person, doth not exclude the other persons of the Deitie, but only creatures and fained gods: to which the true God, whether in one person or in moe, is opposed. Ioh. 17. 3. This is life eternall to know thee to be the only true God, and Iesus Christ whom thou hast sent. He calleth the Father the only true God, that he might oppose him to all false gods. Rom. 16. 27. To the only wise God be glorie by Iesus

Christ, 1. Tim. 1. 17. Ioh. 10. 29. The Father is greater then all: nor then the rest of the persons, but than the creatures. Mark. 13. 37. The Father alow knoweth the day of iudgement. All the outward workes of the Trinitie, and all attributes are to be understood inclusively, that is, without exception of any of the persons.

9 When God is considered absolutely, or by himselfe, the three persons are comprehended: when the word (God) is conferted or set with a person of the Trinitie, it signifieth the Father. 2. Cor. 13. 13. The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with you all.

10 A general word is taken specially, and so on the contrarie; as All (saith August. 1.6. cont. Iulian. c. 12. For Many, and Many for All, are oftentimes vied in the Scriptures. Gen. 33. 1. God hath had mercie on mee, therefore I have all things, Jer. 8. 6. All are turned to their own race, that is, the greater part. Math. 2. 16. All men counted Iohs as a Prophet, that is, the most.

Phil. 2. 21. All seek their own things, and not the things of Christ. Deut. 28. 64. And God shall scatter thee among all people, that is, many. 1. King. 12. 18. And all the Israelites stoned him, that is, all that were present. Exod. 9. 6. All the living creatures of Egypt died. Ierem. 26. 9. Then was gathered together all the people, against Ieremie in the house of the Lord, that is, all wicked people. Math. 23. 35. Healing every disease, to wit, that was offered to him. Ioh. 14. 13. Whosoever ye shall aske the Father in my name, that is, whatsoever ye shall aske according to his word, 1. Cor. 6. 12. All things are lawful for me, that is, all (adiaphora) things that are indifferent and not simply euill.

Nothing is put for little or small. Ioh. 18. 20. I have spoken nothing in secret, that is, little, A. A. 27. 33.

None is vied for few, Jer. 8. 6. There is none that repenteth of his wickednesse, that is, but a few, 1. Cor. 2. 8. Which wisdom: none of the rulers of this world knew, that is, very few.

Alwaies is taken for often or long. Prou. 13. 10. Amongst the proud there is alwaies contention, that is, often. Luk. 18. 1. He spake unto them a parable that they ought to pray alwaies. Luk. 24. 53. And they were alwaies in the Temple lauding and praising of God. Ioh. 18. 29. I alwaies taught in the Synagogue, and in the Temple.

Eternall is vied for a long time agreeing with the matter in hand. Gen. 17. 8. All the land of Canaan is given unto Abraham for an everlasting possession. Levit. 25. 46. Te shall use their labour for ever. Deut. 15. 17. If thy servant be thy brother an Hebrew, and will not goe from thee, thou shalt thou take an axle, and pierce his ear through against the doore, and he shall be thy servant for ever in eternum. 1. Chron. 15. 2. God hath chosen the Levites, that they might minister for ever unto him. Esa. 34. 6. And beasts shall possess Idumea and Basra eternally. Dan. 2. 4. O King live for ever. Jer. 25. 9. I will make Iuda

and

* itata.

* Signi.
Recapitula.
tio.

* Iosef.

From this fourth Confession many Prob-
lems or Questions arise, which meet to be observed in the
conciling of places.

1. The holy Writers speaking of thim
and persons, that are pall, doe anticipate, that
is, they speake of them according to the
flood of that place and time, in which the
wrote Gen. 12.8. *Afterward from Bethel, he*
erect a mountaine Eastward from Bethel. The
place was so called in the daies of Moses:
in Abraham time it was not called Bethel,
but Luz. Gen. 28.19. Gen. 13.1. Abraham
went out of Egypt towards the Southward
in respect of Aegypt, but of that place wit-
ness in Moses was. 1. Pet. 3. 19. Christ in his first

d When
some words
abound
e It is when
words sig-
nific more
then they
shew for o
seeme.

preached to them that are in prison. They are said to be in prison in regard of the time, in which Peter wrotheth this Epistle, & not of that wherein Noah lived. *Psal. 105. 15. Touch not mine anointed. Abraham, Isaac, and Jacob* are said to be annointed in respect of the manner and fashion of the time wherein *David* lived. For they had no external annointing.

2 Allegories are to be expounded according to the scope or intent of the place. So *Chrysostome* saith vpon the 8. of *Matth. Parables* must not be expounded according to the letter, lest many *aburdities* doe follow. *August.* vpon the 8 *Palme* speaketh on this sort: in every allegorie this rule is to be retained, that that be considered according to the purpoſe of the present place, which is there spoken of under a similitude.

* To vnder
stand this,
read Deu.
25.5.

Sonne, and holy Ghost; and that we must rely only vpon the grace of God in Christ, and that we ought to beleue the remission of finnes; and when we are taught that, we ought to repent, ro abaine from euill, and to doe that which is good.

Strong meate is a speciall, copious, lucculent and cleare handling of the doctrine of faith: as when the condition of man before the fall, his fall, original and actual sinne, mans guiltinesse, free-will, the mysteries of the Trinity, the two natures of Christ, the personall vni-on, the office of Christ, the imputation of righteousness, faith, grace, and the vse of the law, are deliuered out of the word of God distinctly and exactly.

Mercure, *milke* must be set before babes, that is, those that are rude or weake in knowledge: *strong meate* must be giuen to such as are of ripe yeares, that is, to them that are better instructed. 1. Cor. 3. 1. *Mercure, brethren, I could not speake vnto you as to spiritual: but I haue spoken vnto you as to carnall, that is, to infants in Christ. 2. I haue fed you with milke, and not with meat.* Heb. 5. 13.

III. *Some haue knowledge, but are not as yet humbled.*

In such the foundation of repentance ought to be shirred vp, that is to say, a certaine sorrow which is according to God. 1. Cor. 7. 8. *For though I made you sorry with a letter, I repent not, though I did repent: for I perceive that the same Epistle made you sorry, though it were but for a season. 9. I now reioyce, not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed according to Gods will. 10. For sorrow, which is according to Gods (or godly) cause, is repentance vnto saluation not to be repented of: but worldly sorrow causeth death.*

Sorrow according to God, is a griefe for sinne, euen because it is sinne.

To the stirring vp of this affection, in the first place a man must vse the ministry of the Law which may beget contrition of heart, or the horrors of conscience, which though it be not a thing wholesome and profitable of it owne nature, yet is it a remedy necessarie for the subduing of a sinners stubbornnesse, and for the preparing of his mind to become teachable.

Now, that this legall sorrow may be wrought, it is fit to vse some choice parcell of the Law, which may reprove some one notable sinne in men that are not as yet humbled. For sorrow for, and repentance of euen of one sinne, is for substance (yet sinnes) sorrow for and repentance of all. A. C. 8. 22. *Repent therefore of thou thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.* A. C. 2. 23. *Him haue ye taken by the hand of the wicked, being delivered by the determinate counsel and foreknowledge of God, and haue crucified and slaine, Psa. 32. 5.*

Yea further, if any man being afflicted

with the crosse, and with outward calamities haue only a worldly sorrow, that is, if hee mourne not for sinne as it is sinne, but for the punishment of sinne, hee is not by and to be comforted, but first this sorrow is to be turned into that other sorrow, which is according to Gods: as is the counsell of Physitians in the like case. For if a mans life be in danger, by reason of blood gushing out at his nose: they commaund also that blood bee let out in his arme, or in some other place as the case requireth, that they might stay the course of the blood which rusheth out at the nostrils, that so they might saue his life, who was ready to yeeld vp the ghost.

Then let the Gospell be preached, in the preaching whereof, the holy Spirit worketh effectually vnto saluation. For whilst here-neth men, that they may begin to will and to worke those things that are pleasing to God, he doth truly and properly bring forth in them that sorrow which is according to God, and repentance vnto saluation.

To the hard-hearted the Law must be eu-geged, and the curse of the law must bee i-nounced with threatening, together with the difficulty of obtaining deliuerance vntil they be pricked in their heart. Mat. 3. 7. *And when he saw many of the Pharisees, and of the Sadducees come to his baptism, he said vnto them, O progeny of Vipers, who haue forewarned you to flee from the wrath to come? Mat. 19. 16. Good Master, what shall I doe that I may haue eternal life? 17. And he said vnto him, If thou wilt enter into life, keepe the commandments, Mat. 23. 13. Woe vnto you Scribes and Pharisees, hypocrites, because ye shut vp the kingdome of heauen before men: for ye say, clouts are not in, neither suffer ye those that are entering in (through faith), to goe in, &c. v. 33. O Serpents, and progeny of Vipers, how shall ye escape the damnation of hell?*

But when the beginning of compunction doth appeare, they are ready to bee comforted with the Gospell.

Some are humbled.

Here we must very diligently consider whether their humiliation be compleate and sound, or but begun and but light or slight: lest that hee or they, receiuing comfort sooner then is meet, should afterwards wax more hard, like iron, which being cast into the furnace, becomes exceeding hard, after that it is once cold.

Let thy proceeding bee after this manner with those, that are humbled in part. Let the Law be propounded, yet so discreetly tempered with the Gospell, that being terrified with their finnes, and with the meditation of Gods iudgement, they may together also at the same instant receiue solace by the Gospell. A. C. 8. 20. *Then Peter said vnto him, thy meate perish with thee, because thou thinkest that the gift of God may be obtained by money. 21. Thou hast neither part, nor fellowshipp in this business,*

Godly.

for thine heart is not right in the sight of God, 22. Repent therefore of thou thy wickednes, & pray God, that if it be possible, the cogitation of thine heart may be forgiven thee. 23. For I see, that thou art in the gall of bitterness, and in the bond of iniquity. Gen. 3. 9. *And the Lord God cried vnto Adam, and said vnto him, where art thou? And God said, who hath heard thee that thou art naked? What art thou ashamed of the fruit of that tree, of which I forbade thee to eat? 13. And the Lord God said to the woman, what is this which thou hast done? And the woman said, this Serpent hath seduced me, and I haue eaten. 15. Moreover, I will put enmities betweene thee and this woman; and likewise betweene thy seede and her seede: this shall bruise thy head, and thou shalt bruise his heele. 1. Sam. 12. Nathan being sent from God, by a parable which he doth propound, hee recalleth David to the conscience of his fact, and pronounceth pardon to him being penitent.*

The doctrine of faith and repentance, and the comforts of the Gospell ought to be promouged and tendred to those that are fully humbled. Luk. 4. 18. *The spirit of the Lord is vpon me, therefore hee hath anointed me to preach glad tidings to the poore: he hath sent me to heale the contrite heart, to preach deliuerance to the captiues, and to let the blind the recouery: of their sight, and to let at libertie those that were broken. A. C. 2. 37. When they heard these things, they were pricked in heart, and said vnto Peter, what wilt thou say, Men and brethren, what shall we doe? 38. And Peter said vnto them: Repent, and be baptized every one of you in the name of Iesus Christ for the remission of finnes. Matth. 9. 13. I came not to call the iust, but sinners vnto repentance.*

V. *Some doe bleeue.*

To these must bee propounded. 1. The Gospell touching iustification, sanctification, and perseverance. 2. The law without the curse, whereby they may be taught to bring forth fruits of new obedience beleeuing repentance. Rom. 8. 1. *There is no condemnation to those that are in Christ Iesus. 1. Tim. 1. 9. The law is not appointed for the righteous. Let the Epistle of Paul to the Romans bee the example. 3. How soeuer the curse of the law is not to be venged against the person that is righteous and holy in the sight of God, yet it is to be venged against the finnes of the person, which are remaining. And as a father doth oftentimes flog his yron rods that are appointed for the seruants before the eyes of his sons, that they may be frayed: so the meditation of the curse is to be stirred vp very often in the faithful themselves, lest they should abuse the mercie of God to licentious liuing, and that they may bee more fully humbled. For sanctification is but in part: therefore that the remainder of sinne may be abolished, wee must alwaies begin with the meditation of the law, and with the feeling of sinne, & make an end in the Gospell.*

VI. *Some are fallen.*

Those that are fallen are they, which doe in part fall from the state of grace.

Falling is euer in faith or in manners. Falling in faith is either in the knowledge of the doctrine of the Gospell, or in the apprehending of Christ.

Falling in knowledge is a declining into error, whether lighter or fundamentall.

Now vnto those that fall thus, that doctrine which doth crosse their error, is to be demonstrated and inculcated (or beaten vp on them) together with the doctrine of repentance, and that with a brotherly affection. Take for an example the Epistle of Paul to the Galatians. 2. Tim. 2. 25. *Instructing them with meeknesse that are (in euill consciences) contrarily affected, if God at any time will giue them repentance that they may know the truth.*

The fall which is in apprehending Christ, is desperation.

For the restoring of those that doe despair, there are to be vied a trial, and the remedie.

The trial or search is either of the cause of the temptation, or of their estate.

The trial of the cause is made sily by private confession. 1. Sam. 5. 17. *Confesse your finnes one to another, and I pray for one another, that ye may be healed. But lest that confession should be made a kind of racke or torture, it must be limited with these promises. 1. It ought to be free, and not compelled: because saluation depends not vpon it. 2. It must not be of all finnes, but of those only which wing the conscience, which velleiteth due reuale, greater danger may hang vnto their heads. 3. Let it chiefly be made to Pastours, yet so, as that we must know that it may be safely made to other faithfull men in the Church.*

The trial of their estate, whereby wee make diligent inquire whether they bee vnder the law, or vnder grace.

That this may manifestly appeare, we must by asking of questions first draw out of them, whether they be displeased with themselves, because they haue displeased God, that is to say, whether they haue sinned as it is sinne: which is the foundation of repentance vnto saluation. Secondly, we must demand of them, whether they haue or doe feele in their heart a desire to be reconciled with God, which is the ground of a liuely faith.

When Trial is made, the Remedie must bee applied vnto them out of the Gospell, which is double. First, some Euangelicall meditations are to be often inculcated and pressed vpon them: as 1. That their finnes are pardonable. 2. That the promises are general in respect of beleueers, and that they are indeterminate in respect of particular men, and doe exclude no man. 3. That the will to bleeue is free. Psal. 145. 19. *Reu. 21. 6. 4. That sinne is not a bondage, but rather (God turning all things vnto the good of those that are his) I will illustrate it. 5. That all the works*

of God are done by contrary weapons. Secondly, they must be directed to this end in them in the very bitterness of the temptations; their faith which hath been in a twofold, and bin^o covered (as it were) with afflictions, and that they would certainly set down with themselves, that their sins are forgiven them; and that it would please them to struggle manfully in prayer either alone or with others against carnal sense and humane hope. And that they may performe these things, they must be very earnestly beaten upon, and those that are winning must in a manner be constrained. Psal. 130. 1. Out of the depths have I called unto thee O Lord. Lord, listen unto my voice: let thine cares attend to the voice of my prayer. Psal. 77. 1. My voice came to God when I prayed, my voice went to God, that he would turn his ear (et aduertat aurem) unto me. 2. In the day of my distress I besought the Lord. Rom. 8. 18. Who (Abraham) against (some) hope believed under hope that he should be the father of many nations.

Now that these medicines may be of force, that ministerial power of bidding and looking is to be used according to the rule prescribed in the word. 2 Sam. 12. 13. Then David said to Nathan, I have sinned against the Lord. Wherefore Nathan said to David, God hath also forgiven thee. 1 Cor. 5. 20. Therefore we are Embassadors for the name of Christ, God in us is working you by us. We pray you in the name of Christ, that ye would be reconciled to God. And if perhaps Melanchthon trooke the middle the hope of the medicine must be private sought for.

Faith, in sinners, when any faithful man fallen to the committing of some actual sin in his life. As Nathan's unkindness, David's adulterie, Peter's denial, &c.

To those that are fallen thus, for so much as grace remaineth in their hearts, and habu may be lost for a time in respect of conscience, the law must be propounded being mixed with the Gospel, because a new act of sinners requires a new act (or work) of faith and repentance. Mat. 1. 4. All Israel, a people taken with unrighteousness, a seed of the wicked, corrupt children: they have forsaken the Lord: they have provoked the holy one of Israel to anger, they have gone backward. 16. Woe unto you, who make away the will of your workmen from before mine eyes, &c. 18. Come now, and let us reason together, saith the Lord; though your sinners were as crimson, they shall be made white as snow: though they were red like scarlet, they shall be as wool.

VII. There is a mingled people.

A mixed people are the assemblies of our Churches. To these any doctrine may be propounded, whether of the law or of the Gospel: if the limitation and circumscription of the doctrine be made to those persons, for whom it is convenient. Ioh. 7. 37. Now in the last and great day of the Feast, Jesus stood and cried, saying, I have man thirst, let him come unto

me and drink. And this was the manner of the Prophets in their Sermons; to denounce judgements and destruction to the wicked: and to promise deliverance to the Measias to those that doe repent. A double if any man shall depart in the publick congregation, when the rest are hardened, what ought to be done? Ans. Let those that are hardened, hear the Law circumscribed within the limits of the persons, and of the voices: and let the afflicted confidence hear the voice of the Gospel applied in speciall manner vnto it.

CHAP. VIII.

Of the kinds of Application.

Application is either * Mental; or * Practical.

Mental is that, which respecteth the mind: and it is either doctrine or * Reformation. 1 Tim. 3. 16. The whole Scripture is given by Gods inspiration, and is profitable for doctrine (scilicet instruction) for Reformation (scilicet improvement) for correction (scilicet punishment) and for instruction (scilicet instruction) in righteousness. 17. That the man of God may be perfect, being perfectly instructed unto every good work.

Doctrine is that, whereby doctrine (or teaching) is used for the information of the mind to a right judgement concerning things to be believed.

Reformation is that, whereby teaching is used for the reformation of the minde from error.

In confutations, which are made publickly before the assembly, these cautions must be observed. 1. The thing that is determined (scilicet the point) or the state of the question that is to be discussed must be thoroughly understood. 2. Let those errors only be reproved, which trouble the Church; in which we live: altho they being altogether let alone, which doe either lie dead, or are external: unless some danger be ready to ensue of them. Mat. 16. Beware of the leaders of the Pharisees and Sadducees. Mark. 9. Take heed; and beware of the leaven of Herod. Reuel. 2. The men of Pergamum are warned to beware of the Nicolaitans, to whom some of them did assent. 3. If the error be out of the foundation of faith, the confutation must not only be Christianlike, as it should be ever: but also a friendly, a gentle and brotherly disputation.

Practical application is that which respecteth the life and behaviour. And it is instruction (scilicet instruction) and correction (scilicet punishment).

Instruction is that, whereby doctrine is applied to frame a man to live well in the family, common-wealth, and Church. To this place belong consolation and exhortation. Rom. 15. 4.

Correction is that, whereby the doctrine is applied to reforme the life from vngodliness

and vngodly dealing. Hitherto belongs admonition. This must be done, first generally, the circumstances of the persons being omitted. 2 Sam. 12. Nathan brings David to the knowledge of his sinne by the helpe of a generall parable. Act. 19. 26. Te see and heare that not only at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away many people (because he saith that those are not Gods which are made with hands.) 35. Then the Towne Clarke, when he had stayed the people, said, Te men of Ephesus, &c. 37. Te haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme: your gods. Afterwards, if the former reproofe preuale not, it must be vrged after a more speciall manner. 1 Tim. 5. 20. Them that sinne rebuke openly that they may also feare. But alwaies, in the very hatred of sinne, let the loue of the person appeare in the speeches: and let the Minister include himselfe (if he may) in his reprehension, that it may be more mild and gentle. Dan. 4. 16. Then Daniel—said, My Lord, the dreame bee to them that hate thee, and the interpretation thereof to thine enemies. 17. The tree, which thou sawest—it is thou, 19. Gal. 2. 15. We that are lawes by nature, and not sinners of the Gentiles. 1 Cor. 4. 6. These things, Brethren, I haue by a kinde of figure transferred to my selfe, and to Apollos for you, that ye might learne by us not to be wise above that which is written.

Now these four kinds of application doe offer themselves in every sentence of the Scripture. I will also set downe that example, which Ilyricus hath propounded.

Ilyricus in his booke of the way to understand the Scriptures. Tract. 1.

Matth. 10. 28. Feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell. 29. Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father? 30. Yea, and all the haire of your head are numbered. 31. Feare ye not therefore, ye are of more value then many sparrows.

It were easie to draw from hence many doctrines: partly of the confession of the faith: and partly concerning Gods providence.

Doctrine 1. That it is needfull for vs publickly to professe the doctrine which we know, so often as there is need. 2. That we must make confession also with the hazzard of goods and life. 3. That our life should be contented in comparison of Christ and his truth. 4. That eternal punishments to be suffered both in soule and bodie are prepared for those that are not afraid to denie Christ, and his truth. 5. That God is intent and ready to gouerne vs, that we might make our confession aright. 6. That the providence of God is not only general, but also special, which is diligently occupied about all our smallest matters, yea euen the haire of our

head.

* Reformation. 1. Those doe erre, who thinke it to be sufficient in heart they doe embrace the faith and a right opinion concerning religion: and that it is at a mans choice in the meane season to graunt or affirme any thing before men, as the condition of the place, time, and persons requireth; especially when the life seemeth to be in imminent danger to be lost. 2. The Epicures erre, in that they deny the diuine providence: because they think it too base for the Maieste of God to take care of humane affairs. 3. The Stoicks doe erre, who imagine that they are gouerned by the fate, (or an vnresistible and violent necessitie). 4. They doe erre who make chance and fortune without any wise ordination of the diuine providence. 5. The Pelagians doe erre in giuing more then is due to mans strength, as if it were put in mens power to embrace the faith at their pleasure, to continue constant in the same, and to confesse it to the end without feare. 6. They doe erre, who doe leane more vpon outward things and inconstant riches, then vpon the power and goodness of God.

