

the Lords calling, & either by reason of some grievous sinne, into which they haue fallen, or because they haue absented themselues from the Church of God, or in that they, refusing publike and private admonitions, haue beeene offensive to the Church, or, which in mine experience hath befallen many very good and godly persons, whilste they satisfied not themselues, they are so altogether busily conuerstant in reprehending and judging themselues, that they for a while forget the mercy of God: with these, to omit such as for some naturall infirmities, are if they procure not speedy helpe of some expert physitian, most dangerously tempted : with these, I say, I wte this order :

First, I defre that they intinate vnto me, that which especially grieueth them, & as I vnderstand both the thing, and measure thereof by them : I take especiall care of this, that they being already ouermuch cast downe, that I then, by the feare denunciation of the law, do not quite ouerturne themseyf so, as that I doe not altogether withdraw them, either fro condeming their former sins, or the meditatiōn of Gods iudgements: And so, as much as I can, temper the words of consolatiōn, as that I nothing cloake Gods anger againt them for their sins.

After I haue thus prepared them, I then demand, whether they haue bin euer in this case or no? (say they, for the most part) the time was, when in great ioy & peace of coscience, I seru'd the Lord, then was I an happy perfouſe of faith, ful of hope: but now wretched that I am, haue lost my first loue, & there is nothing vexeth me more, then to remēber those times past. But say I, whether consideratiōn is more grievous vnto thee, the apprehension of Gods iudgements, or the dislike of thy selfe that thou shouldest offend so gracious & louing a father? Both say they, but especially the latter. Therefore, say I, fin also displeaseſt thee in that it is fin, namely, because it is euill, and God who is goodness it selfe, is offended with it? It is even as you told vs, say they, & I am now ashamed that so vile and wicked a wretch as my ſelfe, ſhould come before so gracious and mercifull a father. Then I tell them, that no man is offended, but rather is glad, when he can iniurie one whom he hateth: this they grant, & with all fay, God forbid, that albeit the Lord hate me, I in like sorte ſhould hate him, vnto whom, if it were poſſible, I would bee reconciled againe. Then I add this: Be of good comfort, my deare brother, you are in good case. For who can loue God, eſpecially when he is wounded by him? who can bewaile the losſe of his friendſhip? who can defre to come againe into his fauour, but he, whom God ſtil loueth, although for a time he be angry with him? except peraduenture you haue not learned thus much, that the knowledge of our faluation commeth not from flesh and blood, but from God himſelfe, who firſt vouchſafed to inſtruict vs, and from Christ Iesu, manifeſting the Father vnto vs: And that it is Gods

blessing, that we doe loue God, who loued vs firſt, when wee were his enemies. You haue therefore, my good brother, juſt cauſe, why you ſhould be greatly diſpleased with many things paſt, butt there is no cauſe why you ſhould deſpair. Briefly, you haue inwardly, & as it were dwelling with you, euident testimonies of your future reccociation with God: eſpecially if you ceafe not to pray vnto him earnestly, who hath laid the *foundatioſis of repenteſce in you, to wot, a diſlike of ſin, & a deſire to be reconciled vnto him.* The ſheepe which wandered out of the fold, ceaſed not to be a ſheepe, albeit it went alraiy for a time: you now are that ſheepe, to whom that faithful ſhepherd of all thoſe ſheepe, which the Father hath committed to him, leauing thoſe ninety and nine, doth not ſo much by my minifterie, declare that he ſeketh you, as hauing alreadi fought you, though you not ſeeking him, hath indeed found you. Mat. 7.7. *Knoke (faith he) andis ſhall be opened unyon.* And haue you now forgotten thoſe promises, which were ſo often made to them that repent? and alſo, which they had experience of, who in the fight of the world were in a deſperate caſe? But I, ſaih he againe, ſeele no ſense of faith, or hope: but I feele all the contrary. Nay, ſay I, you deceiue your ſelfe, as I told you before. For it is the Coforter alone, which teacheſt you to hate ſinne, not ſo much for the punishment, as becauſe it is ciuill and diſlikeſt God, albeit he ſheweth not himſelfe ſo fully at the firſt: because you haſe ſo many waies grievously offendeth him: as that he ſeemeth for a while quiet to forfake you. And, that you haue not quite loſt him, but that he is yet in ſome ſecret corner of your ſoule, from whence at your instant prayers he will ſhew himſelfe vnto you, thiſ wil plainly declare unto you, which know admouith you of the ſecond time. But let vs grant as much as you can ſay: yet ſure it is, that your faith was not dead, but only poſſeſſed with a ſpirituall lethargy. You liued in the womb of your mother, and there were ignorant of your life. A drunken man, althoſe he loſe for a time the vfe of reaſon, & alſo of his limmes, yet he neuer loſeth reaſon it ſelfe. You would think that in winter the trees were dead, but they ſpring againe in the ſummer ſeaſon. At night the Sunne ſetteth, but in the next morning it riſeth againe. And how often ſee we by expeſence, that hee which at one time tooke the foyle in a combatte, at another did win the prize? And know this, that in a ſpirituall combate of the fleſh with the ſpirit, the like we may ſee in many, partly by reaſon of the weaknes of our nature, partly through floſth to reſiſt, and partly for default to beware. To theſe he replyeth (for ſuch temptations are very hardly remoued) I would to God, ſaih he, I could perwaide my ſelfe that theſe promises belonged to mee. For my preſent elate conſtraineth mee to doubt, whether I am the child of God, or not.

Laws Chriſto nescia finis.

AN

AN EXPOSITION OF THE SYMBOLE, OR CREED OF THE A P O S T L E S:

According to the tenour of the Scripture, and the
consent of Orthodoxe Fathers of the
C H Y R C H .

Reviewed and corrected by WILLIAM PERKINS.

Aug. Lib. Quæſt. in Mat. cap. 11.

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



LONDON,
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1623.

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

RI GHT Honourable, excellent is the saying of Paul to Titus: To the pure all things are pure: but to the impure and unbelieveing is nothing pure, but even their mindes and confiences are defiled. In which words he determines three questions. The first, whether things ordained & made by God, may become unclean or not? his answer is, that they may: and his meaning must be conceited with a distinction. By nature things ordained of God are not unclean: for Moles in Genesis saith, that God ^{had} all things which he had made, and they were very good: yet they may become unclean either by law, or by the fault of men. By law, as when God forbids us the thing which in themselves are good: without whose commandment, they are at pure things not forbidden. Thus for the time of the old Testament, God forbade the Iewes the use of certayne creatures; not because they were indeede Worse than the rest, but because it was his pleasure, upon speciall cause to restraine them, that he might put a difference betwixen his owne people, and the rest of the world: that he might exercise their obedience, and advertise them of the inward impurity of mind. Now this legall impurity was abolished at the ascension of Christ. By the fault of men things are unclean when they are abused, and not applied to the ends for which they were ordained. The second question is, to whom things ordained of God are pure? His answer is, to the pure: that is, to them whose person stand justified and sanctified before God in Christ in whom they believe, who also doe use Gods blessings in holy manner to his glory and the good of men. The third question is, who they are to whom all things are unclean? His answer is, to the unclean: by whom he understands all such: 1. whose persons displease God, because they do not indeede believe in Christ. II. Who use not the gifts of God in holy manner, sanctifying them by the word and prayer. III. Who abuse them to bad ends, as to ryon, pride, and oppressing of men, &c. Now that to such, the use of all the creatures of God is unclean, it is manifest, because all their actions are finnes, in that they are not aware of faish: and a mans person must first please God in Christ, before his action or worke done can please him. Again, they use the blessings and creatures of God with evill conscience, because so long as they are forth of Christ, they are but sharers thereof before God. For in the fall of the first Adam we lost the title and interest to all good things: and though God permit the use of many of them to wicked men: yet is not the former title recovered but in Christ the second Adam, in whom we are advanced to a better state, when we had by creation.