* Instruction. 1. Thou must to the utmost of thy power labour to haue the true face of God before thine eyes: because thou now hearest that one God is to be feared about all men.

2. Thou must learne such a contempt of humane things, as that thou mayest alwaies desire, hauing forsaken the, to depart hence, and to be ioyned together with Christ in the heavens. 3. The consideration of (Gods) speciall providence doth cause thee to thinke of the presence of God that Beholder, to craue his helpe, and alfo to beleue that thou art helped in all things, and finally that there is no danger so terrible, but he both can and will deliuer thee from, when it is fit.

* Correction. 1. These words of Christ correct their negligence, who in their prayers doe not craue of God sincere loue, that being inflamed with it they may not refuse to lay downe their life for his name. 2. The negligence of those men is also taxed, which doe not acknowledge and behold the providence of God shewing it selfe in all things. 3. Those are reproved, who giue not God thanks for vouchsafing to gouerne and defend vs in all things that belong vnto vs by his providence. 4. Those are reproved, that abuse the good creatures of God, seeing that it is manifest that God hath care of all things.

Thus any place of Scripture ought to be handled: yea so as that all the doctrines be not propounded to the people, but those only, which may be fitly applied to our times and to the present condition of the Church. And they must not only be choicely ones, but also few, lest the hearers be overcharged with their multitude.

CHAP. IX.

Of Memorie in Preaching.

*Memori-
ter.

BECAUSE it is the received custome for preachers to speake by heart before the people, something must be here annexed concerning memorie.

Artificiall memorie, which standeth vpon places and images, will very easily without labour teach how to commit sermons to the memorie: but it is not to be approved. 1. The animation of the image, which is the key of memorie, is impious, because it requireth absurd, insolent and prodigious cogitations, and those especially, which let an edge vpon and kindle the most corrupt affections of the flesh. 2. It dulls the wit and memorie, because it requireth a threefold memorie for once the first of the places: the second of the images: the third of the thing that is to be declared.

It is not therefore an vnprofitable aduice, if he that is to preach doe diligently imprint in his minde by the helpe of disposition either axiomaticall, or syllogisticall, or methodicall, the several proofes and applications of the doctrines, the illustrations of the applications, and the order of them all: in the meane time nothing carefull for the words, which (as Horace speaketh) will not willingly follow the matter that is premeditated. Verberq; præsensam rem non inuoluit sequitur.

Their studie hath many difcommodities, who doe not their written sermons word for word. 1. It asketh great labour. 2. He which through feare doth humble at one word, doth both trouble the congregation, and confound his memorie. 3. Pronunciation, action, and the holy motions of affections are hindered, because the mind is wholly bent on this, to wit, that the memorie fainting now vnder her burthen may not faile.

CHAP. X.

HITHERTO hath bene spoken of the preparation or prouision of the sermon: the promulgation or uttering of it followeth.

In the promulgation two things are required: the hiding of humane wisdom, and the demonstration (or shewing) of the spirit.

Humane wisdom must be concealed, whether it be in the matter of the sermon, or in the setting forth of the words: because the preaching of the word is the Testimony of God, and the profession of the knowledge of Christ, and not of humane skill: and againe, because the hearers ought not to ascribe their faith to the gifts of men, but to the power of Gods word. 1. Cor. 2. 1. When I came vnto you brethren, I came not with the emnity of eloquence or of wisdom, declaring vnto you the testimony of God, 2. For I did not decree to know any thing among you

but Iesus Christ, and him crucified. 5. That your faith should not consist in the wisdoms of men, but in the power of God.

If any man thinke that by this means barbarisme should be brought into pulpits; hee must vnderstand that the Minister may, yea and must priuately vnto his hearing thearets, Philosophy, and variety of reading, while he is in framing his sermon: but he ought in publicke to conceale all these from the people, and not to make the least ostentation. *Artis etiam est celare artem; it is also a point of Art to conceale Art.*

The Demonstration of the spirit is, when as the Minister of the word doth in the time of preaching so behaue himselfe that all, euen ignorant persons & vnbeleueers may iudge, that it is not so much he that speaketh, as the Spirit of God in him and by him. 1. Cor. 2. 4. Neither was my speech and my preaching in the persuasion of words of wisdom, but in the demonstration of the spirit and of power. And 14. 24. If all prophesie, and there enter in an vnbeleueer, for one that is ignorant, he is reproved of all, he is iudged of all. 25. And for the secret of his heart are disclosed, & so falling vpon his face, he wil worship God, returning word that God indeed is among you. And 4. 19. I will come vnto you shortly, and I will know not their words that are perswaded, but their power. 20. For the kingdom of God is not in words but in power. Mich. 3. 8. I am filled with power by the spirit of the Lord, and with iudgement and might to shew to Iacob his defolition, and to Israel his sime. This makes the minister to be liuely and powerfull. Luk. 11. 27. And it came to passe, when he had spoken these things, that a certaine woman of the multitude lifting vp her voice said vnto him, Blessed is the wombe that bare thee, and the breasts that gave thee sucke.

This demonstration is either in speech or in gesture.

The speech must be spirituall and gracious.

That speech is spirituall, which the holy Spirit doth teach. 1. Cor. 2. 13. Which things also we speake, not in the words, which mans wisdom doth teach, but which the holy Ghost teacheth, comparing spirituall things with spirituall things. And it is a speech both simple and perspicuous, both for the peoples vnderstanding, and to expresse the Maiestie of the Spirit. Act. 17. 2. Paul disputed with them these (labour) days out of the Scriptures. 3. Opening (discussing) and shewing that Christ must suffer and rise againe. Gal. 3. 1. O yee foolish Galatians: who would Iesus Christ before was desired in your sight and among you crucified. 2. Cor. 4. 2. But we haue cast from vs the cloke of blame, and walke not in craftinesse, neither handle wee the word of God deceitfully: but in declaration of the truth we approved our selues to euery mans conscience in the sight of God. 3. If our Gospel be then hid, it is hid to them that perishe. 4. In whom the God of this world hath blinded the minds, that is, of the infidels, &c.

Wherefore neither the words of aits, nor Greeke

* Nowe
ba led u
utem.

Greeke and Latine phrases and quirkes must be intermingled in the sermon. 1. They disturb the mind of the auditors, that they cannot fit those things which went afore with those that follow. 2. A strange word hindreth the vnderstanding of those things that are spoken. 3. It draws the minde away from the purpose to some other matter.

Here also the telling of tales, and all profane and ridiculous speeches must be omitted.

The speech is gracious, wherein the grace of the heart is expressed. Luk. 4. 22. And all bare witness of him, and wondered at the gracious words which proceeded out of his mouth. Ioh. 7. 46. The officers answered, neuer man spake like this man.

Grace is either of the Person, or of the Ministerie.

Grace of the person is the holinesse of the heart, and an vnblemishable life: Which howeuer it makes not a Minister, yet it is very necessarie. 1. Because the doctrine of the word is hard both to be vnderstood and to be practised, therefore the Minister ought to expresse that by his example, which he teacheth, as it were by a type. 1. Pet. 5. 3. Not as though ye were Lords over Gods heritage, but that ye may be examples (vnto types) to the flocke. 1. Tim. 4. 12. Be an example to the faithful, both in word and conversation. Phil. 4. 8. For therefore, brethren, whatsoeuer things are true, whatsoeuer things are honest—thinke on these things: 9. Which ye haue both learned, and receiued, and heard, & seen in me, these things doe, and the God of grace shall be with you. 2. He that is not godly, howeuer hee may vnderstand the Scriptures, yet doth he not perceiue the inward sense and experience of the word in his heart. Psal. 25. 8. The Lord is good and right, therefore see teacheth sinners his way. 9. He maketh the meeke to walke in the Law, and teacheth the meeke his way. Amos. 3. 7. Surely the Lord God doth nothing, but he reuealeth his secret to his seruants the Prophets. Gen. 18. 17. And the Lord said, Shall I hide from Abraham the thing which I am about to doe? 18. Seeing that Abraham shall bee indeede the Father of a great and mightie nation, &c. 29. For I know him that he will command his sonnes and his household after him, that they keepe the way of the Lord to doe righteously and iudgement. 3. It is this exercise in the sight of God, that godly speech should be conioyned with an vngodly life. Psal. 50. 16. 17. Vnto the wicked God saith, what hast thou to doe to declare mine ordinances: and to take my covenant into thy mouth, seeing thou hatest to be reformed? It is a strange sight to see him, that is the guide of the way to others, to wander out of the way himselfe, and to see a Physitian of others to be full of botches himselfe in the meane while, as Nazianzen speaketh. 4. It is an ecclesiasticall secret: That the Minister ought to cover his infirmities, that they be not seene, For the simple people behold not

the ministerie, but the person of the Minister. Herod heard Iohn Baptist willingly, not because he was a good Minister, but because he was a good man. Mark. 6. 20. Well saith Nazianzen, He that teacheth sound doctrine, and liues wickedly teacheth that with one hand, which hee cleeketh away with the other. Chrysostome vpon the twentie of Matthew saith: The doctor of the Church by teaching well and by liuing well instructeth the people how they ought to liue well: but by liuing ill hee doth instruct God how to condempne him. And in his 3. Hom. in Act. It is an easie matter to shew wisdom in words, teach me to liue by thy life, this is the best teaching. For words make not such an impression in the soule as workes doe. 5. A Minister, that is wicked either openly or secretly, is not worthy to stand before the face of the most holy, and the almightie God. 1. Cor. 15. 19. Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me. Iia. 6. 6. Then flew one of the Seraphims vnto me with an hot coale in his hand, which hee had taken from the Altar, and he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquitie shall be taken away, and thy sinnes shall be purged. 8. Also I heard the voice of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I said, Here am I, send me. Leuit. 10. 3. Then Moses said to Aaron, This is that which the Lord said, I will bee sanctified in them that come neere vnto me, and it will be glorified before the sight of all the people. And hence it is, that the iudgements of God remaine for wicked Ministers to tremble at. 1. Sam. 2. 17. Therefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord, &c. ver. 15. They obeyed not the voice of their Father, because the Lord meant to slay them.

The parts of sanctitie are especially, 1. A good conscience. 2. Cor. 1. 12. For our reioicing is this: the testimony of our conscience, that in simplicity & godly sincerity, & not in fleshy wisdom, but by the grace of God, we haue had our conversation in the world. 1. Tim. 1. 19. Keeping faith & a good conscience, which some haue put away, & concerning the faith haue made Ship-wracke. Act. 24. 16. And herein I endeavour my selfe to haue alway a cleere conscience towards God & towards men. If this be wanting, the mouth of the preacher is shut. Iia. 56. 10. Their watchmen are all blind: they haue no knowledge, they are all dumbe dogs: they cannot barks, they lie and sleepe, and delight in sleeping. 2. An inward feeling of the doctrine to be deliuered. Wood that is capable of fire, doth not burne, vntill fire be put to it: and hee must first be godly affected himselfe, who would stirre vp godly affections in other men. Therefore what motions a sermon doth require, such the Preacher shall stirre vp priuately in his owne minde: that he may kinde vp the same in his hearers. 3. The feare of God, whereby, beeing thoroughly stricken with a reuerent regard of Gods Ma-

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edlie, he speaketh soberly and moderately. A 4. The loue of the people. 1. Thel. 2. 7. But were gentle among you, as a nurse that cherisheth her children. And that affection may appeare, the Ministers duty is to pray seriously and fervently for the people of God. 1. Sam. 12. 23. God forbid, that I should come against the Lord, and cease praying for you. 5. The Minister must also be *euuie* venerable, that is, such an one as is to be reuerenced for constancie, integrity, grauitie and truth-speaking, who also knoweth how to performe reuerence to others either privately or publickly, as is befitting the persons of all his hearers. 6. He must be *euuapou* temperate, who restraineth inwardly his ouer vehement affections, & hath his outward fashions and gestures moderate and plaine, by the which dignitie and authority may be procured and preferred. Therefore he must be neither couetous (*euuagapou*, a lover of siluer) nor (*euuapou*, a follower of wine,) nor litigious, nor a drinker, nor wrathfull: And let the young men exercise themselves to godlinesse, and flie the lusts of youth. 1. Tim. 4. 7.

The grace of the Ministerie is 1. to be apt to teach (*euuadidactou*) 1. Tim. 3. 2. Now Pauls meaning is, that it is not only decent and laudable if this gift be had, but also that it is so necessarie, as that it may not be wanting. For this consideration *Nazarenus* refused a bishopricke: and *Theophylact* vpon this place saith, that this duty of teaching is especially of all other necessarie to be found in Bishops. In the Nicene and Miletian Council, this was imposed in stead of a punishment, to hold the name of a Minister, but not to preach the Gospell. 2. Authority, whereby he speaketh as the Embassadour of the great *Iehovah*. Tit. 2. 15. To these things: speake and exhort, and rebuke with all authority. 1. Pet. 4. 11. If any man speake, let him speake as the oracles of God. 3. Zeale, whereby being most desirous of Gods glorie he doth endeavour to fulfill and execute the decree of election concerning the saluation of men by his ministerie. Iob 32 18. I am full of matter, and the spirit within me compelleth me. 16. Behold my belly is as the wine which hath no vent, and like the new bottles that burst. 2. Tim. 2. 25. Instructing them—proouing if God at any time will giue them repentance, that they may know the truth. Col. 1. 28. 29. Admonishing euery man—that wee may present euery man perfect in Christ Iesu.

Gesture is either in the action of the voice or of the bodie.

The voice ought to be so high, that all may heare. Isa. 58. 1. Crie aloud, and spare not: lift up thy voice like a trumpet. Ioh. 7. 37. In that last and great day of the Feast Iesus stood up and cryed. Act. 2. 14. And Peter standing with the eleven lift up his voice and said.

In the doctrine hee ought to be more moderate, in the exhortation more feruent and vehement.

Let there be that grauitie in the gesture of the bodie, which may grace the Messenger of God. It is fit therefore, that the trunk or stalle of the bodie being erect and tunk, all the other parts, as the arme, the hand, the face and eyes haue such motions, as may expresse and (as it were) vtter the godly affections of the heart. The lifting vp of the eye and the hand signifieth confidence. 2. Chron. 6. 13. Salomon made a brazen scaffold, and set it in the middle of the court—and vpon it hee stood, and kneeled downe vpon his knees before all the congregation of Israel, and stretched out his hands towards heauen. 14. And said, O Lord God of Israel, &c. Act. 7. 55. And Stephen being full of the holy Ghost, bending his eyes vp to heauen beheld the glorie of God. The calling downe of the eyes signifieth sorrow and heauinesse. Luk. 18. 13. But the Publican standing as farre off would not so much as lift up his eyes to heauen, but he smote his breast, saying, God be mercifull to me a sinner.

Concerning the gesture, other precepts cannot be deliuered; onely, let the ensample of the grauest Ministers in this kinde be in lead of a Rule.

CHAP. XI.

Of conceiuing of Prayer.

Hitherto hath bene spoken concerning Preaching of the Word: it remaineth now to speake of the conceiuing of prayers: which is the second part of Prophecyng, whereby the Minister is the voice of the people in calling vpon God. Luk. 11. 1. One of his Disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his Disciples. 1. Sam. 14. 24.

Here are to be considered:

1 The matter thereof, first the wants and sinnes of the people: and then the graces of God and the blessings they stand in neede of. 1. Tim. 2. 1. I exhort therefore above all things, that supplications—be made for all men. 2. For Kings and those that are in authoritie. Tertul. Apolog. saith, We doe all pray for all Emperours, that they may obtaine a long life, a quiet raigue, a safe family, conuagious armies, a faultless Council, loyal subiects, a peaceable world, and whatsoeuer things are desired of a man and of Cæsar. Again, We pray for Emperours for their ministers and powers for the state of the time, for the quietnesse of their affaires, and for the delaying of their death. The Lord prayer reduceth this matter to fixe heads, which are Gods glorie, kingdome, and obedience, the preferuation of the life, the remission of sinnes, and the strengthening of the spirit.

2 The forme thereof. 1. Let there be one voice, and that the Ministers alone, the people being in the meane while silent, and shewing their assent at the end, by saying, Amen. Act. 2. 24. When they had heard these things,

they

they lift up their voice with one accord vnto God, and said, &c. Nehem. 8. 6. And Ezra praised the Lord the great God, and all the people answered, Amen, Amen. 1. Cor. 14. 16. Else, when thou blasphemest with the spirit, how shall he that supplieth the place of the vnlearned, say Amen, at thy giuing of thanks? In fine in his 2. Apol. to Antoninus, (saith: When the *(senior)* President hath finished his prayers and thanksgiuings, all the people that are present cry out with a fawourable approbation, saying, Amen, Athanasius Apolog. ad Constant. Imp. Euseb. libro 7. capite 8. Ierome Proem. 2. in Gal.

2 Let the voice be understood. 1. Cor. 14. 15. I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing with the understanding also.

3 Let the voice be continued, not tagged and abrupt; that idle repetitions may be avoided. (Sextus) Mat. 6. 7.

4 The parts, which are three: Consideration, Ordering, and Vttering of it.

Consideration is that, whereby fit matter for the framing of prayers is diligently searched for.

Ordering is that, whereby the matter being found out, is disposed in the minde in a certaine order.

Prolation or vttering of it is that, whereby

it is orderly pronounced in publike to the edifying of the people.

Trin vni Deo gloria.

THE ORDER AND SVMMME of the sacred and onely methode of Preaching.

1. Toreade the Text distinctly out of the Canonicall Scriptures.
2. To giue the sense and vnderstanding of it being read, by the Scripture it selfe.
3. To collect a few and profitable points of doctrine out of the naturall sense.
4. To apply (if he haue the gift) the doctrines rightly collected, to the life and manners of men, in a simple and plaine speech.

The Summe of the Summe.

Preach one Christ by Christ to the praise of Christ.

The Writers which lent their helpe to the framing of this Art of Prophecyng, are:

Augustine, Hemingius, Hyperius, Erasmus, I. Ilyricus, Wigandus, Iacobus Matthias, Theodorus Beza, Francisus Iminus.

Soli Deo gloria.

LII

A
DIGEST OR HAR-
MONIE

OF

the bookes of the old and new
Testament.



Printed at London by JOHN LEGATT, Printer
to the Vniuersitie of Cambridge.

1613.

LII 2

TO THE VVORSHIPFUL SOCIETIE OF CHRISTS COL- LEDGE IN CAMBRIDGE, CHIEFLY TO THE

Reuerend Maister, D. EDMUND BARRER, LL. B. and the thirtene
fellowes of the same.



T was a custome among the *Gentiles* every yeare to send new-yeares
gifts one to another, which thing *Suetonius* doth declare, ^a where hee
saith, that *Tiberius* did by an edict forbid the entercourse of new-yeares
gifts. This custome the Church hath condemned of impiety, and for
that cause hath thought good to abolish it. *Tertulian* ^b saith, it is a wicked
thing among brethren, that the feasts of *Saturne*, of *Ianus*, of *Bac-
chus*, and *Gossippus* should be frequented, that presents should runne, that
new-yeares gifts should goe and come, and banquetts should ring of sport-
ting. After him *Alcimus* ^c called them *diuellsish new-yeares gifts*. To both
these agreeth a Canon of a certaine olde ^d Councell, which saith, that it is not lawfull to obseue
the carrying about of *diuellsish new-yeares gifts* vpon the first day of Ianuarie: but let all gifts be
given on that day so, as they are on other daies. No maruell if these new-yeares gifts bee con-
demned, syth they were consecrated in the names of *Ianus* and *Saturne*, after a cutted manner.

Therefore (excellent *Syn*) I doe not send vnto you a new-yeares gift after the olde custome;
yet I send. For that very day, which ended the last yeare, barched this my young brood: which
now I dedicate to you to bee cherished and nourished, and I pawne it to you as a pledge of my
thankfull minde, for your manifold benefites.

It remains then, that yee also vouchsafe me your new-yeares gifts: what may they be, will yee
say? truly that ye rubbe over this my little worke with the tile of a criticke iudgement, that yee
frame it anew where neede is, that yee defend it with a Christian content so farre as it is meete, and
that yee accept of this small testimony of my good will. These things if yee shall performe, I
will make account that I haue receiued backe againe not a single new-yeares gift, but a double
one, yea a ^e *Tiberian*, that is, one foure-folde, nay an hundred-folde. Fare ye well, most reuerend
President, and yee thirtene worthy fellowes, fare ye well. God grant that ye may alwaies haue
your Colledge well knite together. This last of December, the 97. of the olde stile.

Your Worships most deuoted,
William Perkins.

An

An admonition to the Reader.



CHRISTIAN Reader, I set before thee a *Tablet* or little *Briefe* of the holy
and becomely *History*. I call it a *Digest* following *Tertullian*, and the example
of the *Romane* law, because in the vnfolding it rehearseth the orders of times and
deedes done. In it I haue endeauoured according to my small power, to set these
fine things before thine eyes.

1. A harmony or *Chronicle* of the times.
2. A harmony of the ancient *History*, and of the *Propheets*.
3. A harmony of the *Gospel*.
4. An abridgement of the whole *sacred History*.
5. The notable *hystories* of euery chapter.

I would that thou shouldst see and iudge what I haue performed.

This also I warne thee of, that some of the things which I write are called into doubtfull question, be-
cause I am destitute of testimonies out of holy Scripture, on which I might relie. As for example: I asseigne
the *History* of *Iob*, to the times of *Ioseph* and *Iacob*, only vpon probable coniecture; because there bee
ready reasons to prouoe that he liued before the law was giuen, and after *Abraham*. The like iudgements
there is for the rest.