Hence it follows necessarily, that (to omit all other things) Nobilitie, though it be a blessing and ordinance of God in it selfe, is but an unclean thing, if the enjoyers thereof be not truly engraffed into Christ, and made bone of his bone, and flsh of his flsh. The blood unstained before men, is staine blood before God by the fault of Adam: if it be not restored by the blood of Christ the Lambe of God. And hence it follows against that Nobilitie must not dwell solitarie, but combine her selfe in perpetuall fellowship with hearty loue and sincere obedience of pure and sound religion: without the which all pleasant pastimes, all sumption/cause of building, all bravoury in apparel, all glistering gold, all delicate fare, all delighfull musike, all vertuence done with cap and knee, all earthly pleasures and delights that heart can wish, are but as a vanishing shadow, or like the mirrour, that begins with laughing, and ends with woe. A happy thing were it, if this consideration might take place in the hearts of all Noble men: it would make them honour God, that they might be honoured of God with everlasting honour: and it would make them kisse the Sonne lest he angry, and let her perish in the way.

I speake not this as though I doubted of your Lordships care in this very point; but my only meaning is, to put you in minde, that as you haue begun to cleane unto Christ with full purpose of heart, so you would continue to doe it still, and doe it more; and will haue to manifist the same unto the whole world, by honouring Christ with your owne honour, and by resembling him especially in one thing, in that as he grew in stature and years, he also grew in grace and fauour with God and men. And for this very cause (without any further consideration of earthly respects) I further present unto you an Exposition of another part of the Catechisme, namely, the Symbol or Creede of the Apostles: which is indeed the very pib and substance of Christian religion, taught by the Apostles, embrased by the ancient Fathers, sealed by the blood of Martyrs, used by Theodore the Emperor, as a meane to end the controversies of his time: and hereupon hath been called the ^b rule of faith, the key of faith. And furthermore, I hope that your Lordship will accept the same in good part, thererher because you vouchsafed when you were in Cambridge, to be an haeret of wher it was taught and delivered. Thus crasing pardon for my boldesse, I take my leaue, commanding your Lordship and yours to the protection of the Amisitie. Anno 1595. Apr. 2.

Your Lorsh, to command,

WILLIAM PERKINS.

Tit. 1.15

A.C. 15

1. Tim. 10.

2.

1. Sam. 22.

Psal. 2.12

Pro. 3.7

10.

Luk. 2.15

a Socra.

h. 1. Febr.

1. C. 1.19

^b Aug. 4.

templer.

1. 19.

Anab.

fer. 3.3.

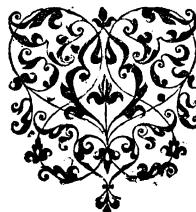
The Contents of the Booke.

The Creede.
Faith.
God.
The three Persons.
The Father.
Gods omnipotencie.
The Creation.
Gods counsell.
The creation of Heauen.
The creation of Angels.
The creation of Man.
Gods prouidence.
Adams fall, and originall sinne.
The covenant of grace.
The title *Iesu*.
The title, *Chrift*.
The title, *Sonne*.
The title, *Lord*.
The incarnation of Chrift.
Chrits humilation.
Chrits paſſion.

Chrits arraignement.
Chrits execution.
Chrits sacrifice.
Chrits triumph.
Chrits buriall.
The descencion of Chrift.
Chrits exaltation.
Chrits reſurection.
Chrits ascencion.
Chrits ſitting at, &c.
Chrits interceſion.
Chrits kingdome.
The laſt iudgement.
Of the holy Ghoſt.
The Church.
Predeſtination.
The myſticall vniōn.
The communion of Saints.
The forgiuenefte of finnes.
The reſurection of the body.
Life euerlaſting.

In handling of the foreſaid points, for orders
fake, is confidered,

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



The Resolution of the Creede.

One, of the Actions of faith, which are To belieue in a thing, as in God : and it hath three parts :	I. To belieue God as he hath revealed him- selfe in his word. II. To acknowledge him in particular to be my God. III. To put my confidence in him.	
	I. To acknowledge the thing. II. To apply the thing to my selfe; as to be- lieue the Church, is, to acknowledge the Church and that I am a member of it. III. Name, Father.	
I. The first is described by Titles, which are fourre.	I. Attribut, Almighty. III. Workes, Creators of heaven and earth. I. Jesus. III. Christ. III. His Sonne. IV. Our Lord.	
II. The sec- ond is de- scribed by his God distin- guished in- to three perfons.	The personall vnioun. The sanctification of the parts. The conception, where consider that mase or lunge wur of the body of Christ was framed. The birth, where is mentioned the cause efficient, the holy Ghost. Name, Marie. the mother of Christ, de- scribed by her qualities, a virgin. Generally in these words, Suffered under, &c. where is noted the time of his suffering, when P. Pilate was pre- sident of Iurie.	
III. The estate afterward of Exalta- ting 3. parts.	Humili- ation for downe I. His crucifying. By parts, II. His death. which are III. His buriali. fourre. IV. His defending into hell.	
III. The third person described by his name, holy Ghost, infolding his office.	I. His resurrection. II. His ascension. Place, Heaven. Others right, &c. and it Effect, his com- is fer forth by the ming to judgment.	
The Church, described by her Qualities, Catholike.	I. Communion of Saints. II. Forgiveneſſe of times. III. Resurrection of the body. IV. Life everlasting.	

Place this Table after the Consent of the Creede, before the page 121.

AN EXPOSITION OF THE CREED.

I belieue in God, &c.



Man iustly can bee offend-
ed at this, that I beginne
to treat of the Doctrine
of faith without a Text,
though some be of minde,
that in Catechizing the
Minister is to proceede as
in the ordinarie course of Preaching, only
by handling a fet portion of Scripture: and
therefore that the handling of the Creede be-
ing no scripture, is not convenient. Indeed I
grauant, that other course to bee commendable:
yet I doubt not, but in Catechizing the
Minister hath his libertie to follow, or not to
follow a certaine text of Scripture, as we do in
the vniual course of preaching. My reaon is
taken from the practise of the primitive
Church; whose Catechisme (as the author of
the epistle to the Hebrews sheweth) was con-
tained in five principles or grounds of religi-
on, which were not taken out of any fet text in
the old Testament: but rather was a forme of
teaching gathered out of the most cleare places
therof. Hence I reason thus; That which
in this point was the vse and manner of the
primitive Church, is lawfull to be vised of vs
now: but in the primitive Church it was the
maner to catechize without handling any fet
text of scripture: and therefore the Ministers
of the Gofpel at this time may like liber-
tie do the same: so be it they doe confirme the
doctrine which they teach with places of
scripture afterward.

Now to come to the Creede, let vs beginne
with the name or title thereof. That which
in English wee call the Apostles Creede, in
other tonges is called *Symbolum*, that is, a *feast* or
a badge. It is called *a feast*, because as in a
feast or banquet every man payeth his part;
which being all gathered, the whole (which is
called the *feast*) amounteth: and so out of the
seuerall writings of the Apostles, ariseth this
Creede or briefe confession of faith. It is a
badge, because as a foulder in the field by his
bagge and livery is knowne of what band he
is, and to what Captaine he doth belong: even
so by this beliefe a Christian man may be di-
tinguished & knowne from al Iewes, Turkes,
Atheuels, and all false profelours: and for this
caſe it is called a *badge*.