If any where thou seest me diuers from the receiued and common opinion of *Chronicles*, know that there
is great controuersie and disagreeing about that place: know that there are some of the most learned, which
are on my side: and know that it is not my minde to limit, to detrahit, or to accuse any man. In all things as
meete as I can, I agree at the truth, at least at that which is next to the truth. There is stryfe too much al-
ready, and those are waies times for stryting but for praying.

If this my *Digest* doe (et before thee any thing vndigested, pardon it: for I send it forth into the light for
this cause only, that I may trie the iudgement of those that both can and will gently and truly censure,
and that I may (if soe might be directed, warned, corrected,

LII 3

The

The Proem, or Introduction.



Digest or sacred Harmony is the order and tenour of the bookes of the olde and new Testament, plainly described and laid forth. This order must needs be most excellent, and of all men most worthy to be known, which the Author of all order himselfe hath obserued in his writings.

A Digest doth afford two things: the order of deedes done, and the order of the times.

The order of deedes is threefold, of Nature, of Dignity, of Wildome.

The order of Nature is, when that which is formost in nature and existence, is propounded in the first place: as for example, In the booke of Genesis, first the Creation is tolde, then the fall, afterward the promise of the *Messias* is revealed.

The order of Dignity is when that which is most worthy obtaineth the 1. place, although in time it be later: So Gen. 5. 2. 32. *Noah* began *Sem*, *Ham*, and *Japheth*. Here *Sem* is the first in worth, though not the eldest by birth: For *Noah* began to get children when he was 500. years olde. But *Sem* was borne 2. years after for he was an hundred years old in the 600. & second yere of his fathers age, Gen. 11.

The order of Wildome is, when things are placed in that tenour and dependance which serueth best for the compounding of a short, plaine, and continued narration.

This order doth often admit his *hyperbole*. *Hyperbole* is an inuention or (as I may say) a misplacing of the order of nature for some iust causes: and it is twofold; Anticipation, and Recapitulation.

Anticipation is that, by which something is tolde as if it were done, which notwithstanding was not done in that time and order as it is tolde, but afterward: or, it is a narration of a later thing in a former place.

The Anticipation of names is, when those names are vsed in former histories, which were given to things or places afterwards, Gen. 14. 7. *Thence they returning, came vnto the fontaine of Harpach (which is Cader.) Terme* vpon this place hath, that it is spoken by Anticipation, being not then, but a good while after so called: For the place at the rocke in the wilderness is named the fountain of iudgement, because there God iudged the people, *Quell*, Hebr. in Gen. So *Agar* is said to haue a dand about *Berbesha*, that is, the Well of the oth, which name notwithstanding was gi-

A uen to the Well afterwards, Gen. 21. 14. Anticipation of things is, when things done later are mingled with former histories, as Isa. 38. 22. *What is the signe that I shall goe up into the Lord?* This saying ought to be let before the seauenth verse. *This signe shall thou haue*— and so it is let. 2. King. 20. verse 8.

Recapitulation is that by which some things which belong to former times, are recounted so as if they followed in order of time. By this means the story of *Michab*, and the warre of the *Bemamites*, which happened when *Phineas* was Prielt, are annexed to the histories of *Eli* and *Sampson*; *Phineas* being dead long afore, vnlesse we will haue him to haue liued 300. years, Ind. 18. 19. 20. c.

And thus far of the order of things in the holy Bible; now followeth the order of times which the Chronologie doth declare.

Chronologie is a doctrine of the time of ages. This the holy Ghost hath revealed in the Scriptures so farre forth as it belongeth to the Church of God to know it: But the full knowledge thereof, God hath reserved vnto himselfe, *Ab. 1. 6.*

The parts of Chronologie are two: Notation, and composition.

Notation is that which determineth the quantity and measure of the parts of secular time, so farre forth as they are considered by themselves.

The parts of time are five, houre, day, week, moneth, yere.

An houre is a certain part of the day deuised: and it is either simple or compound.

A simple houre is either naturall or temporary.

A naturall houre is the foure and twentieth part of a naturall day.

A temporary houre is the twelfth part of an artificiall day, *Iohan. c. 11. Are there not twelue houres of the day?* And *Mat. 20* in the Parable of the houlholder, there is mention made of the morning, the third, the sixth, the ninth, and the eleuenth houre.

A compound houre is a quarter, or the fourth part of an artificiall day.

There are foure quarters therefore of euery artificiall day, euery one of which quarters consisteth of three houres, and taketh his name from the last. The first quarter from the morning to the third houre, is called the third houre. The second from the third houre, to the sixth houre, is called the sixth houre. The third, from the sixth houre, vnto the ninth, is called the ninth houre. The

fourth,

fourth, from the ninth houre, to the Sunne setting, is called the evening. Of these kinds of houres those places seeme to bee vader flood, *Mark. 15. 25. And it was the third houre when they crucified him*, *Ioh. 19. 14. It was the preparation of the Passouer*, and about the sixth houre. Then deliuered he him to be crucified, *Luk. 23. 44. And it was about the sixth houre, and there was a darknesse ouer all the land*. The sum is, that Christ was crucified at the third and the sixth houre: the third houre being ended and gone: the sixth houre going, but not ended.

If any one shall say that this partition of the day is fained and nouell, let him heare *Conforme lib. de die Natal. c. 10*. Some, saith he, doe deuide the day and likewise the night into foure parts. Let him know also that among the Iewes the night was parted into foure watches, *Matth. 14. 25. And in the fourth watch of the night, Iesus went vnto them walking on the sea*.

An Hebrew day is either Naturall or Artificiall.

A naturall day, is the space of foure and twenty houres, containing alio both the morning and the evening.

The morning and the evening are the bounds of euery day, and the evening is of two sorts. The first, is from the ninth houre to the setting of the Sunne. The second, is from the Sunne setting vnto the shutting in of the night, *Leu. 23. 5. In the first moneth and the fourteenth day of the moneth betweene the two euenings, shall be the Passouer of the Lord*.

A naturall day according to the diuerse vses thereof, is either a worke day, or a holy day.

A worke day is that which is appointed for our ciuill busineses, and (as it seemes to me) this day among the Iewes lasted from Sunne rising to the Sunne rising, that is, it began at the morning. *Exod. 18. 14. why sittest thou thy selfe alone, and all the people stand about thee from morning to euen?* *Matth. 28. 1. In the end of the Sabbath when the first day of the weeke began to dawne*. It is not likely that *Matthew* spake these things after the manner of the Romans, seeing that hee wrote his Gospel especially for the Hebrewes.

An holy day is that which is appointed for holy vses. An holy day is, onely made by God to whome onely it belongeth to blisse and hallow the times.

An holy day beginneth at the evening, and endeth at the evening, *Leuit. 23. ver. 32. From euen to euen shall ye celebrate your Sabbath*.

The holy day common to all ages is the Sabbath, which according to the morall law is a certaine seauenth day set apart for diuine worship. Here is to be noted that sometime the word Sabbath is put for the whole weeke. *I fast twice a Sabbath*, *Matth. 16. and the first of the Sabbath*, *1. Cor. 16. 1.*

An Artificiall day is the space of time from the rising of the Sunne, to the setting, *Ioh. 1. 1. wherefore it is longer in sommer and shorter in winter*.

A weeke is the space of seauen daies, sometime alio of leauen yeares. *Dan. 9. 24. Seauen weeke are determined vpon thy people*.

An Hebrew moneth is of two kinds: of the Sunne, or of the Moone.

A Sun-moneth was in vs about the time of the flood, and it contained 30. daies. For (as *Moser* willeth Gen. 8.) from the seauenth day of the second moneth vnto the seauenth day of the fourth moneth, there are an hundred and fiftie daies, which is five whole monethes of thirtie daies apiece.

Moone-monethes were chiefly in vs after the departure out of Aegypt. Some whereof were full monethes of thirtie daies, some other were scant monethes of 29. daies and a halfe. Hereupon euery yere for the complement of the course of the Sunne, the Epact was of eleuen daies, and euery third yere, yea and sometime the second was *Emblimaus*, hauing the thirteenth moneth called *Veadar*.

The Hebrew yere is the time of the sunnes course through both *Tropicks*, and it containeth 365. daies, 5. houres, and 59. minutes. This *Moser* doth plainly declare in the historie of the flood. Genel.

In *Noah* his 600. yere the 2. moneth, and 17. day began the flood—7. 11.

The raine was 40. daies & 40. nights—7. 27.

The water preuailed 150. daies—7. 24.

The 150. daies being past, the Arke rested the 17. day of the 7. moneth—8. 4.

The waters were a decreasing to the first day of the 10. moneth—8. 9.

After the 40. daies the window was opened—8. 6.

Noah waited 7. daies—8.

He waited other 7. daies—8.

In the yere 601. the 1. day of the first moneth the earth was dry—8. 13.

All these being considered and laid together it will appeare that the yere did comprehend 12. monethes; & that euery moneth did containe 30. daies, whereby also it is gathered, that before *Moser* the Epact did not consist of eleuen daies, but onely of five.

The naturall beginning of the yere is the moneth *Abid* or *Nisan*. For the world doth seeme to haue bin created in the spring time, not in Autumne. For *Noah* entred into the Arke, in the first moneth, and the yere being spent he came out at the end of the second moneth. But this first & second moneth cannot accord with Autumne, because after the 2. moneth *Noah* could not prouide victuall enough to serue himselfe and the creatures for the whole yere following, the second haue being now past, and the winter comming on, To this opinion do agree *Theodoret*, *LII 4* *quell*.

quest. 72. vpon Exod. *Ambrose lib. 1. Hexam. c. 4. Leo Serm. 9. de Passione. Bede de ratione Temporum.* But it is wont to be objected, that herbs and trees were brought forth with ripe fruit, and therefore the creation was in Autumne. But I answer that God gaue euery tree power to bring forth his fruite in his time: but that the fruits (I do not deny but some, for that is most certaine,) but that all, were ripe in the creation it is not certaine, whether you say the world began in the spring or in Autumne. For euen the spring doth seeme to bring forth some ripe fruits as well as Autumne, especially among the Iewes and them of the East, which haue their harvest not much off from Easter. Exo. 9. 3. 1. 32.

Luk. 6. 1.

The common beginning of the yeares was at the seuenth moneth, *Thyrsi. Exod. 23. 16. The feast of gathering fruits shall be in the end of the yeare, when thou hast gathered in thy labours out of the field.* Here beganne the date of their bargaines, buyings, sellings, bondages, release of land, the yeare of rest, and Iubilie.

There was also beside the naturall yeare a propheticall yeare which by the like is to bee vnderstood to bee of the space of 360. yeares, and the Propheticall moneth in like manner consisteth of thirtie yeares. Reuel. 11.

Thus farre we haue declared the Notation of times, the computation follows.

Composition is the second part of Chronologie concerning the ioyning of time with time, to which there belongeth foure things.

1. *Duplication of time*, by which the Scripture doth mingle the last part of the time spent with the first part of the time to come. Hence it is that the yeares of the kings of Iuda and Israel doe often fall one within the compass of the other, which cannot iustly be reckoned, but by a certaine doubling. Christ was in his sepulcher fixe and thirtie houres or there aboute, but the Euangelists say that he rose againe after three dayes, and on the third day. How comes this to passe I why, double the middle part of the time, and you haue your wish.

2. *Remission of time*, by which either through adding vnto, or taking away something from the let number given, the account thereof is made more easie in speaking or writing. Very well faith *Augustine. quest. 47. vpon Exod. The Scripture is wont so to call the times, as that which is somewhat over or vnder the iust numbers, is not reckoned.* Let that bee an example. Num. 14. vers. 34. You shall beare your iniquitie for fourtie yeares. These words were spoken to the Israelites in the second yeare after their departure; and therefore they suffered punishment full 38. yeares, and about 40.

3. The third is, that time is taken in ac-

counts either for the time already spent, or for the time now in spending, and not yet past. Math. 27. *After three daies I will rise againe.* 1. King. 15. *In the eighteenth yeare of Ieroboam reigned Abia three yeares:* and yet afterward it is said, that his sonne began to reigne in the twentieth yeare of Ieroboam.

4. The fourth is, that the beginning of the time in computation is put sometime exclusively, sometime inclusively.

A compoud time is that which is made of ages, yeares, dayes, or moneths, ioyned together: and it is either of the old world, or of the new.

The time of the old world is the continuance of the yeares from the beginning of the world to Christ crucified, which is about 4000. yeares.

The Sabbath of the old world is the seventh day from the creation, which was consecrated for diuine seruice in Paradise before the fall.

The preparation of the sabbath, is part of the day going before, wherein chiefly after the law was giuen, prouision of victuals was made for the approaching sabbath. Therefore whereas it is said, Ioh. 19. vers. 14. *It was the preparation of the Passouer*, it is not for the Passouer it selfe, but for the sabbath in the Passouer, or Easter. Mark. 15. *I was the preparation which is before the sabbath.* And Luk. 23. *And that day was the preparation, and the sabbath drew on.* Again the whole day of the Passouer was not holy, but the evening only, in which the Lambe was slain, for it seemes the rest was workie day. Mark. 14. vers. 12, 13, 14. Hence it appears that the Passouer had not his Eue properly.

The time of the old world hath 2. parts, the 1. without the law, the 2. with the law.

The time without the law is from the beginning vnto the time when the law was giuen, and it hath three particels.

The first is from the creation to the flood, and it consisteth of 1656. yeares.

The second is from the flood to the promise made vnto Abraham 367. yeares and no more. For I thinke (sauiug a better iudgement) that Abraham was borne the 70. yeare of Terah, and not in the 130. yeare. Reason 1. The Testimonie of *Moses*, Gen. 11. 26. *Terah liued 70. yeares and begat Abraham, Nahor and Haran.* Now the scope of the chapter is to declare the genealogie of Christ from Adam vnto Abraham. Therefore hee pointeth at Abraham: yeares not at Nahor or Haran, especially having done so in all the precedent generations vnto Abraham. Reason 2. Vnlesse it be taken for granted that Abraham was borne the 70. yeare of Terah, it will be altogether vnreasonable when hee was borne. For if any one shall say when hee was borne the 130. yeare of his father, & that it is

plaine

plaine out of the Scriptures; I answer, that it cannot be shewne throughout the Scriptures that Abraham was borne the 130. yeare rather than the 131. or the 132. yeare of Terah. For *Moses* saith not any where, that Abraham departed into Canaan presently the selfe same yeare wherein Terah died. All things which are ioyned together in the order of historie, are not like waies conioyned in time. 3. Abraham did account it for a miracle that himselfe being 100. yeare old should haue a sonne: how then could hee bee borne in the 130. yeare of his father: and it is not likely that Abraham was borne 60. yeares after Terah had got Nahor and Haran. 4. Abraham being commaunded to goe into Canaan did not delay his obedience, but went presently without delay so soone as hee had receiued the command, not tarrying for his fathers death, because by faith hee made that iourney. Heb. 11. But the charge & promise hee receiued in Vr of the Chaldes before hee went to Haran. 5. The iudgement of the primitive Church assesteth to me, and I thinke it worthe to be followed, vnlesse it be manifest that it hath declined out of the way. *Aug. de ciuit. Dei. l. 16. c. 15.* To him a greeth venerable *Bede*, also *Iosephus*, and *Isidorus*, *Hispalensis lib. 5.* If any object that *Moses* doth tell the storie of Abraham going into the land of Canaan after the death of Terah. I answer, that it is done by Recapitulation, that he might finish the historie of Terah in a continued narration. If any vrge the words of *Stephen*, Act. 7. *After that his father was dead God brought him into this land.* I answer, that there was two goings of Abraham into Canaan. The first was before the death of his father, which going was rather on progreffe, then for to dwell, and of this speaketh *Moses*. The second was to place and settle his habitation in the land of Canaan of which speaketh *Stephen*, for the Greeke word which he vseth *παυσαν*, significth that God brought him to dwell in the land of Canaan. And that it was so this may be an argument, that Abraham did not buy one plot of ground vntill a yeare or two after his fathers death. Thus *S. Augustine* in the forenamed place hath taught to answer, neither doe I see what can be said against it.

The third particel is from the promise to the Law, and is 430. yeares, Exod. 12. 40. *The dwelling of the children of Israel in Egypt was 430. yeares.* Gal. 3. 17.

The abode of the children of Israel in Aegypt was only 210. yeares. For from the departure out of Vr to the birth of Isaac was 30. yeares, from thence to Jacob was 60. from thence to the going down into Aegypt 150. now if you take these numbers from 430. there will remaine 210. yeares in which the Israelites dwelt in Aegypt. If any say that 60000. armed men within the space of two hundred yeares could not bee

propagated out of the family of Jacob: I answer that they might, because then polygamie was in vye, and then they did beget children from twentie yeares of age vntill they were fourescore and more, and then was the multiplication of seede promised. If any ouervrge me that Abraham was not the sonne of Israel, and therefore the 430. yeares of bondage is not to bee stretched vnto Abraham: time: I say the sonne of Israel doth comprehend not onely the seed of Jacob, but all the posteritie of Abraham, Gen. 48. *Jacob saith of the sonnes of Ioseph, Let my name bee named vpon them, and the name of my fathers Abraham and Isaac.* Therefore the sonnes of Israel are the whole nation and familie of Abraham, no not excluding the head.

The time of the Law is from the promulgation thereof vnto Christ crucified, and it hath fixe particels.

The first is from the law to the Temple 480. yeares. 1. King. 6. 1. At the beginning of this particel the Iewes neglected the true first entrance of the yeare, and so it was renewed by God. Exod. 12. 2. Then were feastiall daies appointed, the Passouer, Pentecost, the feast of Trumpets: of Expiation, and the feast of Tabernacles, &c.

Of the Passouer there are two parts, first the killing of the Lambe, which was done the 14. day of the first moneth, at the euen which thurthe in the day. Exod. 12. vers. 6. The other part is the feast or the solemnitie wherein the Paschall sacrifice was offered. Deut. 16. *Thou shalt offer the Passouer vnto the Lord thy God, of sheepe and bullocke in the place which the Lord shall chuse.* See an example 2. Chron. 35. This feast lasted seuen daies, which were called the dayes of vnleavened or sweet bread. The first day of sweet bread began at the euen which thurthe in the 14. day for which cause this fourteenth day was called of his latter part the first day of sweet bread. Mark. 14. 12. yet the sacrifices were not killed before the 15. day. The last day of the feast was the sabbath which was as solemne as any of the rest, and for order sake it was called the second sabbath after the first. Luk. 6. 1.

The feast of Pentecost was exclusively the 50. day from the end of Easter, because the Israelites departed out the 15. day, and the beginning of the 50. dayes must be reckoned from the 16. day. Leuit. 23. 16.

There was also two holy yeares appointed: a Sabbatarie and a Iubilie.

The Sabbatarie was euery seventh yeare, wherein rest was giuen to the earth.

The Iubilie was 49. yeare exclusively from the former Iubilie, that is, if you exclude the former Iubilie yeare: but it is the 50. yeare from the former inclusively, Leu. 24. 11. This is the common saying, but perhaps the Iubilie yeare is euery fifty yeare distinctly numbered.

More.

M. recurre in this particule was the gouernment of Iudges for 357. yeares, which by computation will easily appeare. And therefore whereas, A. 1. 13. ver. 20. it is said that God gaue them Iudges for the space of 450. yeares, it seemeth thus to be taken: From the diuision of the land, vnto *Sennel* there are (as I said) but 357. yeares, and this number *Saint Luke* seemes to haue set downe reiecting the latter seven, that the number might bee rounder: But afterward some body reading ouer the booke of Iudges for *quarant* (sollituted) *quarant* of mere ignorance: For indeed out of the yeares of the Iudges, and the yeares of the oppressours distinctly and separately numbered, there doe arise iust 450. yeares. But those yeares must not be separately numbered, but it is to be held for a sure rule of composition, that the yeares of the oppressours be reckoned in the yeares of the Iudges.

The second particule is from the founding of the Temple vnto the destroyng of the same, 427. yeares. In this particule there are these rules of composition; 1. It often saies out that the yeares of the kings of Iuda and *Licars* are incomplete. 2. The sonne being *Licars* did raigene with his father which was builded in forraie warres. 3. Sometimes the yeares wherein they gouerned wickedly are left vn-counted as if they neuer were. 1. Sam. 13. 1. 4. The yeares wherein the sonne raigned the father being aliue, but spent with age or diseases, are reckoned also to the gouernment of the father.

The third particule is the time of the captiuitie in Babylon of 70. yeares, Ierem. 25. ver. 11. The beginning of this particule seemes to be at the burning of the Temple in the yeare of *Nabuchad.* 19. For this captiuitie was not only the desolation of the people, but also of the land, which also must keepe her sabbaths, 2. Chron. 36. ver. 22. But the land could not rest all the time before, being in her a king, preists, citizens, and husbandmen.