Again, it is called the Creede of the Apo-

stles, not because they were the penners of it,
conferring to it besides the matter (a) the ve-
ry style and frame of words, as we haue them
now set downe Reasons. I. There are in this
Creede certaine words and phraſes, whiche are
not to be found in the writings of the Apo-
stles; and namely theſe; *He descended into hell*:
the Catholike Church. The latter whereof, no
doubt, (b) first began to be in vſe, when after
the Apoftles dayes the Church was dispersed
into all quarters of the earth. II. If both mat-
ter and words had beene from the Apoftles,

B why is not the Creede Canonical scripture, as
well as any other writings? III. The Apoftles
had a ſummary collection of the points of
Chrilitian Religion which they taught, and al-
ſo deliuered to others to teach by; conſiſting
of two heads, *faith and love*: as may appear by
Pauls exhortation to Timothy, wifing him
*to keepe the patterne of wholeome words: which he
had heard of him, in faith and love, which is in
Christ Iefus*. Now the Creede conſiſts not of
two heads, but of one, namely of faith only,
and not of loue also. Wherefore I rather think,
that it is called the Apoftles Creede, be-
cause it doth ſummarily containe the chiefie and
principal points of religion, handled and pro-
pounded in the doctrine of the Apoftles: and
because the points of the Creede are confor-
mable and agreeable to their doctrine and
writings.

And thus much of the title. Now let vs
heare what the Creede is. It is a ſumme of
things to bee belieued concerning GOD and
concerning the Church, gathered forth
of the Scriptures. For the opening of this de-
ſcription: firſt I ſay, it is a ſumme of things to be
belieued, or an abridgement. It hath bin in
the practise of teachers both in the new and old
tēllament, to abridge and contract ſummarily
the religion of their time. This the Prophets
vſed. For when they had made their ſermons
to the people, they did abridge them and pen-
ned them briefly: ſetting them in ſome open
places, that the people might read the fame.
So the Lord bad Habakuk to write the vſion
*which he ſaw, to make it plaine upon tables, that
he may ſhew that readeth it*. And in the new Te-
ſtament, the Apoftles did abridge thoſe do-
ctrines, which otherwife they did handle at
large, as may appear in the place of *Timothy*

^a Ruffio
in expol.
Syn. &
Hieron ad Pan.

^b Paci-
nus erit
ad Symp.

^c Tim. 1.

Hab. 2.

^d Tim. 1.

Aug.
term, 15
decemp.
Caffian.
1.6. de in-
car, dom,

aforenamed. Now the reason why both in the old and new testament the doctrine of religion was abridged, is that the vnderstanding of the simple, as also their memories might bee hereby helped, & they better enabled to iudg of the truth, and to discerne the same from falsehood. And for this end the Apostles Creed beeing a summarie collection of things to bee believed, was gathered briefly out of the word of G O D for helping of the memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two pointes confiseth the whole summe thereof. Lastly, I say, that it is gathered forth of the Scripture, to make a difference betweene it and other writings, & to shew the autoritie of it; which I will further declare on this manner.

There be two kindes of writings in which the doctrine of the Church is handled, and they are either *Diuine* or *Ecclesiastical*. Diuine, are the bookees of the old and new Testament, penned either by Prophets or Apostles. And these are not only the pure *word of God*, but also the *scripture of God*: because not only the matter of them; but the whole disposition thereof, with the style and the phrase was set downe by the immediate inspiration of the holy Ghost. And the autoritie of these books is *absolute*, that is, *soueraigne*: and they are of sufficient credit in and by themselves, needing not the testimony of any creature, nor subiect to the censure either of men or Angels; binding the consciences of all men at all times, and being the only foundation of our f[i]th, and the rule and canon of all truth.

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

Ecclesiastical writings are either general, particular, or proper. General are the Creedes and confesions of the Church dispersed ouer the whole world; and among the rest the *Creede of the Apostles*, made either by the Apostles themselfes, or by their hearers and discipiles, Apostolickall men, delierued to the Church, and conueyed from hand to hand to our times. Particular writings, are the confesions of paricular Churches; proper writings, are the bookees and confesions of private men. Now betweene these we must make difference.

A For the generall Creede of the Apostles, (other vniuersall Creedes in this case not excepted) though it bee of lese authoritie then Scripture, yet hath it more authoritie then the particular and priuate writings of Churches and men. For it hath beeene received and approued by vniuersall consent of the Catholike Church in al ages, & so were never these: in it the meaning and doctrine cannot bee changed by the autoritie of the whole Catholike Church: and if either the order of the doctrine, or the words wherby it is expressed, shoulde upon some occasion bee changed, a particular Church of any countrey can not doe it, without Catholike consent of the whole Church: yet particular writings and confesions made by some speciall Churches, may be altered in the words, and in the points of doctrine by the same Churches, without offence to the Catholike Church. Lastly, it is received as a rule of faith among all Churches, to tric doctrines and interpretations of Scripturies by, not because it is a rule of it self, for that the Scripture is alone; but because it borroweth his autoritie from Scripture with which it agreeeth. And this honour no other writings of men can haue.

Here some may demand the number of Creedes. Ans. I say but one creede, as there is but one f[i]th: and if it be alledged, that we haue many Creedes, as besides this of the Apostles, the Nicene Creede, and *Athanasius* creede, &c. Ianswer, the severall Creedes and confesions of Churches, containe not severall f[i]th and religions, but one and the same: and this called the Apostles Creede, is most ancient, and principall: all the rest are no new Creedes in substance, but in some points penned more largely for the exposition of it, that men might better avoid the heresies of their times.

Further, it may bee demanded, in what forme this Creede was penned? Ans. In the forme of an answer to a question. The reasoun is, In the Primitive Church, when any man was turned from Gentilisme to the f[i]th of Christ, and was to be baptized, this (4) question was asked him. What beleefest thou? Then he answered according to the forme of the Creede, *I beleue in God, &c.* And this manner of questioning was vied even from the time of the Apostles. When the Banuch was converted by *Philip*, he said, What doth let me to be baptized? *Philip* said, *If thou believest with all thine heart, thou maist*. Then he answerved, *I beleue that Jesus Christ is the Son of God*. By this it appears, that although all men, for the most part amongst vs can say this Creede, yet no one of a thousand can tell the ancient and first vise of it: for commonly at this day of the simpler sort it is said for a prayer, being indeed no prayer: and when it is said, men make it no better then a charme.

Before wee come to handle the particuler points of the creede, it is very requisite that we should

should make an entrance thereto by descri-
bing the nature, properties, and kinds of f[i]th,
the confession and ground whereof is set forth
in the Creede. *Faith therefore is a gift of God,*
whereby we giue assent or credence to Gods word.

For there is necessary relation betwene f[i]th
and Gods word. The common property of
f[i]th, is noted by the author of the Hebrewes,
when he saith, *Faith is the ground of things hoped for: and, the demonstration of things that are not seen;* For all this may be understood, not only
of iustifying f[i]th, but also of temporary
f[i]th, and the f[i]th of miracles. Where f[i]th is
said to be a *ground*, the meaning is, that though
there are many things promised by God,
which men doe not yet perfectly enjoy, but only
hope for; because as yet they are not yet f[i]th:
doh after a fort give subsifting or being vnto
them. Secondly, it is an *evidencie or demonstra-
tion*, &c., that is, by beleefing a man doth make
a thing as it were visible, being otherwise in-
visible and absent.

Faith is of two sortes: either common f[i]th,
or the f[i]th of the elect: as *Paul* saith, hee is
an Apolite according to the f[i]th of *Gods elect*:
which is also called *faith without hypocritie*. The
common f[i]th is that which both the Elect,
and reprobate haue, and it is three-fold. The
first is *historical* f[i]th, which is, when a man
doth beleue the outward letter and history
of the word. It hath two parts, knowledge of
Gods word, and affi[n]t vnto the same knowl-
edge: and it is to be found in the diuell and his
angels. So *Saint James* saith, *the diuels be-
leue, and tremble*. Some will say, what a f[i]th
haue they? Answe. As much as thereby they
understand both the Law and the Gospell; be-
sides, they giue assent to it to be true: & they
doe more yet, in that they tremble and feare.
And many a man hath not so much. For a
mongst vs, there is many a one which hath no
knowledge of God at all, more then he hath
learned by the common talke of the world: as
namely, that there is a God; and that he is mis-
cifull, &c. and yet this man will say, that he beleefeth
with all his heart: but without knowledge
it cannot be that any shoulde truly beleefie,
and therefore he deceiveth himselfe.

Ques. But whence haue the diuels hyb[er]nac-
tional f[i]th? were they illuminated by the light of
the spirit? Answe. No: but when the Gospell
was preached, they did acknowledge it, &
believed it to be true, and that by the vertue of
the reliques of Gods image, which remained
in them since their fall. And therefore this
their f[i]th doth not arise from any speciall il-
lumination by his spirit, but they attaine to it
euuen by the very light of nature, which was
left in them from the beginning.

The second kind of f[i]th, is *Temporary f[i]th*,
so called, because it lasteth but for a time and
season, and commonly not to the end of a
mans life. This kind of f[i]th is noted vnto vs
in the parable of the feede, that fell in the flo-
rie ground. And there be two differences or

A kinds of this f[i]th. The first kinde of tempor-
ary f[i]th, hath in it three degrees. The first, is to
know the word of God, and particularly the
Gospell. The second, to giue an assent vnto it.

The third, to profess it, but to go no further:
and all this may be done without any loue to
the word. This f[i]th hath one degree more
then historiall f[i]th. Examples of it we have
in *Simon Magus*, *Act. 8. 13.* who is said to be
beleue, because hee held the doctrine of the
Apolite to be true; and without professing the
fame: and in the diuels alio, who in Iome fort
confessed, that Christ was the Sonne of the
most highes, and yet looked for no saluation
by him. *Mark 5. 7. Act. 19. 15.* And this is the
common f[i]th that abounds in this land. Men
say they beleue as the Prince beleue, and if
religion change, they will change. For by
reason of the authority of Princes lawes, they
are made to learne some little knowledge of
the word: they beleue it to be good, and they
profess it: and thus for the space of
thirty or forty yeares men haue the word
preached, and receiue the Sacraments, being
for all this as voide of grace as euer they were
at the first day: and the reason is, because they
doe barely profess it, without either liking or
loue of the same. The second kind of tempo-
rary f[i]th, hath it five degrees.

For by it, first a man knowes the word. Secondly, hee
affectioneth vnto it. Thirdly, hee professeth it.
Fourthly, he reioyceth inwardly in it. Fifthly,
he bringeth forth some kinde of fruit: and yet
for all this hath no more in him but a f[i]th
that will fail in the end: because he wanteth
the effectual application of the promise of the
Gospell, and is without all manner of sound con-
uerter. This f[i]th is like Corne in the heaf-
top, which groweth for a while, but when heat
of Summer commeth, it withereth. And this
is also set forth vnto vs in the Parable of the
Seed, which fell in stony ground, which is hasty
in springing vp: but because of the stonye,
which will not suffer it to take deepe roote, it
withereth. And this is a very common f[i]th
in the Church of God: by which, many re-
ioyce in the preaching of the Word, and for a
time bring forth some fruite accordingly, with
shew of great forwardnes: yet afterward shake
off Religion & all. But (some will say) how can
this be a temporarie f[i]th, seeing it hath such
fruite? Ans. Such a kind of f[i]th is tempo-
rary, because it is grounded on temporarie
causes, which are three. I. A desire to get
knowledge of some strange points of religion.
For many a man doth labour for the f[i]re
former degrees of temporarie f[i]th, only be-
cause he desires to get more knowledge in
Scripture then other men haue. The second
cause, is a desire of praise among men, which is
of that force, that it will make a man put on a
shew of all the graces which God bellofeth
vpon his owne children, though otherwise he
want them: and to goe very faire inclygion;
which appeareth thus. Some there are which

Faith de-
scribed ge-
nerally.

Hab. 1.1.1.

Tit. 1.1.
1 Tim. 1.5.

1 Tim. 2.19.

Cyrill.
Catec.
1 My-
self. Tert.
de refut.
ad Origen.
hom. 5.
in Num.
Act. 8. 37.

see me very bitterly to weep for the sinnes of other men, and yet have neither sorrow nor touch of conscience for their owne : and the cause hereof is nothing else but pride. For he that sheddes teares for another mans sinnes, shoulde much more weepe for his owne, if he had grace. Againe, a man for his own sinnes will pray very flackly and dully, when he prayeth privately : and yet when he is in the company of others, he prayes very fervently and earnestly. From whence is this difference? surely often it springeth from the pride of heart, and from a desire of praise among men. The third cause of temporary faith, is profit, commodity, the getting of wealth and riches: which are common occasions to moue to choose or refuse religion, as the time serueth: but such a kinde of beleueers i[m]brace not the Gospel because it is the Gospel, that is, the glad tidings of saluation; but because it brings wealth, peace, and libertie with it. And these are the three causes of temporary faith.

The third kinde of faith, is the faith of Miracles: when a man grounding himselfe on some special promise or reuelation from God, doth beleue that some strange and extraordinary thing, which he hath desired or fore tolde, shall come to passe by the wotke of God. This must be distinguished from historiall and temporary faith. For Simon Magua having both these kinds of faith, wanted this faith of miracles, and therfore would have bought the fame of the Apostles for money. Yet we must know, that this faith of miracles may be in hypocrites, as it was in Iudas, and at the last judgement it shall be found to have beeene in the wicked and reprobate; which shall lay to Christ, Lord in thy name wee have prophesied; and cast out deviles, and done many great miracles.

And thus much for the three sorts of common faith: Now wee come to true faith, which is called the faith of the Elect. It is thus defined: Faith is a supernaturall gift of God in the minde, apprehending the fauering promise with all the promises that depend on it. First, I say, it is a gift of God, Phil. 1. 29, to confute the blinde opinion of our people, that thinke that the faith whereby they are to bee fauored, is bredde and borne with them. I add, that this is a gift supernaturall, not only because it is above that corrupt nature in which we are borne, but also because it is above that pure nature, in which our first parents were created; for in the state of innocency they wanted this faith, neither had they then any neede of faith in the soune of G O D as he is Mescias: but this faith is a new grace of God added to regeneration after the fall, and first prescribed and taught in the cōuenant of grace. And by this one thing, faith differeth from the rest of the gifts of G O D as the feare of G O D, the loue of G O D, the loue of our brethren, &c. for these were in mans nature before the fall, and after it, when it plea-

Act. 8.19.

Mark. 7.22.

1. Cor. 13.2

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

The place and seat of faith (as I thinke) is the minde of man, not the will: for it stands in a kind of particular knowledge or perfwasion, and there is no perfwasion but in the minde. Paul faith indeed, that wee beleue with the heart, Rom. 10. 9. But by the heart he vnderstands the loue, without limitation to any part. Some do place faith partly in the minde, & partly in the will, because it hath two parts; knowledge, and affiance: but it seemes not greatly to stand with reason, that one particuler and singuler grace shoulde be seated in divers parts or faculties of the foule.

The forme of faith, is to apprehend the promise, Gal. 3. 14. That wee might receive the promise of the Spirit through Christ: and Ioh. 1. 12, to receive Christ, and to believe, are put one for another; and to beleue, is to eat and drinke the body and blood of Christ: to apprehend properly, is an action of the hand of man, which layes hold of a thing, and pulls to himselfe: and by resemblance it agrees to faith, which is the hand of the foule, receiuing and applying the fauering promise.