The fourth is from the returne out of Babylon to the beginning of *Danels* weekes; and is about fourecore yeares. Reason. 1. Dan. 9. 25. he speaketh of such a going forth of a commandement as by which not only the reedifying of the Temple, but the inhabiting likewise and repairing of their citie was allowed: Now we read of no such Edict in all the Bible, before the 7. yeare of *Artaxerxes Longimanus*. For the edict of *Cyrus*, and the edict of *Darius Hystaspis*, both of these speake onely of building the Temple, but not of the citie. 2. The conuersions of the heauens, and the distances of the Ecclesies doe make the like space. The Ecclesie in the fift yeare of *Nabopolassar*, or *Nabuchadne-sar* is distant from that which happened the nineteenth yeare of *Tiberius*, 653. *Indian* yeares: and left any one should thinke that

this *Nabopolassar* in *Ptoleme* was not the same with *Nabuchadne-sar*. I adde this one thing, that the Ecclesie of the Moore in the 7. yeare of *Cambyses* doth differ from that which happened eleven daies before the monarchie of *Alexander*, 191. *Indian* yeares, and 64. daies, and that this is distant from that which happened in the nineteenth yeare of *Tiberius*, 363. *Indian* yeares: Moreover, from that Ecclesie in the 3. yeare of *Darius Hystaspis*, to the Ecclesie in the last yeare of *Darius Codom.* there are 151. *Indian* yeares. These things to be (as I say, *Ptoleme* his account doth plainly declare, who reckoneth 126. Egyptian yeares from *Nabopolassar* to the Ecclesie in the fift yeare of *Nabopolassar*, and 274. yeares to the Ecclesie in the leauenth yeare of *Cambyses*, and 424. yeares to the death of *Alexander*, and 718. to the raigene of *Augustus*. *Almagest* lib. 3. c. 8. and 5. 14. With this agrees the calculation of *Præfix*, whose accounts for beginnings and ends of times are most certain, which runne thus.

From *Nabopolassar* to the beginning of the yeares
Ind. yeares. — daies.
 Of the death of *Alexander*. — 423. — 269.
 Of *Iulius Caesar*. — 701. — 309.
 Of our Saviour Christ. — 746. — 319.
 From the death of *Alexander* to the beginning of the yeares.
 Of *Iulius Caesar*. — 178. — 50.
 Of our Saviour Christ. — 223. — 51.
 From *Iulius Caesar* to the beginning of Christ
 — 45. — 1.

He which will thinke these things to be fained, hee must vtterly ouerthrow all logistical Astronomie. And truly this seemeth to me to be a notable argument to prooue the truth of the holy Scriptures, because the sacred historie in the order of her narrations doth most exactly agree with the conuersions of the heauens. And on the other side this is vnto me a prooue, that the beginning of the weekes is not to be fitted to the yeares of *Cyrus* or *Darius Hystaspis*, because then almost all humane histories, and all astronomical obseruations are to be denied as counterfeits.

All the kings of whom there is mention made in *Ezra*, *Nehemiah*, *Hesler*, and *Daniel*, for the most part did raigene in this time, whome I (following the iudgement of *M. Gualter*, and *Temporarius*) doe distinguish after this sort.

They were either Medes, or Persians. The Medes were two. The first, *Achæmus* the father of *Darius Medus*. Dan. 9. 1. This is that *Asiages* the Emperour of the Medes & Persians extending his gouernment from India to *Aethiopia* in Arabia neuer was this deprived of his kingdom by *Cyrus* King of the Persians as some historians doe falsly say. It is probable that hee was the husband of *Hesler*, and not *Darius Hystaspis* nor *Xerxes*. Reason 1. In *Darius Hystaspis*, there was gra-

uitie and prudence. ioyned with a certaine pietie, but in *Achæmus* lust and leuitie. 2. *Medus* doth in the first yeare of *Cyrus*, the captiuitie being ended, came againe into Ierusalem. For. 2. Therefore he did not lue in Persia vnder *Cambyses*; *Darius Hystaspis*, or *Xerxes*; and it is not credible that hee who was most careful of the true worship of God, would returne againe into the East, when he might vse the benefit of his libertie. 3. *Xerxes* in the 7. yeare of his raigene was out of Persia in Sardis or in Greece, not returning home vntill the eight yeare. *Amistris* also his wife was a most wicked woman. The obiection of the Palace of Shushan, is off small force; for say that it was the Palace of the Kings of Persia while *Cyrus* reigned, (as *Strabo* saith, lib. 15.) yet the Palace of the Medes might be in the same place before *Cyrus* his time. For *Strabo* saith in the aforesaid booke, that the Pallace of the Persians was not there before the Medes were ouercome. If any one thinke otherwise, he shall vse his owne iudgement by my good leaue. In these and such like things I will not contend.

The second is *Darius Medus*, hee was the chiefe in the lacking of Babylon, Isa. 13. 17. Ier. 51. 11. and the Babylonian Empire was in his hand for the space of a yeare, Dan. 5. 1. This same is *Achæmus*. Ezr. 4. 6.

The Kings of the Persians are these.
 1. *Cyrus*, yeares 30. but after the conquest of Babylon 7. and from hence the Scripture beginneth the yeares of *Cyrus* (as *Xenoph.* witnesseth) acknowledged *Darius* to be Emperour of the Medes and Persians, when he led the kinge against the Babylonians, ouer which kingdom he ruled together with *Darius Medus*. Dan. 5. 28.

2. *Cambyses* 7. he is *Artaxerxes*, Ezr. 4. ver. 5.

3. *Darius Hystaspis* 36. By this mans edict the Temple was builded, and not by the Edict of *Darius Nothus*, vnlesse we will say that there were some futuuring in the second yeare of *Darius Nothus*, which were almost 200. yeares old. For *Agge* in this very yeare of *Darius* doth take for granted, that there were some of the people yet left who had seene and knew the beauty of Salomons Temple.

4. *Xerxes*, 21. Dan. 11. 2.

5. *Artaxerxes Longimanus* 40. Ezr. 7. 1. and 6. 14.

6. *Darius Nothus* or *Ochus* 19.

7. *Artaxerxes Mneumon* 43.
 8. *Darius Ochus* 23.
 9. *Darius Ardes* 23.
 10. *Darius Arsamis* 6.

The fift particule containeth the weekes of *Daniel*, and therefore it is of 490. yeares.

A These weekes becom to me for to end at the death of Christ; and not at the final destruction both of the Temple and citie by *Titus*. Reason. 1. The common with many was plainly confirmed; partly by the preaching of Christ; and partly by his passion. But if the last weeke be reckoned further to the destruction of the citie, then at that time also the Iohanne leage should haue been confirmed; but no league was confirmed in the last weeke: either their wax in the last but one. 2. *Daniel* doth plainly say, Seauentie weekes are determined vpon thy people, and vpon the holy citie, to finish the wickednesse, and to scale vp the brimmes, and to recone the iniquitie, and to bring in euerslating righteousness, and to annoint the most holy, which is the *Messias*. Now if the destruction of the citie did end those weekes, then nor 70. but 69. weekes and a halfe were determined for the finishing of these things; for in the 69. weeke was made the satisfaction for sinne, and the *Messias* annointed. 3. If you beginne the weekes from the 2. yeare of *Darius Nothus*, then *Nebuchad* shall haue continued vnto the 32. yeare of *Darius Mneumon* and somewhat longer, and hee shall be an 100. and 90. yeares old, and then also fitte for long iourneys: and *Ezra* also shall be farre elder.

In the middle of the last weeke began the ministry of Christ or the time of his going vp and downe. A. 1. 21. The beginning of his ministrie was when hee was baptized of *Iohn*, and being annointed with the holy Ghost, was sent to preach, and it endured vnto the day of his assumption, and consists of three yeares and an halfe almost.

The first yeare was from the fift passouer, Ioh. 2. 13. vntill the feast, Ioh. 5. 1. The second yeare is from that feast vnto the passouer mentioned, Ioh. 6. 4. The third yeare is from this passouer vnto that whereat Christ was crucified, Ioh. 13. 1. This passouer was celebrated the 14. day at euen, both by Christ and the Iewes themselves. Mark. 14. 12. Now the first day of unleavened bread when they sacrificed the Passouer, and his Disciples (and vnto him, where with thou hast we goe and prepare that thou maist eate the Passouer) Luk. 22. 7. Then came the day of unleavened bread when the Passouer must be offered. The eating of the Passouer was either the eating of the Lambe, or of other cheere made of part of the sacrifice according to the law. The eating of the Lambe was alwaies on the 14. day, and it is not likely that the Iewes durst violate so plaine a law. The eating of the other cheere was on the 15. 16. and 17. daies, and yet nor by any that was polluted, and of this latter is to be vnderstood that place of Ioh. 18. ver. 28. They were not into the common hall lest they should be defiled, but that they might eate the Passouer.

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Of these vntill *A. Alexander*, the holy Scriptures speake nothing, nor *Iesphus*.

The fift particule containeth the weekes of *Daniel*, and therefore it is of 490. yeares.

The time from the Baptism of Christ vnto the first Passouer is also of halfe a yeare. And thus is the time of the old world; the time of the new followeth, which is from the ascension of Christ vnto the last iudgement. The Sabbath of the new world is the day of Christs refection, which is the eight from the creation; and we thinke in the Scriptures seemeth to assigne the Sabbath to the Lords day. 1. Cor. 16. 11 To make gathering on the first day of the weeke is an Apostolicall institution; therefore the hallowing of this day for the Sabbath is likewise an Apostolicall institution, because gatherings were now made but when the worship of God was

solemnely performed. Secondly, John the Apostoll doth acknowledge this day to bee the Lords. Reu. 1. 10 that is a day consecrated to the honour of Christ. And the rest of the Apostles haue obserued this same day in stead of the Iewes Sabbath. Act. 20. 7. yea Christ himselfe doth seeme to haue done the same. Ioh. 20. 19. & 26. Thirdly, it is the opinion of Cyrrian, thus circumcision was a Sacrament of the Sabbath to bee kept on the 8. day in the new Testament. 3. ap. 19. ad Fidum. Aug. 1. de ciu. dei. 22. 2. 3. The Lords day was hallow'd by Christs resurrection. And Ser. 251. The Apostles did ordaine the Lords day to be kept with religious worship.



N the beginning of time was created the vtmoit heauens and the matter of things visible. The spirit then first that matter mouing vpon it. Light first out of darkness. The firmament is made, and separateth the waters. The water being gathered together, the drie land is fruitfull.

Two trees are created in the garden of Eden. Lights are created in the Firmament. Birds and Fishes are made out of the waters. Beasts and all cattell are framed out of the earth.

Hitherto only a mist did water the earth. The body of Adam was made of the duff. God breatheth into his nostrils the breath of life. And man was fashioned after the likenesse of God. All creatures are brought vnto man to see how he would call them. Every hearbe and fruit are appointed for meate. Eua is made out of the rib of Adam sleeping. God giueth her to Adam for to be his wife. Marriage is ordained. The wedding are brought into the Garden. The prohibition of trees is enioyned.

The institution and sanctification of the Sabbath. The first linne of our first parents.

Being arraigned and conuicted, they are punished. Christ promised of the seede of the woman. Icha is now called *Hemah*.

The first garment made by God. The casting of Adam and Eua out of Paradise. Cain is the first that was borne of woman.

Abel borne. Cain and Abel offer sacrifice to God. Cain moued with enue killeth his brother. He despaireth and is throwne from the presence of God. The first city built in the world.

Seth borne in the 130. yeare of Adam.

Enosh borne the 105. yeare of Seth.

Then meth began to call on the name of God.

Kenan borne the 90. yeare of Enosh.

Mahaleel borne the 70. yeare of Kenan.

Iared borne the 65. yeare of Mahaleel.

Enoch borne the 62. yeare of Iared.

Methulalah borne the 65. yeare of Enoch.

Lamech borne the 187. yeare of Methulalah.

Adam died being 930. yeares olde.

Lamech the first author of Bigamie.

Enoch is taken vp alius to heauen yeare 365.

Seth died being 912. yeares olde.

Noah borne the 182. yeare of Lamech.

The invention of Musicke and the Smiths craft.

Enos dieth the 905. yeare of his age.

Kenan dieth the 910. yeare of his age.

Mahaleel dieth the 895. yeare of his age.

Iared dieth the 962. yeare of his age.

The sonnes of God marry the daughters of men.

Of these were borne Gyants.

Now all flesh had corrupted his way.

Gods purpose concerning the flood, reuealed.

The commandement to build the Arke.

Noah preacheth repentance.

Iaphet is borne the five hundredth yeare of Noah.

Sem is borne the 503. of Noah.

Ham is borne.

Lamech dieth in yeare of his age 777.

The
yeares
of No-
ahs pre-
aching
120

20 1556
23 1559
25 1561
114 1650

M m m

Methulalah

Chron. I.

| From. | World. | (686) | Genesis. | Chron. |
|-------|--------|--|----------|--------|
| 120 | 6 | Methuselah dieth the 969. year of his age. | 5 | |
| 2 | 10 | The commandment to enter into the Arke. | 7 | |
| 17 | | The entrance into the Arke. | 7 | |
| | | It raineth forty daies. | 7 | |
| 3 | 47 | The last day of the raine. | 7 | |
| 7 | 17 | The Arke resteth on the mountaines of Ararat. | 8 | |
| | | Here end an hundred and fifty daies. | | |
| 10 | 1 | The tops of the mountaines appeare. | 8 | |
| 11 | 12 | The Crow and the Dove are sent forth, with returne. | 8 | |
| 19 | | The Dove is sent out the second time. | 8 | |
| | | Shee returneth with an Olive leafe. | 8 | |
| 26 | | The third time being sent shee returns no more. | 8 | |
| 7 | | | | |
| 1 | 1 | The waters are dried from off the earth. | 8 | |
| | | Noah remooueth the couering from off the Arke. | 8 | |
| 2 | 27 | God commaunding, Noah goeth out of the Arke. | 8 | |
| | | He offereth sacrifice vnto God. | 8 | |
| | | The course of nature is restored. | 8 | |
| | | The Rainbow is the signe of Gods couenant with the earth. | 9 | |
| | | Marriage is confirmed. | 9 | |
| | | Mans dominion is restored. | 9 | |
| | | The eating of flesh, except the blood, is permitted. | 9 | |
| | | The office of a Magistrate is established. | 9 | |
| | | The law for murder. | 9 | |
| | | The dressing of vines and Noahs drunkenesse. | 9 | |
| | | Ham is punished for mocking his father. | 9 | |
| | | The piety of Sem and Iaphet is rewarded. | 9 | |
| | | The dwelling of Iaphet in the tents of Sem is foretolde. | 9 | |
| 8 | | Arphaxad is borne 100. year of Sem. | 9 | |
| 1623 | | Selah is borne the 35. year of Arphaxad. | 11 | |
| 1723 | | Heber is borne in the 30. year of the age of Selah. | 11 | |
| 1757 | | Peleg is borne the 24. year of the age of Heber. | 11 | |
| | | The parting of the earth, or the beginning of nations. | 10 | |
| | | Iaphet the first king of Europe. | 10 | |
| | | Sem of Asia. | 10 | |
| | | Ham of Africa. | 10 | |
| 1787 | | Reu is borne the 30. year of the age of Peleg. | 11 | |
| | | Nimrod buildeth Babel, Erech, Accad and Calneh. | 11 | |
| | | He was the first founder of the Monarchy of Assyria. | 11 | |
| | | The tower of Babel is builded. | 11 | |
| 1819 | | Serug is borne the 32. year of Reu. | 11 | |
| 1849 | | Nahor is borne the 30. year of Serug. | 11 | |
| 1878 | | Terah is borne the 39. year of Nahor. | 11 | |
| 1948 | | Abram is borne the 70. year of Terah. | 11 | |
| 1957 | | Sarai is borne. | 17 | |
| 1996 | | Peleg dieth the 239. year of his age. | 11 | |
| 2005 | | Noah dieth in the 950. year of his age. | 11 | |
| 2023 | | The promise of land, and of succession is made to Abram. | 12 | |
| | | Terah with Abram goe from Vr of the Chaldes. | 11 | |
| | | They come to Haran and dwell there. | 11 | |
| | | Abrams departure into Canaan. | 12 | |
| | | From thence because of the dearth he goeth into Egypt. | 12 | |
| | | Sarai being taken from him is restored inuiolate. | 12 | |
| | | They depart from Egypt safe and sound. | 12 | |
| 6 | | Reu dieth the year of his age 239. | 11 | |
| 9 | | Abram and Lot being come backe into Canaan, are separated. | 13 | |
| 2030 | | The promise of land and succession is renewed. | 13 | |
| 1 | | Lot is taken prisoner in the ouerthrow of Sodome. | 14 | |
| | | Abram deliuereth him from the hands of the 4. Kings. | 14 | |
| | | The other Kings honour him with the title of Victory. | 14 | |
| | | He offereth Sacrifice vnto God. | 14 | |
| | | He keepeth nothing of the prey to himselfe. | 15 | |
| | | Abram deploret the want of children. | 15 | |
| 10 | | The promise of the land and succession is renewed. | 16 | |
| 3 | | Sarai giueth her maid vnto Abram. | 16 | |

Hagar

| From. | World. | (687) | Genesis. | Chron. |
|-------|--------|---|----------|--------|
| | 4 | Hagar hauing runne away, returneth to her mistress. | 16 | |
| | 1049 | Ismael is borne. | 16 | |
| 20 | 7 | Circumcision is instituted the 99. year of Abrahams age. | 17 | |
| | | The names of Sarai and Abram are changed. | 17 | |
| | | Abraham and his family are circumcised. | 17 | |
| | | Abraham receiue thre Angels into his house. | 18 | |
| | | Isaac is promised againe. | 18 | |
| | | The destruction of Sodome is declared vnto Abraham. | 18 | |
| | | Abraham prayeth for the Sodomites. | 18 | |
| | | Lot receiue thre Angels into his house. | 19 | |
| | | The wickednes of the Sodomites. | 19 | |
| | | The sauing of Lot and his daughters. | 19 | |
| | | The burning of Sodome. | 19 | |
| | | The incest of Lot with his daughters. | 19 | |
| | | Abraham goeth from Mamra to Beer sheba. | 20 | |
| | | Abimelech is punished for taking away Sarah. | 20 | |
| | | Abraham prayeth for him, and he recouereth. | 20 | |
| 8 | | Isaac is borne in the 100. year of Abrahams age. | 21 | |
| 1050 | | Serug dieth in the 230. year of his age. | 11 | |
| 30 | | Isaac is weaned. | 21 | |
| | | Hagar is cast out with her sonne Ismael. | 21 | |
| | | The couenant betwene Abimelech and Abraham. | 21 | |
| 40 | 1060 | Abraham is prouoed in offering his sonne Isaac. | 22 | |
| 50 | 1 | A Ramme is offered in stead of his sonne. | 22 | |
| 60 | 2070 | The promise of the blessing is confirmed. | 22 | |
| | 2080 | Terah dieth in the year of his age 209. | 11 | |
| | 3 | Abraham goeth to dwell in Canaan. Act. 7. | | |
| | 5 | Sarah dieth in the year of her age 127. | 23 | |
| | | Abraham beauleth her. | 23 | |
| | | He buyeth a field to bury her in. | 23 | |
| | | The burying of Sarah. | 23 | |
| | 8 | Abraham calleth to get Isaac wife. | 24 | |
| | | Rebecca is gotten to be his wife. | 24 | |
| | | Isaac being 40. yeares old, taketh Rebecca for his wife. | 24 | |
| | | Abraham hauing married Keurah, getteth children. | 25 | |
| | | He giueth them gifts and sendeth them from Isaac. | 25 | |
| 2090 | | Arphaxad dieth the year of his age 483. | 11 | |
| 70 | 6 | | | |
| 80 | 8 | Isaac and Esau are borne in the 60. year of Isaac. | 25 | |
| 90 | 1110 | | | |
| | 3 | Abraham dieth in the year of his age 375. | 25 | |
| | | He is buried by Isaac and Ismael. | 25 | |
| | | Esau selleth his birth-right for a messe of pottage. | 25 | |
| | 6 | Isaac going into Egypt stayeth at Gerar. | 26 | |
| | | For feare he feigneth Rebecca to be his sister. | 26 | |
| | | He goeth to Beer sheba. | 26 | |
| | | The promise is againe confirmed to Isaac. | 26 | |
| 1120 | 8 | Esau taketh wiues of the heathen when he was 40. yeares olde. | 26 | |
| 100 | 1130 | | | |
| 110 | 8 | Shem dieth in the year of his age 600. | 11 | |
| 120 | 1140 | | | |
| | 1 | Ismael dieth in the year of his age 137. | 25 | |
| 150 | 2170 | | | |
| 160 | 2180 | | | |
| | | Isaac intendeth his blessing to Esau. | 27 | |
| | | Isaac by the craft of his mother getteth it from him. | 27 | |
| | | Isaac by the counsell of his mother, fleeth to Haran. | 27 | |
| | | In a dreame by the way he seeth a ladder. | 28 | |
| | | The promise is made againe vnto Isaac. | 28 | |
| | | Isaac is receiued into Labans house. | 29 | |
| 5 | | He serueth seauen yeares for Rachel. | 29 | |
| | | Leah is brought to his bed in stead of Rachel, and is accepted. | 29 | |
| | | He couenanteth to serue seauen yeares more for Rachel. | 29 | |
| | | Rachel is married to Isaac with Leah. | 29 | |
| 6 | | Heber dieth in 444. yeares of his age. | 11 | |