The apprehension of faith, is not performed by any affection of the will, but by a certaine and particular perfwasion, whereby a man is resolute, that the promise of salvation belongs vnto him; which perfwasion is wrought in the minde by the holy Ghost, 1. Cor. 12. 12. And by this, the promise which is general, is applied particularly to one subject.

By this one action, fauering faith differeth from all other kinde of faith. From historiall; for it wanteth all apprehension, and standeth only in a general affent. From temporarie faith, which though it make a man to professe the Gospel, & to rejoice in the same, yet doth it not thoroughly apply Christ with his benefites. For it never brings with it any through touch of Conscience, or lively sense of Gods grace in the heart. And the same may be said of the rest.

The principal and maine obiecte of this faith, is the fauering promise: God so loued the world, that he gave his only begotten Sonne, that whosoever believeth in him, shall not perish, but have euerlasting life. But some will say, Christ is commonly said to bee the obiecte of faith. Ans. In effect it is all one to say, the fauering promise, and Christ promised, who is the substance of the Cōuenant. Christ then, as hee is set forth vnto vs in the Word & Sacraments, is the obiecte of faith. And here certaine questions offer themselves to be skanned.

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

con-

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

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

To goe forward. Besides this maine promise, which concerns righteouesnes and life everlasting in Christ, there be other particuler promises touching strenght in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the obiect of iustifying faith: and with the very same faith wee beleue them, wherewith wee beleue our saluation. Thus Abraham by the same faith wherewith he was iustified, beleued that he should haue a sonne in his old age, Rom. 4. 9. 22. And Ans. by that faith whereby he was made heire of righteouesnes, beleued that hee and his family shoulde be preferred in the flood: this conclusion being alwaies laid downe, that to whom G O D gives Christ, to them also he gives all things needfull for this life, or the life to come, in and by Christ. And hereupon it comes to passe, that in our prayers, besides the desire of things promised, wee must bring faith, whereby wee must be certaintly perfwaded, that God will graunt vs such things as heath hath promisid: & this faith is not a new kind or distinct faith from iustifying faith. Thus wee see plainly what fauering faith is.

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

Some againe are of minde, that loue is the very nature and forme of faith; but it is otherwise. For as confidence in God, to also loue is an effect which proceedeth from faith. 1. Tim. 1. 5. The end of the law is loue from a pure heart, and good conscience, and faith unfaigned. And in nature they differ greatly. Christ is the fountainne of the water of life. Faith in the heart is as the pipes and leads that receive in, and hold the water: and Loue in some part is as the cocke of the conduit, that lets out the water to every commer. The properte of the hand is to hold, and ofit selfe it cannot cut: yet by a knife or other instrument put into the hand, it cuts: the hand of the foule is faith, and his properte is to apprehend Christ with all his be-

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

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

The differences & degrees of faith are two: 1. A weake faith: 2. A strong faith. Concerning the first, this weake faith shewes it selfe by this grace of God, namely, an unfaigned desire, not only of salvation, (for that the wicked and gracieless man may haue) but of reconciliation with God in Christ. This is a faire signe of faith in every touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them al the ground and substaunce of true fauering faith: which afterwards in time wil grow vp to great strength. Reason. 1. Promise of life everlasting, is made to the desire of reconciliation, Psal. 10. 17. Lord thou hast heard the desire of the poore. Psal. 14. 3. My soule desireth after thee, as the thristie land. Psal. 145. 19. He will fulfill the desire of them that fear him. Matth. 5. 6. Blessed are they that hunger and thirst after righteousness for they shall be satisfied. Rev. 21. 6. I will give unto him which

Gal. 5. 6.

Math. 7.

7.

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

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

Againe, weake faith, though it be ioyned with knowledge, yet it may fail in the applying or in the apprehension and appropriating of Christs benefitsto a mans owne selfe. This is to bee in ordinary experience. For many a man theris of humble and contrite heart, that ferueth God is spirit and truthe yet is not able to say without great doubtings & wauering; I know and am fully assured that my sinnes are pardoned. Now shal we say,

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

B But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be fauled by it? *Answ.* We must know, that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Euen a man with a halfe hand can stretch it out as well to receive a gift at the hand of a king, as hee that is more sound, though it be not so firmlye and readifastly. And Christ faith, that he will not breake the bruyed rede, nor quench the smoaking flaxe.

C The Church of Rome beares men in hand, that they are good Catholikes, if they belieue as the Church belieueth; though in the meane meane they cannot tell what the Church belieueth. And some papists command this faith, by the example of an old devout father, who being tempted of the diuell, and asked how he belieueth; answere, that he belieueth as the Church belieueth; being againe asked how the Church belieueth, he answere, as I belieue: whereupon the diuell (as they say) was faine to depart. Well, this fond and ridiculous kind of faith we renounce, as being a meanes to nuzle men in blindnesse, superstition, and perpetual ignorance; yet without it we do not denie but there is an implicit or infolded faith; which is, when a man as yet hauing bin some little portion of knowledge in the doctrine of the Gospel, doth truly performe obedience according to the measure thereof; and withall hath care to get more knowledge, and shewes good affection to all good meanes whereby it may bee increased. In this respect a certaine ruler, who by a miracle wrought vpon his child, was moued to acknowledge Christ for the Mefias, and further to submit himselfe to his doctrine, is commended for a belieuer: and so are in like case the Samaritans.

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

refolued

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

E Now howsoeuer this faith be strong, yet is it alwaies imperfect, as also our knowledge is: and shall so long as wee live in this world bee mingled with contrary vnbeliefs and sundry doubtis more or leffe. A great parte of men amongt vs, blinded with grosse ignorance, say they haue faith, and yet indee haue not. For ask them what they haue, they will answere, they belieue that God is their Father, and the Sonne their redeemer, &c. ask them how long they haue had this faith, they will answere, ever since they could remember: ask them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the world. Butche case of these men is to be pitied: for howsoeuer they may perwade themselves, yet truse it is, that they haue no sound faith at all, for even strong faith is assauld with temptations and doubtis: and God will not haue men perfect in this life, that they may alwaies goe out of themselves, and depend wholly on the merit of Christ.

F And thus much of these two degrees of faith. Now in whome soeuer it is, whether it be a weak faith, or a strong, it bringeth forth some fruite, as a tree doth in the time of sommer. And a speciall fruit of faith, is the confession of faith: *I belieue in God, &c.* To Paul faith, *With the heart a man belieueth unto righteousnesse; and with the mouth man confesseth to salvation.* Confession of faith, is when a man in speech and outward profession doth make manifest his faith for these two causes: I. That with his mouth outwardly he may gloriſe God, and doe him service both in body and soule. II. That by the confession of his faith, he may ferueth himselfe from all false Christians, from Aicheits, hypocrites, and all false seducers whatsoeuer. And as this is the duty of a Christian man, to make profession of his faith: to haue in this Creede of the Apostles, we haue the right order and forme of

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

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

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

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

I Pet. 1.

Hab. 2.4.

File est
co-
pularia.

them for his good, must hold them all: and hee which holds them all in fewes of words, if he overturne but one of them indeed, he overturnes them all.

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

Now wee come to the object of generall faith, which is either God or the Church; in handling of both which, I will obserue this order: I. Will speake of the meaning of every article. II. Of the duties which we ought to leare thereby. III. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to bee confidered. And first, by reason of manifold doubtings that rite in our minds, it may be demanded, whether there be a God? Many reasongs might be vied to resolute those that haue scrupules of conscience: otherwise we are bound to belieue that there is a God without all doubt. As for the Atheists which confidently auouch there is no God, by Gods Law they ought to die the death: nay, the earth is too good for such to dwell on. Malefactours, as theeuers and rebels, for their offences haue their reward of death: but the offence of those, which deny that there is a God, is greater; and therefore defers a most cruell death.