M. m. 2

Ruben

| Prem. | World | (688) | Genesis | Chron. 1. |
|-------|-------|--|---------|-----------|
| | 7 | Ruben. | 29 | 2 |
| | 8 | Simeon. | | |
| | 9 | Leui. | | |
| 170 | 2190 | Judah. | 30 | |
| | 3 | Dan. | | |
| | 4 | Nephthali. | 30 | |
| | 5 | Gad. | | |
| | 6 | Asher. | 30 | |
| | 7 | Issachar. | 30 | |
| | 8 | Zebulon. | 30 | |
| | 9 | Dinah is also borne of Leah. | 30 | |
| | | Joseph is borne of Rachel in the year of Jacobs age 91. | 30 | |
| | | Jacob bargaineth to serue fixe years for cattell. | 30 | |
| | | He getteth double wages by his arte and cunning. | 30 | |
| 180 | 2100 | God commandeth Jacob to returne into Mesopotamia. | 31 | |
| | 5 | He departeth from Laban secretly with all his family. | 31 | |
| | | He being accused of theft, defendeth himselfe. | 31 | |
| | | The covenant of peace betweene Laban and Jacob. | 31 | |
| | | God comforteth Jacob by his Angels. | 31 | |
| | | Fearing his brother he craueth aid of God. | 31 | |
| | | He wrestleth with an Angell. | 31 | |
| | | who nameth him Israel. | 31 | |
| | | Esau receiueth Jacob friendly. | 31 | |
| | | Esau by much intreaty receiueth Jacobs gifts. | 31 | |
| | | He offereth himselfe and his followers to beare him company. | 31 | |
| | 6 | Jacob dwelleth in Succoth. | 31 | |
| | 7 | He cometh to Sechem where he dwelleth 8. years. | 31 | |
| | | There he buyeth a possession and buildeth an Altar. | 31 | |
| | 9 | Judah hauing turned from his brethren, marieth Shuah. | 31 | |
| 190 | 2110 | Er is borne. | 31 | |
| | 1 | Onan is borne. | 31 | |
| | 2 | Selah is borne. | 31 | |
| | 3 | Dinah is rauished by the sonne of the King of Sechem. | 31 | |
| | | The Sechemites therefore are slaine by Dinahs brethren. | 31 | |
| | | Jacobs iourney into Bethel. | 31 | |
| | | There he payeth his vow. | 31 | |
| | | Deborah Rebeccas nurse dieth. | 31 | |
| | | God confirmeth the blessing vnto Jacob. | 31 | |
| | 4 | Rahel dieth in labour of Benjamin. | 31 | |
| | | Ruben committeth incest with Bilhah. | 31 | |
| | | The finding of Mules. | 31 | |
| | 5 | Joseph telleth his brethrens faults to their father. | 31 | |
| | | His dreames of his authority in his fathers family. | 31 | |
| | 6 | He is solde into Egypt at the years of 17. | 31 | |
| | | Iob by Satans meanes loseth his wealth and his children. | 31 | |
| | | He is grieuouly afflicted in his body. | 31 | |
| | | His friends visit him. | 31 | |
| | | He curseth the day of his birth. | 31 | |
| | | He maintaineth his owne iustice against his friends accusations. | 31 | |
| | | Elihu exhorteth him to acknowledge his sinne. | 31 | |
| | | Iob being reprehended by God, he repenteth. | 31 | |
| | | He offereth Sacrifice for himselfe and his friends. | 31 | |
| | | He is made whole, and his wealth is restored double to him. | 31 | |
| | 9 | Thamar is giuen in marriage to Er, who dieth. | 31 | |
| | | Onan hauing married her, peristheth for the same wickednes. | 31 | |
| 208 | 2210 | Judah committeth incest with Thamar. | 31 | |
| | 7 | Joseph made ruler of Potiphars house. | 31 | |
| | | The chastity of Joseph. | 31 | |
| | | He is cast into prison three years. | 31 | |
| | | The keeper of the prison committeth all to Joseph. | 31 | |
| | | He expoundeth the dreames of the Kings seruants. | 31 | |
| | 8 | Isaac dieth in the year of his age 180. | 31 | |
| | 9 | Pharaohs dreames. | 31 | |

Joseph

| Prem. | World | (689) | Genesis | Chron. 1. |
|-------|-------|---|---------|-----------|
| | | Joseph expoundeth them. | 41 | |
| | | He giueth counsell to prouide for the famine to come. | 41 | |
| | | Hereupon himselfe is made ruler ouer the land of Egypt, being 30. years of age. | 41 | |
| | 2230 | The marriage of Joseph. | 41 | |
| | 1 | The 7. yeates of plenty beginne. | 41 | |
| | 2 | Manasses is borne. | 41 | |
| | 3 | Ephraim is borne. | 41 | |
| | 4 | Ezron is borne. | 41 | |
| | 5 | The beginning of the yeares of famine. | 41 | |
| | 6 | Jacob sendeth his sonnes into Egypt. | 41 | |
| | 7 | Here Joseph entreteeth them as if they were spies: | 41 | |
| | 8 | They promise to bring Benjamin with them. | 41 | |
| | | They beare home their corne and the price in their sacks. | 41 | |
| | | Benjamin is sent with the rest. | 41 | |
| | | The cuppe is found in Benjamins sacke. | 41 | |
| | | Judah offereth himselfe to be a seruant for Benjamin. | 41 | |
| | | Joseph maketh himselfe knowne to his brethren. | 41 | |
| | 9 | Jacob goeth down into Egypt, being 130. yeares olde. | 41 | |
| | | Accompanied with his family of 70. soules. | 41 | |
| | | Joseph meeteth his father. | 41 | |
| | | Here teacheth his brethren what to answer to Pharaoh. | 41 | |
| | | Jacob cometh before Pharaoh and telleth him his age. | 41 | |
| | | The land of Goshen is giuen him. | 41 | |
| | | Where Joseph sustaineth them with food quietly. | 41 | |
| | 2240 | The Egyptians for hunger sell both lands and liuing. | 41 | |
| | 1 | Joseph buyeth all the land of Egypt for Pharaoh. | 41 | |
| | 2 | He giueth Seede corne to the Egyptians. | 41 | |
| | 3 | Jacob appointeth his sepulchre in Canaan. | 41 | |
| | 4 | Jacob appointeth the sonnes of Joseph. | 41 | |
| | 5 | By diuine instinct he preferreth the younger before the elder. | 41 | |
| | 6 | The right of the first borne is giuen from Ruben to Joseph. | 41 | |
| | 7 | He bleiseth his sonnes, and telleth them what shall come. | 41 | |
| | 8 | He telleth them that Christ shall come out of Judah. | 41 | |
| | 9 | He will that them to bury him with his fathers. | 41 | |
| | 10 | Jacob dieth in the faith the 147. year of his age. | 41 | |
| | 11 | Joseph dieth the year of his age 110. | 41 | |
| | 12 | They keepe his body embalmed. | 41 | |
| | 13 | The Israelites are increased in number and power. | 41 | |
| | 14 | The new Pharaoh grieuouly oppresseth them. | 41 | |
| | 15 | The Kings commandement to destroy the male children priuily. | 41 | |
| | 16 | Leui dieth the 137. year of his age. | 41 | |
| | 17 | So dieth all that generation. | 41 | |
| | 18 | Ram is borne. | 41 | |
| | 19 | The edict of drowning the male children. | 41 | |
| | 20 | Aaron is borne. | 41 | |
| | 21 | Cahat dieth. | 41 | |
| | 22 | Moses is borne of Amram and Iocabad. | 41 | |
| | 23 | He is cast into the flaggies, and taken vp of Pharaohs daughter. | 41 | |
| | 24 | He is brought vp in the learning of the Egyptians. Act. 7. | 41 | |
| | 25 | Joshuah is borne. Iosh. 14. | 41 | |
| | 26 | Moses killeth an Egyptian. | 41 | |
| | 27 | For feare of Pharaoh, he fleeth to Madián. | 41 | |
| | 28 | He is married to Zipporah. | 41 | |
| | 29 | Caleb is borne. Iosh. 14. | 41 | |
| | 30 | The men of Gath beate the Ephraites for robberies. | 41 | |
| | 31 | Amram dieth in the year of his age 137. | 41 | |
| | 32 | God heareth the mone of the Children of Israel. | 41 | |
| | 33 | God calleth Moses to bee the deliuerer of his people at the age of 80. | 41 | |
| | 34 | yeares. | 41 | |

Mum 3

He

| | | | |
|---|--|----|--|
| Their dep-
parture
out of
Egypt. | He is taught how to behave himselfe. | 3 | |
| | Moses drawing backe is confirmed. | 4 | |
| | Aaron is giuen to helpe Moses, and he vndertaketh his calling. | 4 | |
| | He bringeth his wife and children to Iethro his father in law. | 4 | |
| | God confirmeth his calling vnto him againe. | 4 | |
| | He asketh leaue of his father, and goeth toward Egypt with his family. | 4 | |
| | The Circumcision of his sonne, being neglected, is punished. | 4 | |
| | He being circumcised by Zipporah, God is appealed. | 4 | |
| | Moses sendeth Zipporah backe to her father. | 18 | |
| | Moses and Aaron doe their message to Pharaoh. | 5 | |
| | They are sent away as the heads of sedition. | 5 | |
| | The labours of the Israelites are increased. | 5 | |
| | The officers of the Israelites complaine vnto Pharaoh. | 5 | |
| | They chide with Moses and Aaron. | 5 | |
| | God heareth Moses, and reneweth his promise. | 6 | |
| | Moses speaketh to the Israelites, but they beleue not. | 6 | |
| | Being bidden to goe againe vnto Pharaoh, he refuseth through feare. | 6 | |
| | Moses and Aaron are emboldened against Pharaoh. | 7 | |
| | The rod is turned into a Serpent. | 7 | |
| | Pharaoh is hardened by his Sorcerers iuglings. | 7 | |
| | The waters are turned into blood. | 7 | |
| | The King is blinded by the Wisemens sorceries. | 7 | |
| | The plagues of Frogs, Lice, and Flies. | 8 | |
| | Pharaoh saith to yeld, but his heart is hardened. | 8 | |
| | The plagues of Murraine, Botches, and Hail. | 9 | |
| | Pharaoh confelleth his sinne. | 9 | |
| | But afterward he hardeneth his heart. | 9 | |
| | God telleth Moses of the hardnesse of Pharaohs heart. | 10 | |
| | The plague of Grasshoppers is sent. | 10 | |
| | Abib is made the first moneth. | 12 | |
| 1. 10 | The Lord instituteth the Passecouer, and feast of Sweet bread. | 12 | |
| | A choise lambe is to be slaine after foure daies. | 12 | |
| | The plague of darknesse for three daies space. | 10 | |
| | The threatnings of Pharaoh against Moses. | 10 | |
| | The death of the first borne is signified to Pharaoh. | 11 | |
| | Moses departeth away very angry. | 11 | |
| | God passeth by the houses that are marked with blood. | 12 | |
| 14 | The first celebration of the Passecouer. | 12 | |
| | The first borne of the Egyptians are slaine. | 12 | |
| 1. 15 | The Israelites are sent out with great spoiles. | 12 | |
| | Moses leadeth them vnto their second standing place. | 12 | |
| | They are commanded yearly to keepe the passecouer. | 13 | |
| | Moses taketh with him the bones of the Patriarches. | 13 | |
| | Pharaoh pursueth the Israelites. | 14 | |
| | Moses deuileth the sea with his rod. | 14 | |
| | The Israelites goe forth through the midst of the sea dri-
shod. | 14 | |
| | The Egyptians with their King are drowned. | 14 | |
| | God the Author of their victory is praised in a song. | 15 | |
| | They wander three daies in drie places without water. | 15 | |
| | They pitch their tents in Mara. | 15 | |
| | The people murmure by reason of the bitter waters. | 15 | |
| | Moses by calling in wood maketh the bitter water sweet. | 15 | |
| | God teacheth his people obedience. | 15 | |
| | They come to Elim, where are twelve fountaines. | 15 | |
| | They come into the desert of Sin. | 16 | |
| | For want of meate they murter against God. | 16 | |
| | They vpbraid Moses and Aaron with their plenty in Egypt. | 16 | |
| | The Lord sendeth Quails and Manna. | 16 | |
| | Manna is kept for a remembrance vnto their posterity. | 16 | |
| | The Manna kept till next day putrifieth. | 16 | |
| | The Sabbath day Manna could not be found. | 16 | |
| | They murmure for lacke of water. | 17 | |
| | Moses striketh the rocke, and the waters flow. | 17 | |
| | Ioshuah ouercommeth Amaleck. | 17 | |
| | They are charged to roote out this nation. | 17 | |

Moses

| | | | |
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| | Moses buildeth an altar vnto the Lord. | 17 | Chron. 1. |
| | Ie thro commeth to see Moses. | 18 | |
| | He bringeth Zipporah and her children. | 18 | |
| | Iethro reioyceth and offereth sacrifice to God. | 18 | |
| | By his counsell 70. Elders are chosen. | 18 | |
| | They pitch their tents ouer against Sina. | 18 | |
| | God signifieth that he will renew the covenant. | 19 | |
| | They are bidden to sanctifie themselves three daies. | 19 | |
| | The people are forbidden to touch the hill. | 19 | |
| | God appeareth on the Mount in thunder and lightning. | 19 | |
| 3 5 | The 10. commandements are giuen with the voice of God. | 20 | |
| | A great prophet to be sent. <i>Deut.</i> 18. | 20 | |
| | The people being afraid desire that Moses may speake to them. | 20 | |
| 7 | Moses goeth to the toppe of Sinai. | 20 | |
| | He stayed with God fasting 40. daies. | 20 | |
| | God giueth him the lawes which the people should obserue. <i>ca. 21. 22. 23.</i> | 20 | |
| | God telleth him the forme of the tabernacle. <i>cap. 24. to 31.</i> | 20 | |
| 4 16 | Moses is angry for the golden calfe. | 32 | |
| | He breaketh the two tables. | 32 | |
| | The Leuites slay 3000. of the children of Israel. | 32 | |
| 19 | Moses goeth vp into the mountaine to pray for the people. | 32 | |
| | There he stayeth fasting 40. daies. <i>Deut.</i> 9. 18. | 32 | |
| | Moses returning reprehendeth the people. | 32 | |
| | The people repent changing their garments. | 33 | |
| | The Tabernacle of the congregation is erected. | 33 | |
| | There God promisseth to dwell with his people. | 33 | |
| | Moses desireth to see the face of God. | 33 | |
| | The tables are renewed. | 34 | |
| | Moses cometh from the Mount and his face shineth. | 34 | |
| | Being come to the congregation he couereth his face. | 34 | |
| | The obseruation of the Sabbath is againe commanded. | 35 | |
| | The readinesse of the people to offer for the worke. | 35 | |
| | God chuseth and nameth forth his workmen. | 35 | |
| 2 2454 | The making of the Tabernacle with all the furniture. | 36 | |
| 1 1 | The Tabernacle with the 4. purtenances is reared vp. | 40 | |
| | The glorie of the Lord descendeth vpon the Tabernacle. | 40 | |
| | They iourney not, vnlesse the cloud ascend from the Tabernacle. | 40 | |
| | God giueth charge out of the Tabernacle for the burnt offerings. | 40 | Leuit. |
| | Concerning meate offerings. | 1 | |
| | The Sacrifices of thankgiuing, or peace offerings. | 2 | |
| | The offering for sinne done of ignorance. | 3 | |
| | A larger declaration of the Sacrifices. | 4 | |
| | A declaration of the Sacrifice of thankgiuing. | 6 | |
| | The consecration of Aaron and his sonnes. | 7 | |
| | They must abide 7. daies at the dore of the Tabernacle. | 8 | |
| 8 | Aaron sacrificeth for himselfe and the people. | 9 | |
| | Nadab and Abihu are burnt. | 10 | |
| | The priests mourning for them is forbidden. | 10 | |
| | The Priests are forbidden wine and strong drinke. | 10 | |
| | A law for the eating of holy things. | 10 | |
| | Of the cleane and vncleane beasts, birds, and fishes. | 11 | |
| | How women should be purged after their deliuerance. | 11 | |
| | Obseruations to know the leprosie. | 12 | |
| | The cleansing of euery leprosie. | 13 | |
| | The purging of vncleane issues. | 14 | |
| | The ordinance of yearly cleansing of sinnes. | 15 | |
| | A law concerning the circumstances of Sacrifices. | 16 | |
| | A law concerning matrimonie. | 17 | |
| | A law for iustice in weights and measures. | 18 | |
| | The dutie of the Magistrate in punishing. | 19 | |
| | Of the puritie and honour of the Priests. | 20 | |
| | Ordinances for the priests and offerings. | 21 | |
| | Laves for keeping their feasts. | 22 | |

M m m 4

The

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| | | The blasphemer is stoned. | 24 |
| | | Lawes for keeping the feasts of yeares. | 25 |
| | | The reward of obedience. | 26 |
| | | Lawes concerning vowes and iuthes. | 27 |
| | | <i>Numb.</i> | |
| 14 | | The 2. paffeouer kept at Sinai. | 9 |
| | | They which were vncleane must keepe it the 2. moneth. | 9 |
| | | The reason why they wandred so long in the desert. | 9 |
| 2 | 1 | The number of the Israelites able to goe to warre 603 550. | 1 |
| | | The office of Leuites in the seruice of the Tabernacle. | 1 |
| | | The placing of their Tents, and the order of their iourning. | 2 |
| | | The number, place, and office of the Leuites. | 3 |
| | | The Leuites are consecrated in the place of the first borne. | 3 |
| | | Offices are distributed to the Leuites. | 4 |
| | | The polluted must be cast forth of the host. | 5 |
| | | A law concerning realouie. | 5 |
| | | A law of the consecration of the Nazarites. | 6 |
| 2 | | The heads of the tribes offer in their order. | 7 |
| | | The dedication of the Altar of burnt offerings. | 7 |
| | | The manner of asking counsell of God is prescribed. | 7 |
| | | The office of the high Priest about the Lampes. | 8 |
| | | The Leuites are consecrated for the first borne. | 8 |
| | | The time of the Leuites ministracion. | 8 |
| | | The vse of the silver trumpets. | 10 |
| 2 | 20 | The cloud ascending giueth a token to goe forward. | 10 |
| | | Their three daies iourney from Sinai to Paran. | 10 |
| | | Hobab is their guide and companion in their iourneies. | 10 |
| | | The people murmure and are punished with fire from the Lord. | 11 |
| 24 | | At the prayer of Moses they are deliuered. | 11 |
| | | They loth Manna. | 11 |
| | | Their lust after flesh is satisfied and punished. | 11 |
| | | Moses desireth to be freed from his office. | 11 |
| | | The 70. elders are chosen. | 11 |
| | | Aaron and Miriam grudge against Moses. | 12 |
| | | God preferreth Moses. | 12 |
| | | Miriam is smitten with Leprosie, and is healed at the prayer of Moses. | 12 |
| | | They goe from Hazaroth to Ruthmah. | 33 |
| | | From Ruthmah to Rimmon-parez. | 33 |
| | | From Rimmon-parez to Libnah. | 33 |
| | | From Libnah to Rithlah. | 33 |
| | | From Rithlah to Kehelathah. | 33 |
| | | From Kehelathah to mount Sapher. | 33 |
| | | From Sapher to Haradah. | 33 |
| | | From Haradah to Makheloth. | 33 |
| | | From Makheloth to Tahat. | 33 |
| | | From Tahat to Tarah, thence to Mithkah. | 33 |
| | | From Mithkah to Halmunah. | 33 |
| | | Spies are sent before into Canaan. | 33 |
| | | After 40. daies being returned they tell the strength of the Cananites. | 33 |
| | | The people are amazed and angrie with the spies. | 33 |
| | | The people conspire to returne into A Egypt. | 33 |
| | | They are barred from entering into the land of promise. | 33 |
| | | They are commanded to goe backe into the wilderness. | 33 |
| 24 | 50 | They that would goe forward are slaine by the enemy. | 33 |
| | | The lawes are renewed to them being about to enter Canaan. | 33 |
| 10 | 5 | The punishment of him that brake the Sabbath. | 33 |
| | | The conspiracie of Corah against Moses and Aaron. | 33 |
| | | Dathan, Abiram, and the company of Corah are swallowed by the earth. | 33 |
| | | Corah going about to get the priesthood is burnt with fire. | 33 |
| | | They are commanded to couer the Altar with the censers of the conspira-
tours. | 33 |
| 24 | 70 | The people murmure the next day for them. | 33 |
| | | The plague begun is slayed by Aaron. | 33 |
| 20 | | Aarons rod buddeth and so he is confirmed in his office. | 33 |
| 24 | 80 | The office of the Priests, and their wages. | 33 |

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| | | The cleansing water is described. | 19 |
| | | Miriam dieth. | 20 |
| 30 | 2490 | The people murmure for lacke of water, chiding with Moses. | 20 |
| | | Moses is commaunded to speake vnto the rocke. | 20 |
| | | He striketh with distrust. | 20 |
| | | Hereupon Moses and Aaron are barred from entering into the land. | 20 |
| | | Edom denieth the Israelites passage. | 20 |
| | | Aaron dieth in mount Hor at the age of 123. yeares. | 20 |
| | | Eleazar his sonne succedeth in his roome. | 20 |
| | | King Arad fighteth with the Israelites. | 21 |
| | | Israel hauing vowed a vow vnto the Lord, vanquisheth Arad. | 21 |
| | | They come to Zalmonah. | 33 |
| | | They depart from Zalmonah and pitch in Punon. | 33 |
| | | The fierie serpents are sent for the murmuring of the people. | 21 |
| | | They are cured by prayers and looking on the brazen serpent. | 21 |
| | | They goe from Punon to Oboth. | 33 |
| | | From Oboth to the mountaines of Abarim. | 33 |
| | | Afterwards to Sared and Dibon Gad. | 33 |
| | | From thence to Almon-Diblathaim. | 33 |
| | | From thence they pitch their tents before Nebo. | 33 |
| | | There they praise God for a fountaine of water. | 21 |
| | | The kings of the Amorites are destroyed, and their kingdomes taken. | 21 |
| | | Og king of Basan is ouercome. | 21 |
| | | Moab sendeth for Balaam to curse Israel. | 22 |
| | | By the way he is rebuked of an Angell. | 22 |
| | | Twice he layeth to curse them. | 23 |
| | | Being changed by instinct he blesteth them. | 23 |
| | | Balaam prophesieth of the coming of Christ, and the destruction of the
Nations thereabout. | 24 |
| | | The people commit fornication with the daughters of Moab. | 25 |
| | | There perith for lusting 24000. | 25 |
| | | The zeale of Phineas stayeth the anger of God. | 25 |
| | | God establisheth the Priesthood to Phineas and his posteritie. | 25 |
| | | God commaundeth to kill the Midianites. | 25 |
| | | The people are numbered the second time. | 26 |
| | | Moses is commaunded to diuide the promised land. | 26 |
| | | The heritage of the daughters of Zelophahad. | 27 |
| | | Moses is forewarned of his death. | 27 |
| | | Ioshua is chosen to be his succellour. | 27 |
| | | The law of sacrifices. | 28 |
| | | Sacrifices for the latter Feasts of the yeare. | 29 |
| | | The law of vowes. | 30 |
| | | Reuenge is taken on the Midianites. | 31 |
| | | The Rubenites and Gadites possesse the land on this side Iordan. | 32 |
| | | The halfe tribe of Manasse gets Gilead. | 32 |
| | | The land of Canaan is diuided to the 9. tribes. | 34 |
| | | Cities are assigned to the Leuites. | 35 |
| | | The inheritance must not be given from one Tribe to another. | 36 |
| | | <i>Deut.</i> | |
| | | Moses about to die readeth ouer the law to the people, <i>et primo capit. ad</i> | 28 |
| | | God reneweth his covenant. | 29 |
| | | Moses rehearseth his song to the people. | 32 |
| | | Moses dieth in the yeare of his age 120. and is buried by God. | 34 |
| | | The Israelites mourne for him 30. daies. | 34 |
| | | The Lord encourageth Ioshua to inuade the land. | 1 |
| 40 | 3 | Ioshua sendeth men to spie Iericho. | 2 |
| | | Rahab hideth them and saueith them. | 2 |
| | | They promise to saue her and her family. | 2 |
| | | Ioshua commaundeth the people to prepare themselves. | 1 |
| | | They come to Iordane. | 3 |
| | | The people is sanctified. | 3 |
| | | The priests are sent before with the Arke. | 3 |
| | | Iordane parteth asunder while the people passe. | 3 |
| | | They set vp a monument in remembrance of their passage. | 4 |
| | | Circumcision commaunded in Gilgal. | 5 |

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| | | They offer and eate of the first fruits. | 5 | Chron. 1. |
| | | Being circumcised they keepe the passouer. | 5 | |
| | | Manna ceaseth. | 5 | |
| | | Ioshua is confirmed by a vision. | 5 | |
| | | The walls of Iericho fall at the found of the trumpets. | 6 | |
| | | Ioshua curseth him that shall build them againe. | 6 | |
| | | They of Ai put the Israelites to flight. | 7 | |
| | | The punishment of Achan for sacriledge. | 7 | |
| | | The siege and winning of Ai. | 8 | |
| | | An altar is set vp in Gebell. | 8 | |
| | | The law is written vpon stones. | 8 | |
| | | The blessings and cursings are rehearsed. | 8 | |
| | | The craft and league of the Gibeonites. | 9 | |
| | | Their deceit is punished with sterilitie. | 9 | |
| | | God haileth and the Sunne and Moone stand both still. | 10 | |
| | | The five kings are slaine at Gibeon. | 10 | |
| | | Their bodies are hanged vpon trees. | 10 | |
| | | Ioshua subdueth that whole countrie. | 10 | |
| | | Caleb asketh Hebron. | 14 | |
| | | Ioshua returneth to Gilgal. | 14 | |
| 2500 | | And now the Land had rest. | 14 | |
| 50 | | The commandement for deuiding the land. | 13 | |
| | | The diuision of the land on this side Iordane. | 14 | |
| | | Hebron is established vnto Caleb. | 14 | |
| | | The lot of the children of Iudah. | 15 | |
| | | Sichem, &c. is giuen to the posteritie of Ioseph. | 16 | |
| | | Ioshua fighteth against the Northerne Canaanites. | 11 | |
| | | The praise of Ioshua, and a catalogue of his acts. | 12 | |
| 2540 | | The tabernacle is remooued from Gilgal to Shiloh. | 18 | |
| | | The rest of the land is distributed to 7. tribes. | 18 | |
| | | The cities of refuge are appointed. | 20 | |
| | | Cities are giuen to the Levites by lot. | 21 | |
| | | Ruben, Gad, and the halfe tribe of Manasse are dismissed. | 22 | |
| | | There is great adoe for the altar which they built at Iordan. | 22 | |
| | | Ioshua hauing called the Elders together giueth them counsaile. | 23 | |
| | | And hauing called the people herenueth the league. | 24 | |
| | | They set vp a pillar for a witnesse. | 24 | |
| | | Ioshua biddeth the people farewell. | 24 | |
| | | The Israelites are reprooued for not expelling the Canaanites. Iud. 1. 2. | 24 | |
| | | Ioshua dieth and is buried in Timnah. | 24 | |
| | | Iosephs bones are buried in Sechem. | 24 | |
| | | Eleazar dieth, Phineas succedeth him. | 24 | |
| | | <i>Judge.</i> | | |
| | | The yeares of. | | |
| | | <i>Judg. Oxyr.</i> | | |
| 1 | | The Israelites aske the Lord who shall be their captain. | 1 | |
| 2 | | Adonibezek is vanquished by Auda and Ioseph. | 1 | |
| 3 | | Othoniel yeares 40. the first Iudge of Israel. | 3 | |
| 4 | | | | |
| 5 | | | | |
| 6 | | | | |
| 7 | | | | |
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| 9 | 19 | 1 The Israelites doe wickedly in their marriages and Idols. | 3 | Chron. 1. |
| 25 | 10 | Their bondage vnder Cushan eight yeares. | 3 | |
| 1 | 21 | Boaz is borne of Rahab, Matth. 1. 5. | | |
| 2 | 22 | Michah restoreth his theft to his mother. | 17 | |
| | | His mother dedicateth it to Idolatrie. | 17 | |
| | | An Image is made of it. | 17 | |
| | | He hireth a Leuite to be his Priest. | 17 | |
| | | The children of Dan send men to search the land. | 18 | |
| | | They take the Gods and Priest of Michah away. | 18 | |
| | | They destroy Laish. | 18 | |
| | | They build it againe. | 18 | |
| 80 | | They set vp the Idoll which they tooke from Michah. | 18 | |
| | | A certaine Leuite fetcheth his wife from Bethleem. | 18 | |
| | | Being at Gibeah he is beset by the citizens. | 19 | |
| | | He is compelled to expose his concubine. | 19 | |
| | | She is most villanously abused to the death. | 19 | |
| | | The Leuite cutteth her in peeces. | 19 | |
| | | And sendeth her to the twelue tribes. | 19 | |
| | | The Israelites cite the Beniamites. | 20 | |
| | | They send for them that did the villanie. | 20 | |
| | | The Israelites are twice ouercome. | 20 | |
| | | At length they get the victorie. | 20 | |
| | | They aske counsell of God for the restoring of the tribe. | 21 | |
| | | They slay the men of Iabesh-Gilead. | 21 | |
| | | And giue of their virgins 500. to the Beniamites. | 21 | |
| | | The Beniamites take the daughters of Shiloh. | 21 | |
| | | The reconciliation of the Tribes. | 21 | |
| 3 | 23 | | | |
| 4 | 24 | | | |
| 5 | 25 | | | |
| 6 | 26 | | | |
| 7 | 27 | | | |
| 8 | 28 | | | |
| 9 | 29 | | | |
| 2540 | 30 | | | |
| 1 | 31 | | | |
| 2 | 32 | | | |
| 3 | 33 | | | |
| 4 | 34 | | | |
| 5 | 35 | | | |
| 6 | 36 | | | |
| 7 | 37 | | | |
| 8 | 38 | | | |
| 9 | 39 | | | |
| 2550 | 40 | | | |
| 1 | 1 | Ehud the second Iudge of Israel 80. yeares. | 3 | |
| 2 | 2 | He was left handed. | 3 | |
| 3 | 3 | | | |
| 4 | 4 | | | |
| 5 | 5 | | | |
| 6 | 6 | | | |
| 7 | 7 | | | |
| 8 | 8 | | | |
| 9 | 9 | | | |
| 2560 | 10 | 1 The Israelites sinne againe. | 3 | |
| 1 | 11 | 2 Eglon, Amaleck, and Moab oppresse them. | 3 | |
| 2 | 12 | 3 The Israelites are ouercome and Iericho is taken. | 3 | |
| 3 | 13 | | | |
| 4 | 14 | | | |
| 5 | 15 | | | |
| 6 | 16 | | | |
| 7 | 17 | 8 The Embassadour of the Israelites to Eglon. | 3 | |
| 8 | 18 | Eglon is slaine in his parlour. | 3 | |
| 9 | 19 | The escaping of Ehud. | 3 | |
| 2570 | 20 | The suppression of the Moabites. | 3 | |

| Depart. | World, Ind, Opp. | (696) | Indg. | |
|---------|---|---|-------|-------------|
| | | | | Chon. 1. |
| 120 | 1 21
2 22
3 23
4 24
5 25
6 26
7 27
8 28
9 29
10 30 | | | |
| | | The Israelites are oppressed of the Philistims.
Sangar ouercommeth the Philistims with an oxes goad. | | 3
3 |
| 130 | 1 31
2 32
3 33
4 34
5 35
6 36
7 37
8 38
9 39
10 40 | | | |
| 140 | 1 41
2 42
3 43
4 44
5 45
6 46
7 47
8 48
9 49
10 50 | | | |
| 150 | 1 51
2 52
3 53
4 54
5 55
6 56
7 57
8 58
9 59
10 60 | | | |
| 160 | 1 61
2 62
3 63
4 64
5 65
6 66
7 67
8 68
9 69
10 70 | | | |
| 170 | 1 71
2 72
3 73
4 74
5 75
6 76
7 77
8 78
9 79
10 80 | | | |
| 180 | 1 81
2 82
3 83
4 84
5 85 | The Israelites againe sinne against God.
They are oppressed by Iabin King of Canaan.
Deborah iudg. 3. yeares 40. and a Prophetesse. | | 4
4
4 |

Barac

| Depart. | World, Ind, Opp. | (697) | Indg. | |
|---------|---|--|-------|--------------------------------------|
| | | | | Chr. 1.
Ruth. |
| 190 | 6 6
7 7
8 8
9 9
10 10
11 11
12 12
13 13
14 14
15 15
16 16
17 17
18 18
19 19
20 20 | | | |
| | | Barac is chosen captaine against Iabin.
The battell at the brooke Kilon.
Iabel killeth Sisera.
Deborah singeth a song of thanksgiving for the victory.
God is acknowledged the author of the victory.
Shee blesteth the Conquerours.
A prophetically prayer. | | 4
4
4
5
5
5
5 |
| 200 | 1 21
2 22
3 23
4 24
5 25
6 26
7 27
8 28
9 29
10 30 | | | |
| | | Elimelech by reason of the famine, goeth into Moab.
Hedie there together with his two sonnes. | | 1
1 |
| 210 | 1 31
2 32
3 33
4 34
5 35
6 36
7 37
8 38
9 39
10 40 | | | |
| | | Naomi of Bethlehem returneth with Ruth her daughter in law.
Ruth gleaneth come in the field of Boaz.
The gentleness of Boaz toward her.
Shee goeth secretly and sleepech at Boaz feet.
Shee telleth him of his neere kindred vnto her.
He speaketh of her marriage to her next kinsman.
He refusing, Boaz marrieth her.
Obed the grandfather of David is borne. | | 1
2
2
3
3
4
4
4 |
| 220 | 1 1
2 2
3 3
4 4
5 5
6 6
7 7
8 8
9 9
10 10
11 11
12 12
13 13
14 14
15 15
16 16
17 17
18 18
19 19
20 20
21 21 | | | |
| | | The Israelites turne from God.
They are oppressed of the Madianites 7. yeares.
A Prophet reprooueth them.
Gedeon iudge 4. yeares 40. | | 6
6
6
6 |
| 230 | 1 1
2 2
3 3
4 4
5 5
6 6
7 7
8 8
9 9
10 10
11 11
12 12
13 13
14 14
15 15
16 16
17 17
18 18
19 19
20 20
21 21 | | | |
| | | Gedeon called by an Angel is assured by signes.
Gedeon destroyeth Baal by night.
Being accused of sacrilege, he is defended.
He sendeth backe part of his souldiers.
The 300. that lapped the water are retained.
Gedeon is confirmed by a dreame.
The enemies are put to flight with the trumpets, pitchers, and torches.
Gedeon doth appeale the Ephraimites. | | 6
6
6
7
7
7
7
8 |
| | | The citizens of Sucoth deny him victuals.
Gedeon is reuenged vpon them. | | 8
8 |

Non

Zebah

| | | | | | |
|-----|------|----|---|----|----------|
| 240 | 2 | 22 | Zebah and Salmunah are slaine. | 8 | Cron. 1. |
| | 3 | 23 | He refuseth to be King. | 8 | |
| | 4 | 24 | Of the spoiles he maketh an Ephod, which is the destruction of his familie. | 8 | |
| | 5 | 25 | | | |
| | 6 | 26 | | | |
| | 7 | 27 | | | |
| | 8 | 28 | | | |
| | 9 | 29 | | | |
| | 2700 | 30 | | | |
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| 250 | 3 | 33 | | | |
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| | 5 | 35 | | | |
| | 6 | 36 | | | |
| | 7 | 37 | | | |
| | 8 | 38 | | | |
| | 9 | 39 | | | |
| | 2710 | 40 | Abimelech Iudge 5. years 3. | 9 | |
| | 1 | 1 | He vsurpeth the rule ouer the Sichemites. | 9 | |
| | 2 | 2 | He putteth all his brethren to death except one. | 9 | |
| 260 | 3 | 3 | Who denounceth his ouerthrow and the Sichemites. | 9 | |
| | 4 | 4 | Harred betwene Abimelech and the Sichemites. | 9 | |
| | 5 | 5 | Abimelech is wounded to death by a woman. | 9 | |
| | 6 | 6 | His armour-bearer thrusts him through. | 9 | |
| | 7 | 7 | Tholah Iudge 6. years 23. | 10 | |
| | 8 | 8 | | | |
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| | 2720 | 10 | | | |
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| | 2740 | 10 | | | |
| | 1 | 1 | The Israelites fall into idolatry. | 10 | |
| 290 | 2 | 2 | God giueth them into the hands of their enemies. | 10 | |
| | 3 | 3 | | | |
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| | 2750 | 10 | | | |
| | 1 | 1 | Eli is borne. | | |
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| 9 | 10 | Hannah singeth a song vnto the Lord. | 2 | Chron. 1. |
| 2820 | 11 | The wickednes of the sonnes of Eli. | 2 | |
| 1 | 12 | The Israelites abhorre their offering. | 2 | |
| 2 | 13 | Eli his indulgencetoward his sonnes. | 2 | |
| 370 | 3 | | | |
| 4 | 14 | | | |
| 5 | 15 | | | |
| 6 | 16 | | | |
| 7 | 17 | God foretelleth Samuel of the destruction of Eli. | 3 | |
| 8 | 18 | Samuel denounceth destruction to Eli and his posterity. | 3 | |
| 9 | 19 | Samuel his authority in all Israel. | 3 | |
| 2830 | 20 | | | |
| 1 | 21 | | | |
| 2 | 22 | | | |
| 3 | 23 | | | |
| 380 | 24 | | | |
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| 2840 | 31 | | | |
| 1 | 32 | | | |
| 2 | 33 | | | |
| 3 | 34 | The Israelites are put to flight by the Philistims. | 4 | |
| 390 | 35 | The Arke of the Lord is brought into the campe. | 4 | |
| 4 | 36 | The Israelites are beaten the second time. | 4 | |
| 5 | 37 | The Arke of the Lord is taken by the Philistims. | 4 | |
| 6 | 38 | At this newes Eli and his daughter in law in childbed die. | 4 | |
| 7 | 39 | At the presence of the Arke, Dagon falleth downe, and is broken. | 5 | |
| 8 | 40 | The men of Ashdod are plagued with Emerods. | 5 | |
| 2850 | 41 | Samuel Iudge 14. years 40. | 7 | |
| 1 | 42 | The Arke is sent backe in a waine after sixe moneths. | 6 | |
| 2 | 43 | The men of Bethisemeth are stricken for looking in the Arke. | 6 | |
| 3 | 44 | The Arke is brought into the house of Abinadab. | 6 | |
| 400 | 45 | The manner of the gouernment vnder Samuel. | 7 | |
| 4 | 46 | | | |
| 5 | 47 | | | |
| 6 | 48 | | | |
| 7 | 49 | | | |
| 8 | 50 | Dauid is borne. | 3 | |
| 2860 | 51 | | | |
| 1 | 52 | | | |
| 2 | 53 | | | |
| 3 | 54 | | | |
| 4 | 55 | | | |
| 5 | 56 | | | |
| 6 | 57 | | | |
| 7 | 58 | | | |
| 8 | 59 | | | |
| 9 | 60 | The Israelites by Samuels meanes repent. | 7 | |
| 2870 | 61 | They are saued from the inuasion of the Philistims. | 7 | |
| 1 | 62 | They recover the cities which they had lost. | 7 | |
| 2 | 63 | | | |
| 3 | 64 | | | |
| 4 | 65 | | | |
| 5 | 66 | Samuel maketh his sonnes Iudges ouer Israel. | 8 | |
| 6 | 67 | (Who follow not his steps. | 8 | |
| 7 | 68 | The Israelites aske a King. | 8 | |
| 8 | 69 | Samuel disswadeth them from their petition. | 8 | |
| 9 | 70 | Yet at length he yeeldeth vnto them. | 8 | |
| 2880 | 71 | Saul seeking his fathers asse, commeth to Samuel. | 9 | |
| 1 | 72 | He is forewarned of the kingdome. | 9 | |
| 2 | 73 | He is bidden to the feast. | 9 | |
| 3 | 74 | Sauls seruant is sent away. | 9 | |

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|-----|----|--|----|-----------|
| | | He is anointed King priuately. | 10 | Chron. 1. |
| | | Saul is among the Prophets. | 10 | |
| | | Saul is chosen King by Lor. | 10 | |
| | | The people receiue him with acclamations. | 10 | |
| | | The Amonites warre against Iabesh Gilead. | 11 | |
| | | They take refuge for sauen daies. | 11 | |
| | | Saul deliuereth them. | 11 | |
| 1 | 32 | Saul his calling to the kingdome is renewed. | 11 | |
| | | Samuel teacheth him his duty. | 12 | |
| | | He reprocue the ingratitude of the people. | 12 | |
| | | God by miracle causeth them to confesse their sinne. | 12 | |
| | | Samuel exhorteth the people to follow the Lord. | 12 | |
| | | Ionathan vanquisheth the Philistims. | 13 | |
| | | The Philistims pitch their tents ouer against Gilgal. | 13 | |
| | | Saul mustereth the Israelites. | 13 | |
| | | Saul Sacrificeth without Samuel. | 13 | |
| | | God reiecteth Saul. | 13 | |
| | | The great slavery wherein the Philistims kept the Israelites. | 13 | |
| | | Ionathan putteth the Philistims to flight. | 14 | |
| | | Saul would put Ionathan to death. | 14 | |
| | | The people deliuer him. | 14 | |
| 2 | 33 | Saul destroyeth the Amalakites. | 15 | |
| | | Sauls sinne in too much lenity. | 15 | |
| | | God pronounceth his reiection againe. | 15 | |
| | | Samuel heweth Agag in peeces. | 15 | |
| | | Samuel is sent to anoint Dauid. | 16 | |
| | | The Spirit of the Lord commeth vpon Dauid. | 16 | |
| | | Saul sendeth for Dauid. | 16 | |
| | | The Rubenites warre. | 17 | |
| | | Goliath challengeth a single combare. | 17 | |
| | | He is slaine of Dauid. | 17 | |
| | | The Philistims flee. | 18 | |
| | | The Amity of Ionathan and Dauid. | 18 | |
| | | Dauid is made captaine of Sauls guard. | 18 | |
| 430 | 3 | The women in their song preferre him before Saul. | 18 | |
| | | Saul therefore hateth Dauid. | 18 | |
| | | He conspirith his death. | 18 | |
| | | God by his prouidence deliuereth Dauid. | 18 | |
| | | Sauls euill intent is detected by Ionathan. | 19 | |
| | | Dauid is reconciled to Saul by Ionathan. | 19 | |
| | | He warreth against the Philistims. | 19 | |
| | | Saul seeketh his death. | 19 | |
| | | He is deliuered by his wife Michal. | 19 | |
| | | The spirit of prophesie commeth vpon Saul and his Embassadors. | 19 | |
| | | Dauid fleeth to Naioth in Ramah. | 20 | |
| | | He complaineth to Ionathan of his fathers injury. | 20 | |
| | | Their counsell for the searching out of Sauls minde. | 20 | |
| | | They renew their league of friendship. | 20 | |
| 5 | 36 | Ionathan deliuereth Dauid. | 20 | |
| 6 | 37 | | | |
| 7 | 38 | Dauid commeth to Ahimelech. | 21 | |
| | | He getteth the shewbread and the sword of Goliath. | 21 | |
| | | Being fled to Gath, the Philistims acknowledge him. | 21 | |
| | | He escapeth by faining himselfe madde. | 21 | |
| | | Dauid fleeth to the Moabites. | 22 | |
| | | Being warned by a Prophet, he goeth backe to Iudea. | 22 | |
| | | Which being heard, Saul feareth treason. | 22 | |
| | | Saul layeth Ahimelech and his family. | 22 | |
| | | He raseth the whole citie. | 22 | |
| | | Abiathar escaping, commeth vnto Dauid. | 23 | |
| | | Dauid chaseth the Philistims from Keilah. | 23 | |
| | | He receiueth Abiathar. | 23 | |
| | | Dauid asking counsell of God, learneth all the counsels of Saul. | 23 | |
| | | He hideth himselfe in the wilderness of Ziph. | 23 | |
| | | There he reneweth friendship with Ionathan. | 23 | |
| | | The men of Ziph betray him to Saul. | 23 | |