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

thermore he is infinite, & that diuers waies: in time, without any beginning and with out end: infinite in place, because he is every where, & excluded ne where, within all places, and forth of all places. Lastly, he is most holy, that is, of infinit wisdome, mercy, loue, goodness, &c: and he alone is rightly termed most holy, because holinesse is of the very nature of God himselfe: whereas among the ffirst excellent creatures it is otherwise. For the creature it selfe is one thing, and the holines of the creature another thing. Thus we see what God is, and to this effect God describes himselfe to be a *Iehovah Elobim*: and Paul describes him to bee a King *everlasting, immortall, invisiblie, and only wise, to whom is due all honour and glorie for ever.*

The third point, is touching the number of Gods, namely whether there be more Gods then one or no. *Anf.* There is not, neither can there bee any more Gods then one. Which point the Creede auoucheth, in saying, *I belieue in God, not in Gods*; and yet more plainly the Nicene Creede, and the Creede of Athanasius, both of them explaining the words of the Apostles Creede in this manner, *I belieue in one God*. Howsoeuer some in former times haue erroneously held, that two Gods were the beginning of all things, one of good things, the other of euill things: others, that there was one God in the old Testament, another in the new: others again, namely the *Valentinians*, that there were thirty couples of gods: and the heathen people (as *Augustine* reporteth) worshipped thirty thousand gods: yet we that are members of Gods Church, must hold and belieue one God alone; and no more. *Deut. 4:39.* *Understand his day & consider in thine heart, that I though hee is God in heauen above, and upon the earth beneath: there is none other.* *Eph. 4:6.* *One God, one faith, one baptism.* If it be alledged that the Scripture mentioneth many Gods, because (a) Magistrates are called Gods, (b) *Mos.* is called *Aaron* God, (c) the diuell and all idols are called Gods. The answere is this: They are not properly or by nature Gods, for in that respect there is onely one God: but they are to bearemed in other respects. Magistrates are gods, because they are Vicegerents placed in the roome of the true God, to govern their subiects: *Moses* is *Aarons* god, because he was in the roome of God to revele his will to *Aaron*: the diuell is a god, because the hearts of the wicked world giue the honour unto him, which is peculiar to the enquiring God: Idols are called gods, because they are luch in mens conceits and opinions, who esteeme of them as gods. Therefore *Paul* saith, *an idol is nothing in the world*, that is, nothing in nature subsisting, or nothing in respect of the divinitie ascribed to it.

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

Thus

This is eternall life to knowe the only God, and to knowe the lastest best seales Christ. Now the knowledge heere meant, is not a bare or generall knowledge, for that the diuels haue; but a more speciall knowledge, whereby I know God not only to be God, but also to bee my God; and therupon do put my confidence in him.

And thus much of the meaning of the first words, *I belieue in God,* &c. Now followeth the duties which may be gathered hence. First of all: if we are bound to belieue in God then we are also bound to take notice of our natural vnbelief, wherby we distrust God to checke our faults for it, and to strive against it. Thus deale the father of the childe that had a dumb spirit, *Lord (Iache) I belieue, Lord helpe this unbelief.* And *Daniel*, *Why art thou cast downe my soule?* and why art thou so disquieted within me? write on God. And that which our Sauour Christ said once to *Peter*, men shold daily speake to themselves: *O thou of little faith: why halt thou doubted?* But some may say, wherein standvs our vnbelief? *Anf.* It stands in two things: I. In distrustling the goodness of God, that is, in giving too little or no affiance to him; or in putting affiance in the creature. For the ffirst few men shold abide to be told of their distrust in God; but indeede it is a common and rife corruption: and though they stooch themselues never lo, yet their vinal dealings proclaim their vnbelief. God through all places, it shall be found that scarce one of a thousand in his dealings makes conscience of a lie: a great parte of men gets their wealth by fraud and oppreſſion, and all kinde of vniuft and vnymercifull dealing. What is the caufe that they can doe lo? Alas, alas, if there bee any faith, it is pinned vp in some by-corner of the heart, and vnbelief bears away as the Lord of the house. Againe, if a man had as much wealth as the world comesto, he could find in his heart to wish for another; and if he had two worlds, hee could bee castig for the third, if it might bee compasseid: the reaon hereof is, because men haue not learned to make God their portion, & to stay their affections on him: which if they could do, a meane portion in temporall blessings would bee eough. Indeede these and such like persons will thinke wifce yeeld that they doe distrust the Lord, vnbelief at sometime they be touched in conscience with a sens and feeling of their sins, and be throughly humbled for the same: but the truthe is, that distrust of Gods goodness is a generall and a mother sin, the ground of all other sinnes, and the very first and principall sinne in *Adams* fall. And for the seconde part of vnbelief, which is an affiance in the creatures, reade the whole booke of God, & we shall finde it a common and vniulf sin in all sorte of men, some putting their trust in riches, some in strength: some in pleasures, some placing their felicity in one sin, some in another. When king *Asa* was sick, hee put his whole trust in the Physicians, and not in the

Lord. And in our daies the common practise is when crofes and calamities fall, then there is trotting out to that wife mad, to this cursing woman, to this sorcerer, to that wizzard, that is, from God to the diuell: and their co. if fell is received and praeficed without any bones making. And this shewes the bitter roote of vnbelief, & confidence in vaine creatures, let men smooth it ouer with goodly tearmes as long as they wil. Is a word, there is no man in the world, be he called, or not called, if he look narrowly vnto himselfe, hee shall finde his heart almost filled with manifold doubtings and distrustings, whereby he shall finde himselfe even carried away fro believeng in God.

Therefore the dutys of every manis, that will truly say that he belieues in God, to labour to fee his owne vnbelief, & the fruits thereof in his life. As for such as say they haue no vnbelief, nor feele none; more pittifull is their case, for so much greater is their vnbelief. Secondly, considering that we professe our selues to belieue in God, we must every one of vs learne to know God. As *Paul* saith, *how can they belieue in him whom they haue not heard?* and *how can they hear without a preacher?* therefore none can belieue in God, but hee must first of all heare, and be taught by the ministrarie of the word to know God aright. Let this bee remembred of young and old, it is not the patterning over the beliefs for a prayer, that will make a man a good belieuer, but God must first be knowne of vs, and acknowledged as hee hath revealed himselfe partly in his word, and partly in his creatures. Blind ignorance, and the right vfe of the Apostles Creede will never stand together. Therefore it stands men in hand to labor and take paines to get knowledge in Religion, that knowing God aright, they may come stedfastly to belieue in him, and truly make confession of their faith.

Thirdly, because we belieue in God, therefore another duty is, to deny our selues vtterly, and to become nothing in our selues. Our Sauour Christ requires of vs to become as little children, if we would belieue. The beggar depends not vpon the fauour and goodnesse of God. Therefore he that would trut in God, must first of all bee abased and confounded in himselfe, and in regard of himselfe, be out of all hope of attaining to the least sparke of the grace of God.