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| 9 | 10 | Hannah singeth a song vnto the Lord. | 2 | Chron. 1. |
| 2820 | 11 | The wickednes of the sonnes of Eli. | 2 | |
| 1 | 12 | The Israelites abhorre their offering. | 2 | |
| 2 | 13 | Eli his indulgence toward his sonnes. | 2 | |
| 370 | 3 | | | |
| 4 | 14 | | | |
| 5 | 15 | | | |
| 6 | 16 | | | |
| 7 | 17 | | | |
| 8 | 18 | God foretelleth Samuel of the destruction of Eli. | 3 | |
| 9 | 19 | Samuel denounceth destruction to Eli and his posterity. | 3 | |
| 10 | 20 | Samuel his authority in all Israel. | 3 | |
| 2830 | 21 | | | |
| 1 | 22 | | | |
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| 380 | 3 | | | |
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| 2840 | 31 | | | |
| 1 | 32 | | | |
| 2 | 33 | | | |
| 390 | 3 | The Israelites are put to flight by the Philistims. | 4 | |
| 4 | 34 | The Arke of the Lord is brought into the campe. | 4 | |
| 5 | 35 | The Israelites are beaten the second time. | 4 | |
| 6 | 36 | The Arke of the Lord is taken by the Philistims. | 4 | |
| 7 | 37 | At this next Eli and his daughter in law in childbed die. | 4 | |
| 8 | 38 | At the presence of the Arke, Dagon falleth downe, and is broken. | 5 | |
| 9 | 39 | The men of Ashdod are plagued with Emerods. | 5 | |
| 10 | 40 | Samuel Iudge 14 years 40. | 7 | |
| 2850 | 1 | The Arke is sent backe in a waine after sixe moneths. | 6 | |
| 2 | 2 | The men of Bethshemeth are stricken for looking in the Arke. | 6 | |
| 3 | 3 | The Arke is brought into the house of Abinadab. | 6 | |
| 400 | 4 | The manner of the government vnder Samuel. | 7 | |
| 5 | 5 | | | |
| 6 | 6 | | | |
| 7 | 7 | | | |
| 8 | 8 | | | |
| 9 | 9 | Dauid is borne. | 3 | |
| 10 | 10 | | | |
| 2860 | 11 | | | |
| 1 | 12 | | | |
| 2 | 13 | | | |
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| 4 | 15 | | | |
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| 7 | 18 | | | |
| 8 | 19 | | | |
| 9 | 20 | The Israelites by Samuels meanes repent. | 7 | |
| 2870 | 21 | They are saued from the inuasion of the Philistims. | 7 | |
| 1 | 22 | They recover the cities which they had lost. | 7 | |
| 2 | 23 | | | |
| 3 | 24 | | | |
| 420 | 4 | | | |
| 5 | 25 | Samuel maketh his sonnes Iudges ouer Israel. | 8 | |
| 6 | 26 | Who follow not his steps. | 8 | |
| 7 | 27 | The Israelites aske a King. | 8 | |
| 8 | 28 | Samuel disswadeth them from their petition. | 8 | |
| 9 | 29 | Yet at length he yeeldeth vnto them. | 8 | |
| 10 | 30 | Saul seeking his fathers asses, commeth to Samuel. | 9 | |
| 2880 | 31 | He is forewarned of the kingdome. | 9 | |
| | | He is bidden to the feast. | 9 | |
| | | Sauls seruant is sent away. | 9 | |

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| | | He is anointed King priuately. | 10 | Chron. 1. |
| | | Saul is among the Prophets. | 10 | |
| | | Saul is chosen King by Lot. | 10 | |
| | | The people receiue him with acclamations. | 10 | |
| | | The Amonites warre against Iabesh Gilead. | 11 | |
| | | They take cruce for seauen daies. | 11 | |
| | | Saul deliuereth them. | 11 | |
| 1 | 32 | Saul his calling to the kingdome is renewed. | 11 | |
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| | | He reprooue the ingratitude of the people. | 12 | |
| | | God by miracle caueth them to confesse their sinne. | 12 | |
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| | | Jonathan vanquisheth the Philistims. | 13 | |
| | | The Philistims pitch their tents ouer against Gilgal. | 13 | |
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| | | Saul would put Jonathan to death. | 14 | |
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| | | Samuel heweth Agag in peeeces. | 15 | |
| | | Samuel is sent to anoint Dauid. | 16 | |
| | | The Spirit of the Lord commeth vpon Dauid. | 16 | |
| | | Saul sendeth for Dauid. | 16 | |
| | | The Rubenites warre. | 17 | |
| | | Goliath challengeth a single combare. | 17 | |
| | | He is slaine of Dauid. | 17 | |
| | | The Philistims flee. | 18 | |
| | | The Amity of Jonathan and Dauid. | 18 | |
| 430 | 3 | Dauid is made captaine of Sauls guard. | 18 | |
| | 34 | The women in their song preferre him before Saul. | 18 | |
| | 4 | Saul therefore hateth Dauid. | 18 | |
| | 35 | He conspireth his death. | 18 | |
| | | God by his prouidence deliuereth Dauid. | 18 | |
| | | Sauls euill intent is detected by Jonathan. | 19 | |
| | | Dauid is reconciled to Saul by Jonathan. | 19 | |
| | | He warreth against the Philistims. | 19 | |
| | | Saul seeketh his death. | 19 | |
| | | He is deliuered by his wife Michal. | 19 | |
| | | The spirit of prophesie commeth vpon Saul and his Embassadors. | 19 | |
| | | Dauid fleeth to Naioth in Ramah. | 20 | |
| | | He complaineth to Jonathan of his fathers injury. | 20 | |
| | | Their counsell for the searching out of Sauls minde. | 20 | |
| | | They renew their league of friendship. | 20 | |
| 5 | 36 | Jonathan deliuereth Dauid. | 20 | |
| 6 | 37 | Dauid commeth to Ahimelech. | 21 | |
| 7 | 38 | He getteth the shewbread and the sword of Goliath. | 21 | |
| | | Being fled to Gath, the Philistims acknowledge him. | 21 | |
| | | He escapeth by faining himselfe madde. | 21 | |
| | | Dauid fleeth to the Moabites. | 22 | |
| | | Being warned by a Prophet, he goeth backe to Iudea. | 22 | |
| | | Which beeing heard, Saul seareth treason. | 22 | |
| | | Saul slayeth Ahimelech and his family. | 22 | |
| | | He slayeth the whole citie. | 22 | |
| | | Abiathar escaping, commeth vnto Dauid. | 23 | |
| | | Dauid chaseth the Philistims from Keilah. | 23 | |
| | | He receiueth Abiathar. | 23 | |
| | | Dauid asking counsell of God, learneth all the counsels of Saul. | 23 | |
| | | He hideth himselfe in the wilderness of Ziph. | 23 | |
| | | There he reneweth friendship with Jonathan. | 23 | |
| | | The men of Ziph betray him to Saul. | 23 | |

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|-----|------|----|--|----|--------|
| | | | Saul enterpris is broken in pursuing David. | 23 | Chron. |
| | | | Saul pursueth David in the wilderness of Engedi. | 24 | |
| | | | David hid in a cave spareth Saul. | 24 | |
| | | | He cutteth off the lap of his garment. | 24 | |
| | | | Saul acknowledgeth his owne inuincible. | 24 | |
| | | | He maketh David to sweare vnto him to saue his posterity. | 24 | |
| 8 | 39 | | Samuel dieth. | 25 | |
| | | | David goeth downe into the wilderness of Paran. | 25 | |
| | | | He helpeth Nabals herdmen. | 25 | |
| | | | Nabal euill intreateth his messengers. | 25 | |
| | | | The Lord killeth Nabal. | 25 | |
| | | | David taketh Abigail to his wife. | 25 | |
| | | | The Ziphims againe discouer David to Saul. | 26 | |
| | | | Saul bringeth an armie against him. | 26 | |
| | | | David taketh away Sauls speare. | 26 | |
| | | | And a pot of water from his head. | 26 | |
| | | | Saul confesseth his sinne. | 26 | |
| 9 | 40 | | David fleeth to Achish king of Gath. | 27 | |
| | | | Who giueth him Ziglag. | 27 | |
| | | | David destroyeth certaine of the Philistims. | 27 | |
| | | | He maketh Achish beleue they are the spoiles of Israel. | 27 | |
| | | | The Philistims set vpon Saul. | 28 | |
| | | | David promitteth to Achish his assistance in the battell. | 28 | |
| | | | David hath the chiefe charge about Achish. | 28 | |
| | | | The Philistims prepare warre with the Israelites. | 28 | |
| | | | Saul consulteth with a witch. | 28 | |
| | | | A ghost appeareth and declareth his ruine. | 28 | |
| | | | With feare and faintnes he falleth downe. | 28 | |
| | | | The Philistims cause David to be sent backe. | 29 | |
| | | | Achish is compelled to let him goe. | 29 | |
| | | | The Amalekites burne Ziglag. | 30 | |
| | | | David pursueth them and recouereth the prey. | 30 | |
| | | | Which he deuiderh and sendeth part to his friends. | 30 | |
| | | | Saul fighting with the Philistims is put to flight. | 31 | |
| | | | His sonnes being slaine in the battell, he killeth himselfe. | 31 | |
| | | | The bodies of Saul and his sonnes are hanged on the wals. | 31 | |
| | | | The men of Belebeth take down their bodies, burn the, & bury their bones | 31 | |
| | | | Sam. 2. | | |
| | | | He hath tolde David of Sauls death, is punished. | 1 | |
| | | | David mourneth for the death of Saul. | 1 | |
| 440 | 2890 | 1 | David is anointed King in Hebron. | 2 | |
| | | | Abner maketh Ishbosheth king ouer Israel. | 2 | |
| | | | The same reigneth two yeares. | 2 | |
| | | | The warre betweene David and Ishbosheth. | 2 | |
| | | | Abner and his men are put to flight. | 2 | |
| 1 | 2 | 2 | The children of David in Hebron. | 3 | |
| | | | Michal is restored to David. | 3 | |
| | | | Abner and the Israelites returne vnto David. | 3 | |
| | | | Abner by treacherie is slaine and buried. | 3 | |
| | | | The king declareth that it was done vnknewne to him. | 3 | |
| | | | Baanah and Rechab slay Ishbosheth. | 4 | |
| | | | David commandeth them to be slaine. | 4 | |
| | | | The head of Ishbosheth is honourably buried. | 4 | |
| | | | David is made King ouer all Israel. | 5 | |
| | | | He taketh the fort of Zion. | 5 | |
| | | | He maketh amity with the King of Tyre. | 5 | |
| | | | He ouercometh the Philistims twice. | 5 | |
| | | | The Arke is brought from the house of Abinadab. | 6 | |
| | | | Uzzah for rashly touching the Arke, is stricken dead. | 6 | 13 |
| | | | It is put into the house of Obed Edom. | 6 | |
| | | | It is brought to Ierusalem. | 6 | |
| 450 | 3 | 14 | David daunceth before it, and is despised of Michal. | 6 | |
| | | | Shee therefore is punished with barrennes. | 6 | |
| | | | Nathan perswadeth the building of the Temple, and dissuadeth it. | 7 | 17 |
| | | | God | | |

| God promiſeth to David continuance in his kingdom. | | Chron. 1. |
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| 7 | 18 | 8 |
| | David ouercommeth the Moabites and Syrians, &c. | 8 |
| | His friendship with the king of Camath. | 8 |
| | He dedicateth the ſpoiles vnto God. | 8 |
| | David maketh officers in church and commonwealth. | 8 |
| | The kindneſſe of David to Mephiboſeth. | 9 |
| 8 | 19 | 10 |
| | Hannu King of Ammon villanouſly handleth Dauids meſſengers. | 10 |
| | The Ammonites are twiſe overcome. | 10 |
| | The Syrians require peace and become tributaries. | 10 |
| 9 | 20 | 11 |
| | The time of the warre with the Ammonites David is at home. | 11 |
| | David committeth adulterie. | 11 |
| | Uriah is ſlaine. | 11 |
| | David marrieth Bathſheba. | 11 |
| | David reprooued by Nathan confeſſeth his ſinne. | 12 |
| | The child conceived in adulterie dieth. | 12 |
| | David hauing before faſted and prayed for it then ceaſeth. | 12 |
| 29 | 21 | 12 |
| 1 | 22 | 12 |
| | Salomon is borne of Bathſheba. | 12 |
| | Rabbah is taken. | 12 |
| | The citizens are grieuouſly puniſhed. | 12 |
| 2 | 23 | 13 |
| | Tamar is ſent in to Ammon by her father. | 13 |
| 460 | 3 | 13 |
| 24 | 1 | 13 |
| | Ammon deſileth her. | 13 |
| | Tamar is comforted by her brother Abſolom. | 13 |
| 4 | 25 | 13 |
| | Abſolom diſſembleth his hatred two yeares. | 13 |
| 5 | 26 | 13 |
| | He prouideth that Ammon is ſlaine at a banquet. | 13 |
| 6 | 27 | 13 |
| | Abſolom is baniſhed 3 yeares. | 13 |
| 7 | 28 | 14 |
| | Dauids heart is toward Abſolom. | 14 |
| 8 | 29 | 14 |
| | He is called home by Ioaabs meane. | 14 |
| 9 | 30 | 14 |
| | And at laſt he is reconciled. | 14 |
| 29 | 31 | 15 |
| 1 | 32 | 15 |
| 2 | 33 | 15 |
| | The practice of Abſolom to aſpire to the kingdom. | 15 |
| | The people conſpire with him againſt David. | 15 |
| | David fleeth out of the citie. | 15 |
| | The counſell to hinder Abſolom. | 15 |
| | The goods of Mephiboſeth are giuen to Ziba. | 16 |
| | Shemei curſeth David. | 16 |
| | David abſtaineth from reuenge. | 16 |
| | Huiſais counſell to Abſolom. | 16 |
| | The counſell of Ahitophel. | 16 |
| | Dauids concubines are deſiled. | 16 |
| | Ahitophels counſell againſt David. | 17 |
| | Huiſais counſell is preferred. | 17 |
| | David goeth ouer Iordane. | 17 |
| | Ahitophel hangeth himſelfe. | 17 |
| | David deuideth his armie. | 18 |
| | Abſolom is hanged, ſlaine, and caſt into a pit. | 18 |
| | David lamenteth the death of Abſolom. | 18 |
| | Ioaab reprooueth him. | 19 |
| | The tribe of Iudah bring him ouer Iordane. | 19 |
| | David is reſtored. | 19 |
| | Shemei confeſſeth his fault, and is pardoned. | 19 |
| | Mephiboſeth is reſtored. | 19 |
| | The Iſraelites contend with Iudah. | 19 |
| | The hoſpitalitie of Barſilai to David. | 19 |
| 3 | 34 | 20 |
| | The Iſraelites follow the rebell Shebah. | 20 |
| 4 | 35 | 20 |
| | Only the tribe of Iudah bringeth the King to Hieruſalem. | 20 |
| 5 | 36 | 20 |
| | The concubines which were deſiled are committed to ward. | 20 |
| 6 | 37 | 20 |
| | Amasai followeth after Sheba. | 20 |
| | Ioaab killeth Amasai traiterouſly. | 20 |
| | Ioaab and his brother vanquiſh Sheba. | 20 |
| | The famine of three yeares beginneth. | 21 |
| | Which was ſent for the ſlaughter of the Gibeonites. | 21 |
| | The ſeauen Nephewes of Saul are hanged. | 21 |

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| 2 | 24 | 21 | The death of Baala. | 16 | Chron. 2. |
| 3 | 25 | 23 | Ella the fourth king of Israel, years 2. | 16 | |
| 4 | 26 | 24 | He is slain by Zimri. | 16 | |
| 5 | 27 | 1 | Zimri, Omri, Tibni, Kings of Israel, years 12. | 16 | |
| 6 | 28 | 2 | Zimri after seven daies burneth himselfe. | 16 | |
| 7 | 29 | 3 | | | |
| 8 | 30 | 4 | | | |
| 9 | 31 | 5 | | | |
| 50 | 3020 | 6 | Omri is King alone. | | |
| 1 | 33 | 7 | He buildeth Samaria. | 16 | |
| 2 | 34 | 8 | | | |
| 3 | 35 | 9 | | | |
| 4 | 36 | 10 | | | |
| 5 | 37 | 11 | | | |
| 6 | 38 | 12 | Ahab the 5. King of Israel, years 22. | 16 | |
| 7 | 39 | 1 | In his daies Hiel buildeth Ierico againe. | 16 | |
| 8 | 40 | 2 | He is punished. | 16 | |
| 9 | 41 | 3 | A flicke of his feete dieth. | 16 | |
| 60 | 3030 | 4 | Iofaphat the fourth King of Iudah, years 25. | 22 | |
| 1 | 1 | 5 | Eliab beginneth to prophesie. | 17 | |
| 2 | 2 | 6 | Iofaphat reformeth Iudah. | 17 | |
| 3 | 3 | 7 | | | |
| 4 | 4 | 8 | | | |
| 5 | 5 | 9 | | | |
| 6 | 6 | 10 | Eliab forewarneth of the famine to come. | 17 | |
| 7 | 7 | 11 | The heauens are shut by the prayer of Elias. James 5. | 17 | |
| 8 | 8 | 12 | The Ravens feede Eliab a whole yeare. | 17 | |
| 9 | 9 | 13 | God sendeth him to Sarepti. | 17 | |
| 10 | 10 | 14 | A widow nourisheth him two yeares. | 17 | |
| 11 | 11 | 15 | Ohediah bounfull to the Prophets. | 18 | |
| 12 | 12 | 16 | Eliab raiseth the widowes child. | 18 | |
| 13 | 13 | 17 | He goeth to Ahab. | 18 | |
| 14 | 14 | 18 | He reprooueth him. | 18 | |
| 15 | 15 | 19 | The Prophets meete in Carmel. | 18 | |
| 16 | 16 | 20 | Eliab killeth all Baals Prophets. | 18 | |
| 17 | 17 | 21 | He fleeth from Iezabel. | 18 | |
| 18 | 18 | 22 | And abideth in a desert. | 18 | |
| 19 | 19 | 23 | And there is nourished by an Angel. | 18 | |
| 20 | 20 | 24 | The falling of Eliab in Horeb. | 19 | |
| 21 | 21 | 25 | God appeareth to him before the caue. | 19 | |
| 22 | 22 | 26 | He is charged to annoint Elizeus, Hazael, and Iehu. | 19 | |
| 23 | 23 | 27 | Elizeus is called to succeed Elias. | 19 | |
| 24 | 24 | 28 | The King of Syria inuadeth Israel. | 20 | |
| 25 | 25 | 29 | Ahab vanquisheth him in two battels. | 20 | |
| 26 | 26 | 30 | Ahab honoureth him yeelding. | 20 | |
| 27 | 27 | 31 | Ahab his wicked league with the Syrian. | 20 | |
| 28 | 28 | 32 | Ahab being denied Naboth his vineyard is sicke. | 21 | |
| 29 | 29 | 33 | Iezabel giueth him hope to get it. | 21 | |
| 30 | 30 | 34 | Naboth is stoned. | 21 | |
| 31 | 31 | 35 | Destruction is denounced to Ahab and his posteritie. | 21 | |
| 32 | 32 | 36 | Ahab repenteth. | 21 | |
| 33 | 33 | 37 | Thereupon the punishment is deferred. | 21 | |
| 34 | 34 | 38 | Iofaphat maketh peace with Ahab. | 22 | |
| 35 | 35 | 39 | They aske counsell of the Prophets. | 22 | |
| 36 | 36 | 40 | Mchaiah is cast into prison. | 22 | |
| 37 | 37 | 41 | Ioram is left his fathers deutie. | 22 | |
| 38 | 38 | 42 | Ahaliah the 8. King of Israel, years 2. | 22 | |
| 39 | 39 | 43 | Ahab changing his apparell is slain. | 22 | |
| 40 | 40 | 44 | The shipwracke of Iofaphat in Afion-gaber. | 22 | 20 |
| 41 | 41 | 45 | Iofaphat doth associate himselfe with Ahaliah. | 22 | 20 |
| 42 | 42 | 46 | Hereupon he is reprooned by the Prophet. | | |
| 43 | 43 | 47 | The Moabites rebell. | | |
| 44 | 44 | 48 | It raineth fire. | | |
| 45 | 45 | 49 | The wickednesse of Ahaliah. | | |
| 46 | 46 | 50 | His death is foretold by Eliab. | | |
| 47 | 47 | 51 | He dieth of a fall. | | |