Forthly, in that we belieue in God, and therefore put our whole trut and assurance in him: we are taught, that every man must comise his body, his soule, goods, life, yea al that he hath into the hands of God, and to his custode. So *Paul* saith, *I amnes ashamed of my sufferings for I know whom I haue belieued, and am perfidaed, that he is able to keepe that which I haue committed vnto him aginst that day.* A worthie saying, for what is the thing which *Paul* committed

¶. Pet. 4.
19.

vnto the Lord? it was his owne soule, and the eternal saluation thereof. But what moues him to trust God? surely his perfusion, whereby hee knew that God would keepe it. And Peter fath: *Let them that suffer according to the will of God, commit their soules to him in well doing, as unto a faithful creature.* Look as one friend layeth downe a thing to be kept of another: so must a man gue that he hath to the custodie of God. Fewe or none can practise this, and therefore when any euill befalls them, eyther in body or in goods, or any other way whatsoeuer, then they presently shew themselues rather beats them men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosse come, theye are void of comfort. But when a man hath grace to beleue, and trust in God, he committs all into Gods hands: and though all the world should perish, yet hee would not be dismayed. And vndoubtedly, if a man will be thankful for the preseruation of his goods, or of his life, he must shew the same by committing al he hath into Gods hands, and suffer himselfe to be ruled by him.

Now follows the consolations and comforts which Gods Church and children reape hereby. Hee that beleuees in God, and takes God for his God, may assue himselfe of saluation, and of a happy deliuernesse in all dangers and necessities. When God threatened a plague vpon Israel for their Idolatry, good King Iesias humbled himselfe before the Lord his God: and he was safe all his daies. And so king Hezekial, when Senacherib the king of Assis offered to invade Iudah, trusted likewise in the Lord, and prayed vnto him, and was deliuerned: Whereby wee see if a man puts his whole trust in God, he shall haue securitie and quietnesse, as Iesophas said to the men of Iudah. And our Sauour Christ when he was vpon the crofie, and felte the whole burden of the terrible wrath of God vpon him, cryed, *My God, my God, why hast thou forsaken me?* And it appears in the Epistole to the Hebrews, that Christ was heard in that he feared: whereby we are guento vnderstand, that they shall never bee utterly foraken, that take God for their God. And king David hauing experiance of this, wch most excellent speeches for this end, to shew that the ground of his comfort was, that God was his God. And it is said, that David had no manner of hurt in the Lyons denne: because hee trusted in the Lord his God. And contrariwise such as distrust God, are subiect to all miseries and judgements. The Israelites in the wilderness believed not God, and trusted not in his helpe, therfore God was kindled in Jacob, and Wrath came vpon Israel.

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

A and thus haue some heretickes thought. But indeede there must a paue or distinction bee made; that the name or title of God may bee in the fore-front; as common to all the three persons following. For that is the very intent of the orde of this Creede, to teach vs to beleue in one God; who is diuinct in three substances or persons, called the Father, the Sonne, and the holy Ghost. And hereoff offers it selfe to be considered, even one of the greatest mysteries of our religion: namely, that God is the Father, the Sonne, and the holy Ghost; and againe, that the Father, the Sonne, and the holy Ghost are one & the same God. Some at the first may possibly say, that this cannot stand; because it is against all reason, that one should be three, or three one. The answer is, that indeede if one and the same respect bee kept, it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one not in person, but in nature. By nature is meant, a thing substituting by it selfe; that is common to many: at the substance of man consisting of body and soule common to all men, which we call the *humans* of a man, is the nature of man. By person is meant, a thing or essence substituting by it selfe, not common to many, but incommunicable: as among men, these particulars, *Peter, John, Paul*, are called persons. And so in the mysterie of the Trinity, the diuine nature is the Godhead it selfe, simply and absolutely considered; & a person is that which substitheth in that Godhead, as the Father, the Sonne, and the holy Ghost. Or againe, a person is one and the same Godhead, not absolutely considered, but in relation, & as it were, restrained by personal or characteristickall properties as the Godhead or God begetting is the Father; God againe considered not simple, but so farre as he is begotten, is the Sonne; and God proceeding of the Father, & the Sonne, the holy Ghost. And if any man would conceiuie in mind rightly the diuine nature, hee must conceiuie God or the Godhead absolutely; if any of the persons, then he must conceiuie the same Godhead relativelie with personal properties. Thus the Godhead considered with the proprietie of Fatherhood or begetting, is the Father: and concerning the same Godhead with the proprietie of generation, wee conceiuie the Sonne: and the Godhead with the proprietie of proceeding, wee conceiuie the holy Ghost. Neither must it seeme strange to any that wee vse the names of nature and person, to set forth this mysterie: for they haue beeene taken vp by common consent in the Primitive Church, and that vpon wchiche consideration, to manifest the truth, and to stop the mouthes of heretickes; and they are not so vied against the proper sense of the Scriptures, nay they are therein (4) contained. Thus wee see how it comes to passe,

B that this haue some heretickes thought. Yet further, some will object, that it is truly said of the Father, that hee is God, but the same godhead is not in the Son, nor in the holy Ghost; for the Son & the holy Ghost haue their beginning from the Father. ¶. The Son & the h. Ghost haue not a beginning of their nature, or of their godhead from the Father, but of their person only; the person of the Son is from the Father; and the person of the holy Ghost is both from the Father and from the Son: but the godhead of all three persons is vncreate & unbegotten, & proceeding from none. Yet some may say, both the Sonne and the holy Ghost haue received from the Father all their attributes, as wisedome, knowledge, power, &c. Now he that receiueh any thing from another, is in that respect inferior to him that giveth: and therefore the Sonne and the holy Ghost are not God as hee is. ¶. We must know that that which the Sonne receiueh of the Father, he receiueh it by nature, and not by grace: and he receiueh not a part, but all that the Father hath, sauing the personall propriety. And the holy Ghost receiueh from the Father and the Sonne, by nature, and not by grace: and therfore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferior to him, but equal with him. And thus much is both necessary and profitable, to bee learned of the vnioun between the three persons in Trinity, whereby they being three haue all one and the same godhead.

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

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

B Yet further, some will object, that it is truly said of the Father, that hee is God, but the same godhead is not in the Son, nor in the holy Ghost; for the Son & the holy Ghost haue their beginning from the Father. ¶. The Son & the h. Ghost haue not a beginning of their nature, or of their godhead from the Father, but of their person only; the person of the Son is from the Father; and the person of the holy Ghost is both from the Father and from the Son: but the godhead of all three persons is vncreate & unbegotten, & proceeding from none. Yet some may say, both the Sonne and the holy Ghost haue received from the Father all their attributes, as wisedome, knowledge, power, &c. Now he that receiueh any thing from another, is in that respect inferior to him that giveth: and therefore the Sonne and the holy Ghost are not God as hee is. ¶. We must know that that which the Sonne receiueh of the Father, he receiueh it by nature, and not by grace: and he receiueh not a part, but all that the Father hath, sauing the personall propriety. And the holy Ghost receiueh from the Father and the Sonne, by nature, and not by grace: and therfore though both the Sonne and the holy Ghost receive from the Father, yet they are not inferior to him, but equal with him. And thus much is both necessary and profitable, to bee learned of the vnioun between the three persons in Trinity, whereby they being three haue all one and the same godhead.

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b Specie.

c Numer.
ro.

¶. Heb. 1.