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| 9 | 21 | | Ioram is the 9. King of Israel, years 12. | | Chron. 2. |
| 4 | | | Eliab deuideth Ioram with his cloake. | 2 | 21 |
| | | | The taking vp of Eliab. | 2 | |
| | | | Elizeus likewise deuideth Iordane. | 2 | |
| | | | He healeth the waters of Iericho. | 2 | |
| | | | He curseth the children which mocked him. | 2 | |
| 80 | 3050 | 22 | 1 The Moabites rebell against Ahab. | 3 | |
| | | | The second election of Ioram at Iudah. | 3 | 20 |
| | | | Elizeus giueth their hoast water. | 3 | |
| | | | Victorie is promised to Ahab. | 3 | |
| | | | A curse is decreed against Moab. | 3 | |
| 1 | 23 | 2 | 6 The Prophet encreaseh the widowes oyle. | 4 | |
| | | | The Sunamith woman is Elizeus holteffe. | 4 | |
| | | | Of barren thee is made fruitfull. | 4 | |
| | | | Her child being dead is raised againe. | 4 | |
| | | | The bitter portage is made sweete. | 4 | |
| | | | He feedeth a 100. with 20. loaves. | 4 | |
| | | | Naaman is cleansed from his leprosie. | 5 | |
| | | | Gehezi raketh gifts vnknowne to Elizeus. | 5 | |
| | | | He and his posteritie are punished with leprosie. | 5 | |
| | | | The head of the hatchet swimmeth. | 6 | |
| | | | 7 The reasons of the Syrians are detected. | 6 | |
| 2 | 24 | 3 | The fierie charers defend Elizeus. | 6 | |
| 3 | 25 | 4 | 8 Elizeus deceiueh, raketh, and suppreh the Enemie. | 6 | |
| | | | A great famine in Samaria being befiged. | 6 | |
| | | | A Iudaine abundance is foretold. | 7 | |
| | | | The Syrians hearing a noyse flee. | 7 | |
| | | | The Lepers declare this to the Israelites. | 7 | |
| | | | The famine is helped by the tents of the Syrians. | 7 | |
| | | | A famine of seven yeares is foretold. | 8 | |
| | | | Iofaphat dieth. | | 21 |
| | | | 9 Ioram killeth his brethren. | | 21 |
| | | | 10 The Edomites rebell. | 8 | |
| | | | 11 | | |
| | | | 12 Ahaliah King of Iudah one yeare. | 8 | |
| | | | Hazael is called to be King. | 8 | |
| | | | Elizeus prophesieth against Ioram. | | 21 |
| | | | Iudeah is spoiled. | | 21 |
| | | | Ioram dieth of a discaise in his bowels. | 8 | 21 |
| | | | Ahaliah visiteth Elizeus being sicke. | 10 | |
| | | | Iehu King of Israel years 28. | | |
| | | | He conspireth against Ioram. | 9 | |
| | | | He killeth Ahaliah, Iezabel, and Ioram. | 9 | |
| | | | He killeth the posteritie of Ahab. | 10 | |
| | | | His deede is commended by Eliab. | 10 | |
| | | | He slayeth the kinred of Ahaliah. | 10 | |
| | | | He taketh away Baal and his Prigfts. | 10 | |
| | | | Ahaliah getteth the kingdom, and holdeth it fixe yeares. | 11 | 22 |
| | | | Shee destroyeth the Kings flocks. | 11 | |
| | | | Ioas is preferred. | 11 | |
| | | | Ioas King of Iudah 40. yeares. | 11 | |
| | | | Iehoida killeth Ahaliah. | 11 | 23 |
| | | | Here restoreth the true worship of God. | 11 | |
| | | | Iehu continueth in the finnes of Ieroboam. | 11 | |
| | | | Therefore God punisheth him. | 11 | |
| 100 | 3070 | 7 | | | |
| | | 8 | | | |
| | | 9 | | | |
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| | | Chron. 2. | Jonas. |
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| 110 | 7 14 | 20 | |
| | 8 15 | 21 | |
| | 9 16 | 22 | |
| | 10 17 | 23 | |
| | 11 18 | 24 | |
| | 2 19 | 25 | |
| | 3 20 | 26 | |
| | 4 21 | 27 | |
| | 5 22 | 28 | |
| | 6 23 | 1 | |
| 120 | 7 24 | 2 | |
| | 8 25 | 3 | |
| | 9 26 | 4 | |
| | 10 27 | 5 | |
| | 11 28 | 6 | |
| | 12 29 | 7 | |
| | 13 30 | 8 | |
| | 14 31 | 9 | |
| | 15 32 | 10 | |
| | 16 33 | 11 | |
| 130 | 17 34 | 12 | |
| | 18 35 | 13 | |
| | 19 36 | 14 | |
| | 20 37 | 15 | |
| | 21 38 | 16 | |
| | 22 39 | 17 | |
| | 23 40 | 18 | |
| | 24 41 | 19 | |
| | 25 42 | 20 | |
| | 26 43 | 21 | |
| 140 | 27 44 | 22 | |
| | 28 45 | 23 | |
| | 29 46 | 24 | |
| | 30 47 | 25 | |
| | 31 48 | 26 | |
| | 32 49 | 27 | |
| | 33 50 | 28 | |
| | 34 51 | 29 | |
| | 35 52 | 30 | |
| | 36 53 | 31 | |
| 150 | 37 54 | 32 | |
| | 38 55 | 33 | |
| | 39 56 | 34 | |
| | 40 57 | 35 | |
| | 41 58 | 36 | |
| | 42 59 | 37 | |
| | 43 60 | 38 | |
| | 44 61 | 39 | |
| | 45 62 | 40 | |
| | 46 63 | 41 | |
| 160 | 47 64 | 42 | |
| | 48 65 | 43 | |
| | 49 66 | 44 | |
| | 50 67 | 45 | |
| | 51 68 | 46 | |
| | 52 69 | 47 | |
| | 53 70 | 48 | |
| | 54 71 | 49 | |
| | 55 72 | 50 | |
| | 56 73 | 51 | |
| 170 | 57 74 | 52 | |
| | 58 75 | 53 | |
| | 59 76 | 54 | |
| | 60 77 | 55 | |
| | 61 78 | 56 | |
| | 62 79 | 57 | |
| | 63 80 | 58 | |
| | 64 81 | 59 | |
| | 65 82 | 60 | |
| | 66 83 | 61 | |

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| Amasias is borne. | 14 |
| Ioas repairereth the Temple. | 12 |
| Ioas King of Israel, years 17. | 13 |
| The Syrians vex his kingdom. | 13 |
| Iehoida high Priest, died beeing years 130. | 24 |
| Ioas falling away suffereth the worship of Idols. | 24 |
| Ioas King of Israel, years 16. | 13 |
| He visiteth Elizeus beeing sicke. | 13 |
| His seruants kill him. | 24 |
| Zacharias is slaine in the Temple. | 24 |
| Amasiah King of Iudah, years 29. | 14 |
| He embraceth the worship of God. | 14 |
| Elizeus dieth. | 13 |
| A dead souldier touching the bones of Elizeus reuiuerh. | 13 |
| Ieroboam the 13. King of Israel, years 41. | 14 |
| Amasiah is proud hauing conquered the Edomites. | 14 |
| He is ouercome by the Israelites, and fined. | 14 |
| Ioas fleeth from God to Tarshish. | 1 |
| A Whale deuoureth him. | 1 |
| There he prayeth to God. | 1 |
| The Whale casteth him vp. | 2 |
| Ioas then beeing sent, preacheth to the Niniuites. | 2 |
| The Niniuites beleue and repent. | 3 |
| Ioas is angrie because the Niniuites are spared. | 3 |
| And againe, for the gourd that withered. | 3 |
| Vzzias is borne. | |
| Amasiah is slaine by his subiects in Lachish. | 14 |
| The kingdom of Iudah is a Democratic, years. 11. | 14 |

Vzzias

| | | | | | | | | |
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| | 1 | 10 | | 25 | | | | |
| | 2 | 11 | | 26 | | | | |
| | 3 | | 1 | 27 | Vzzias is King of Iudah years 52. | _____ | 15 | |
| | 4 | | 2 | 28 | Zachariah is Vzzias counsellor. | _____ | 16 | |
| | 5 | | 3 | 29 | | | | |
| | 6 | | 4 | 30 | | | | |
| | 7 | | 5 | 31 | Amos doth foretell the famine and earthquake. | _____ | | Amr |
| | 8 | | 6 | 32 | The destruction of other countries. | _____ | | 1.7 |
| | 9 | | 7 | 33 | The destruction and captivity of both nations. | _____ | | 1 |
| 180 | 3 | 150 | 8 | 34 | | | | 2.3 |
| | 1 | | 9 | 35 | To the stubborn destruction is denounced. | _____ | | 4.7 |
| | 2 | | 10 | 36 | The abolishing of Ieroboams family. | _____ | | 5.6 |
| | 3 | | 11 | 37 | Amos is accused of conspiracy. | _____ | | 7 |
| | 4 | | 12 | 38 | Amaziah prouderth for his departure. | _____ | | 7 |
| | 5 | | 13 | 39 | The destruction of Amaziahs house is foretold. | _____ | | 7 |
| | 6 | | 14 | 40 | Type of Israels subuection. | _____ | | 8.9 |
| | 7 | | 15 | 41 | | | | |
| | 8 | | 16 | 1 | The Israelites haue Kings not chosen by God,yeares 22. | _____ | | |
| | 9 | | 17 | 2 | | | | |
| 190 | 3 | 160 | 18 | 3 | | | | |
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| | 3 | | 21 | 6 | | | | |
| | 4 | | 22 | 7 | | | | |
| | 5 | | 23 | 8 | O'cas sheweth Israel of their idolatry. | _____ | | 1.2 |
| | 6 | | 24 | 9 | The subuection of the Israelites is foretolde. | _____ | | 3 |
| | 7 | | 25 | 10 | Iudah is taught that thee he nor like Israel. | _____ | | 4 |
| | 8 | | 26 | 11 | Their destruction is menaced for their wickednes. | _____ | | 6.7 |
| | 9 | | 27 | 12 | The elect being conuerted shall embrace Christ. | _____ | | 11 |
| 200 | 3 | 170 | 28 | 13 | The Israelites are recalled from their sinnes. | _____ | | 12 |
| | 1 | | 29 | 14 | A remnant shall be saved. | _____ | | 13 |
| | 2 | | 30 | 15 | | | | Iniat. |
| | 3 | | 31 | 16 | If itas reprooueth the back-sliding of Israel. | _____ | | 1 |
| | 4 | | 32 | 17 | An exhortation to repentance. | _____ | | 1 |
| | 5 | | 33 | 18 | The kingdome of Christ,and the idolatry of the people. | _____ | | 2 |
| | 6 | | 34 | 19 | The pride of women. | _____ | | 3 |
| | 7 | | 35 | 20 | | | | |
| | 8 | | 36 | 21 | | | | |
| | 9 | | 37 | 22 | | | | |
| 210 | 3 | 180 | 38 | 1 | Zacharias King of Israel 6.moneths.and dieth. | _____ | 15 | |
| | 1 | | 39 | 2 | Shallum King of Israel 1.moneth.and dieth. | _____ | 15 | |
| | 2 | | 40 | 3 | Manahen King of Israel yeares 10. | _____ | 15 | |
| | 3 | | 41 | 4 | | | | |
| | 4 | | 42 | 5 | | | | |
| | 5 | | 43 | 6 | Vzziah getteth the priesthood. | _____ | 15 26 | |
| | 6 | | 44 | 7 | The Priests resist him. | _____ | 15 26 | |
| | 7 | | 45 | 8 | He is excluded the company of men for a leper. | _____ | 15 26 | |
| | 8 | | 46 | 9 | | | | 5 |
| | 9 | | 47 | 10 | The Parable of the Vine. | _____ | | 5 Joel |
| 220 | 3 | 190 | 48 | 1 | The famine in Iearie. | _____ | | 1 |
| | 1 | | 49 | 2 | The drouth and famine. | _____ | | 2 |
| | 2 | | 50 | 3 | A publique fast is commanded. | _____ | | 2.3 |
| | 3 | | 51 | 1 | Blessing through Christ is promised. | _____ | 15 | |
| | 4 | | 52 | 2 | Pekarah King of Israel 2.yeares. | _____ | 15 | |
| | 5 | | 53 | 2 | Pekah King of Israel 20.yeares. | _____ | 27 | |
| | 6 | | 54 | 3 | Iothan King of Iudah 16.yeares. | _____ | | |
| | 7 | | 55 | 4 | Vrias is confirmed in a vision. | _____ | | 6 |
| | 8 | | 56 | 5 | The stubbornnes of the people is foretolde. | _____ | | 6 |
| | 9 | | 57 | 6 | Mchah denounceth the destruction of both kingdomes. | _____ | | Mich.I. |
| 230 | 3 | 200 | 58 | 7 | The wickedneise of the people is reprovued. | _____ | | 1.2.3.4. |
| | 1 | | 59 | 8 | The comfort of the Church. | _____ | | 5.6.7. |
| | 2 | | 60 | 9 | | | | |

Darius s

Cambyses

Cambyses 2. King of the Persians, yeares 7. moneths 5.

Rhesa is borne. Luk. 3.

Darius Histaspis 3. King of Persia, yeares 36.

Their negligence in building the Temple.

Hagge exhorteth them to plie the worke.

The glorie of the second house is promised.

The promise of good successe.

A promise of Peace, and of the Kingdome of Christ.

Darius reneweth the commandement of Cyrus.

Zacharias exhorteth the people to repentance.

A vision concerning the providence of God over his Church.

The destruction of Babylon is foretold.

The vniuersall kingdome of Christ in his Church.

The falling of the Iewes is reprooued.

A prophesie of the kingdome of Christ.

Destruction is threatened against the iopenitent.

The building of the Temple is hindred.

Dedication thereof.

The keeping of the feast of vnleavened bread.

Ianna is borne. Luk. 3.

Xerxes is the fourth king of the Persians, yeares 21.

Artaxerxes Longimanus 5. King of Persia, yeares 40.

Iuda is borne. Luk. 3.

Ezra intendeth a iourney to Ierusalem.

The fast of the people.

The vessels are put into the Temple.

The Edicts of the King are published.

The people are called together in Hierusalem.

They cleanse themselves from strangers.

The beginning of the 70. weekes.

The miserie of the Iewes is declared to Nehemiah.

He is sent to Ierusalem to reedifie the walles.

He buildeth walles and streets.

Ezra readeth the booke of the law to the people.

The next day he expoundeth it to the Princes.

The covenant with God is renewed.

Ioseph is borne. Luk. 3.

Nehemiah departeth from Babylon.

Haggai.

Zachary.

Nehem.

He

He is chauntaine among the Iewes.

He correcteth the Sabbath-breakers.

The wedding with outlandish women.

Darius Nothus yeares 16.

Semel is borne. Luk. 3.

Artaxerxes Mnemon 43.

Matthias is borne. Luk. 3.

Ochus 23

Matthias
borne. Luk. 3.

Artes 3.

Darius Ar-
tanes 6.The Monarchie of Alexander the
great, yeares 6. Dan. 10. 10.

Nagge is borne. Luk. 3.

Cut of the Monarchie of Alexander
arose 4. kingdome: the Syrian, E-
gyptian, Asian, and Macedonian,
Dan. 11. 4.

Eliis borne. Luk. 3.

Nahum

Weeks: 1 World:

(718)

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| | | The Parable of the 10 Virgins. | 25 | |
| | | The Sermon of the day of Iudgement. | 25 | |
| | | Iudas bargaineth with the Pharisees. | 26 | |
| | | Christ is anointed in the house of Simeon. | 26 | |
| | | The Apostles grudge at it. | 26 | 14 |
| | | The Disciples are sent to prepare the Pasche. | 22 | 26 14 |
| | | The Pasche eaten at even. | 22 | 26 14 |
| | | The institution of the Lords day. | 22 | 26 14 |
| | | Christ walke with his Disciples. | 22 | 26 14 |
| | | 8 The traytour is deliged. | 22 | 26 14 13 |
| | | The Apostles contend for superiority. | 22 | 26 14 13 |
| | | Christ comforteth his sorrowfull Disciples. | 22 | 26 14 13 |
| | | He exhorteth them to love. | 22 | 26 14 13 |
| | | Peters deniall is foretold him. | 22 | 26 14 13 |
| | | Christ comforteth his Disciples in the dining chamber. | 22 | 26 14 13 |
| | | He exhorteth them to constancie vnder the crosse. | 22 | 26 14 13 |
| | | To Ioh: he shewes the hatred of the world to the Church. | 22 | 26 14 13 |
| | | The profit of Christs departure. | 22 | 26 14 13 |
| | | Christ his prayer for the Church. | 22 | 26 14 13 |
| | | 9 Having sung a Psalme, they goe out into mount Oliuet. | 22 | 26 14 13 |
| | | He foretelleth how the Apostles should be offended. | 22 | 26 14 13 |
| | | 10 Christ prayeth in the garden. | 22 | 26 14 13 |
| | | He sweareth blood. | 22 | 26 14 13 |
| | | 11 Christ is taken, his Disciples flee. | 22 | 26 14 13 |
| | | 12 He is brought to Annas, and then to Caiphas. | 22 | 26 14 13 |
| | | 1 Peter denieth him. | 22 | 26 14 13 |
| | | They enquire of his Disciples and his doctrine. | 22 | 26 14 13 |
| | | 2 Peters deniall and his repentance. | 22 | 26 14 13 |
| | | 3 False witnesses are brought forth. | 22 | 26 14 13 |
| | | Christ is condemned by Caiphas of heresie. | 22 | 26 14 13 |
| | | 4 Christ is spitte on, buffeted, and mocked. | 22 | 26 14 13 |
| | | 6 Christ is condemned by the assembly. | 23 | 27 15 |
| | | After this he is brought to Pilate. | 23 | 27 15 |
| | | The desperate death of Iudas. | 23 | 27 15 |
| | | 7 Christ is accused of sedition before Pilate. | 23 | 27 15 18 |
| | | 8 Herod mocketh him. | 23 | 27 15 18 |
| | | 9 Barrabas is preferred before Christ. | 23 | 27 15 18 |
| | | He is scourged and condemned to the crosse. | 23 | 27 15 18 |
| | | 10 He is brought to the place of execution. | 23 | 27 15 18 |
| | | 11 Christ is crucified. | 23 | 27 15 18 |
| | | He prayeth for his enemies. | 23 | 27 15 18 |
| | | His garments are divided. | 23 | 27 15 18 |
| | | 12 He commendeth his mother to a Disciple. | 23 | 27 15 18 |
| | | The people blaspheme Christ. | 23 | 27 15 18 |
| | | 1 The conuersion of the thessalonians. | 23 | 27 15 18 |
| | | 2 Darknesse is ouer all Iudea. | 23 | 27 15 18 |
| | | 3 He crieth out being about to yeeld vp the ghost. | 23 | 27 15 18 |
| | | The vail of the Temple is rent. | 23 | 27 15 18 |
| | | The dead arising appeare to many. | 23 | 27 15 18 |
| | | Christ is pierced with a spear. | 23 | 27 15 18 |
| | | 4 He is buried without embalming. | 23 | 27 15 18 |
| | | Keepers are set about the sepulchre. | 23 | 27 15 18 |
| | | The women come to annoint Christ the 1. day of the week. | 23 | 27 15 18 |
| | | Magdalen seeth the stone rolled away. | 23 | 27 15 18 |
| | | The Angel at the sepulchre telleth of Christs resurrection. | 23 | 27 15 18 |
| | | Peter and Iohn see the sepulchre empty. | 23 | 27 15 18 |
| | | Magdalen seeth Christ in the garden. | 23 | 27 15 18 |
| | | He appeareth to 2. Disciples as they were going to Emaus. | 23 | 27 15 18 |
| | | He cometh into his Disciples the doores being shut. | 23 | 27 15 18 |
| | | He appeareth to his Disciples being on fishing. | 23 | 27 15 18 |
| | | He foretelleth Saint Peters death. | 23 | 27 15 18 |
| | | The apostolical commission is graunted. | 23 | 27 15 18 |
| | | He ascendeth locally into heauen. | 23 | 27 15 18 |
| | | The election of Matthias into the place of Iudas. | 23 | 27 15 18 |

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| | | The sending of the Holy Ghost. | 2 | |
| | | The iudgement of the miracles of the Holy Ghost. | 2 | |
| | | The Sermon of Peter whereby 3000. were conuerted. | 3 | |
| | | Peter healeth the lame man. | 3 | |
| | | The second Sermon of Peter whereby 5000 were conuerted. | 3 | |
| | | The persecution of the Apostles begun in Hierusalem. | 4 | |
| | | The Apostles are forbidden to preach Christ. | 4 | |
| | | They reioyce for their persecution. | 4 | |
| | | The punishment of Ananias and Saphira. | 5 | |
| | | The second persecution of the Apostles. | 5 | |
| | | Peter preacheth before the assemblie of the Priests. | 5 | |
| | | The election of Deacons. | 6 | |
| | | Stephen his contention with the Iewes. | 6 | |
| | | His defence and Martyrdom. | 7 | |
| | | Saul persecuteth the Church at Hierusalem. | 8 | |
| | | Hence all was scattered except the Apostles. | 8 | |
| | | Saul in the way to Damascus is made Paul. | 9 | |
| | | Ananias Baptizeth him at Damascus. | 9 | |
| | | At Damascus he preacheth the Gospel. | 9 | |
| | | Thence he goeth into Arabia. | 9 | |
| | | There he preacheth the space of three yeares. | 9 | |
| | | Philip conuerteth Samaria. | 8 | |
| | | The wickednesse of Simon Magus. | 8 | |
| | | The conuersion of the Ethiopian Eunuch. | 8 | |
| | | Paul returneth from Arabia to Damascus. | 9 | |
| | | He is let down through the wall in a basket. | 9 | |
| | | He abideth with Peter at Ierusalem fiftene dayes. | 9 | |
| | | Thence through Cesarea he cometh to Tarsus. | 9 | |
| | | Caligula is Emperour yeares 4. | 9 | |
| | | Peter healeth Aeneas of the palse. | 9 | |
| | | At Ioppa he raiseth Tabitha which was dead. | 9 | |
| | | The vision and conuersion of Cornelius. | 10 | |
| | | Peter Baptizeth him and his familie. | 10 | |
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