3. Gal. 4. 8.

M 3 are

16, 17.

are three formes or differences of one God, as some hereticks have dreamed, who taught that the Father alone is God, and that hee is called a Father in one respect, the Sonne in another, and the holy Ghost in a third. For this were nothing else, but to make the personall proprieties to be nothing but imaginari accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons, or forth of them. For the personall relations, though in (4) minde they may be distinguisched from the divine essence, yet (b) indeede they are one with it. But some will say, if they make this distinction, there is rather a quaternary then a Trinity; for the Godhead is one, the Father another, the Sonne a third, and the holy Ghost a fourth. Thus some hereticks have obieccted against the distinction of the Trinity: but it is vntue which they say. For the Godhead must not be seuered from the Father, nor from the Sonne, nor from the holy Ghost: for the Father is God or the whole Godhead, so also is the Son and the holy Ghost: and the Godhead likewise is in every one of these three persons, and every one of them subsisting in the Godhead, the same must be conceiued to be in the all, and not as a fourth thing out of them. And therefore we must still maintaine, that these three persons are distinguisched, and not deuided, as three men are diuided in beeing and substance: for this diuision cannot be in them, because all three haue one diuine nature and one Godhead. This is the mytery of all mysteries to be received of vs all, namely, the Trinitie of the persons in the vnitie of the Godhead. This forme of doctrine must be retained and holden for these cautes: I. Because by it we are able to distinguisch this true God from all false gods and idols. II. Because among all other points of religion this is one of the chiefeft, being the very foundation thereof. For it is not sufficient for vs to know God as wee can conceiu of him in our own imagination; but wee must know him as he hath reuealed himselfe in his word. And it is not sufficient to saluation to beleue in God confusly, but we must beleue in one God distinct in three persons, the Father, the Sonne, and the holy Ghost: yea, and more then this, wee must holde and beleue, that God the Father is our Father, the Sonne our redeemer, the holy Ghost our sanctifier and comforter. Well then, if we must in this manner beleue in God, then we must also know him; for we can haue no knowledge of the thing which is vterly vnknowne. Wherfore if we would beleue in the Father, Sonne, or holy Ghost, wee must know them in part. Ioh. 17. 3. *This is life eternall to know thee the only God, and whom thou hast sent Iesu Christ.* Ioh. 14. 17. *The world cannot receive the spirit of truthe, because it hath neither seen him, nor knowne him.* Ioh. 2. 23. *Whosoever deniseth the Sonne, bath not the Father.* Thirdly, this doctrine directes vs in worshipping God

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

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

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

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

Duties 1.
Mat. 2. 4.
Jer. 4. 10
Mat. 2. 4.

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

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

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

Secondly, every one that beleues God to bee a Father, and in Christ his Father, must as a good childe bee obedient to his fathers will. So *Salomon saith*, *A wise sonna maketh a glad father*. How? by doing his will: and therefore when one told our Saviour Christ that his mother and brethren stood without, desiring to speake with him, he said, *Whoever shall doe my Fathers will which is in heauen, the same is my brother, my sister, and mother: wherein we may note, that he that will haue God the Father to bee his father, and Christ Iesu his brother, must doe the will of God the Father. And hence God saith, If I bee a master, where is my fear? If I be a Father, where is my honour?*

Where is plainely taught this secound duty; that if God be our Father, then as good childe we must shew obedience vnto him: but if we disobey him, then we must know, that that former saying of Christ will bee verified vpon vs, that because men doe the lusts of the duell, therefore they are the children of the duell. But lest this fearefull sentence bee verified of vs, it is the duty of every man that maketh this confession, that he beleues God to be his Father, first, to labour to know Gods will: and seconde, to performe continual obedience vnto the same: like unto a good childe, that would faine please his father, and therefore is alwayes ready to doe the best he can. And without doubt, that man which vainerly takes God for his Father, is then most grieved, when as by any finne he displease him, and no other crose or calamity is so grieuous vnto him. The greatest grieve that the prodigall sonne vpon his repentance had, was that he had offended his Father, by finning againt heauen, and against him: the same also must be our grieve: and all our care must be set on this, to consider how wee may bee obedient children to this our lousing Father.

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

Ioc. 29.
15, 16.

4.

Mat. 6:5

Ver. 26.

Ver. 33.

5.

Heb. 12:7

Ver. 59.

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

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

Fifthly, if God bee our father, then we must learne to bear any croste patiently, that hee shall lay vpon vs, either in body or in minde, and alwaies looke for deliueraunce from him: for whom the Lord loueth, them hee chaffisheth; and if *ye endure chastisement* (saith the Apostle) *God scerfth himselfe unto you as unto children:* which may appearre more plainlye by this comparison: If two children shoulde fight, and a man comming by, shoulde part them, and after beat the one, and let the other goe free: every man that feeleth this will say, that that child which he beat is his owne sonne. Even so, when God chaffisheth vs, hee sheweth himselfe vnto vs a Father, if we submit our selues. *Now if our earthly fathers correle vnto us, and wes give them reverence, taking it patiently, shold wee not much rather bee in subjection to the Father of firsit, than we my live?* Therefore the conclusion is this, If we displease God, be sure, hee will correct vs; and when his hand is vpon vs, wee shouldest not murmur against him, but beare it with a milde spirite: and furthermore when we are vnder the croste, we must alwaies looke for deliueraunce from this Father onely. If a sonne when he is beaten shoulde fite to his Fathers enemies for helpe and counsell; it would argue that hee were but a graceslesse child. Sundrie and diuers calamities & crostes befall men in this life; which they cannot

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

Lastly, if wee confesse and belieue God to bee the Father of Christ, and in him our Father also; then in regard of our conuerteration, wee must not frame our selues like unto the world: but the course of our liues must bee in righteousnesse and true holinesse. *Paul exhorteth the Corinthianians to seperate themselves from Idolaters, alledging the place out of the old Testament, where the Lord biddeth the Israelites to come out from idolatry, and to touch no unclean thing: and the reasoun followeth out of Ieremie, that if they doe so, then God will bee their Father, and they shall be his children, en his sonnes and daughters;* which reasoun Paul wrteh in the next chapter to this effect: considering wee haue these promises, that therefore wee should cleafe our selues from all filthynesse of the flesh and spirite, and grow vp into holines in the feare of the Lord. Where as we marke the place diligently, we shall find this lesson; That every man who takes God for his Father, must not only in this sinne of idolatry, but in all other sinnes separate himselfe, that men by his godly life may know whose child heis. But some will say, this exhortation is needless among vs, for we haue no cause to separeate our selues from others, because all a-mongst vs are Christians, all belieue in God, and are baptiz'd, and hope to bee sau'd by Christ. *Answe.* In outward profession, I confess wee carrie the shew of Christians, but in deede and truth, by our liues and conuersations, very many among vs deny Christ: for in every place the common practise is, to spend the time in drunkeenesse and suretting, in chambering and wantonneſſe; yea, greatis the companie of thare that make a trade of it: take this lewd conuerteration from many men, and take away their liues. And on the Lords day it may bee seen, both publikey and priuatey, in houſes & in the open streetes, there is such reuell, as though there were no God to feare. In the fixe daies of the weeke, many men walke painfuly in their calling: but when the Lords day commeth, then every man taketh license to doe what he will: and because of the Princes lawes, men will come formally to the Church for fashions sake: but in the meane time how many doe nothing else but ſcorne, mocke, and deride, and as much as in them lieth, disgrace bothe the word and the miniters thereof; So that the common saying is this: *oh hee is a preſcif fellow,* he goes to heare Sermons, he is too holy for his compaニー. But it stands men in hand to take out a better lesson; which is, if we will haue God to be our Father, wee must ſhew our selues to be

6.

2 Cor. 6:17

Ia. 5:21

1. Cor. 1:1

1.

1.

Gen. 1:8

27.

2.

Mal. 1:17

Pl. 10:13

the children of God by repenteance and newnesse of life: hee cannot bee but a graceslesſe child, that wil lead a rebellous life flat against his fathers minde. Let vs then to behauour our ſelues, that we may honour our Father which is in heauen, and not diſhonour him in our liues and callings: rather let vs ſeparate our ſelues from the filthynesse of the flesh, loathing thoſe things which our father loatheth, and flying from thoſe things which our father abhorreth.

And thus much for the duties. Now follow the conſolations which arise from this pointe. But firſt wee are to know, that there are three ſorts of mercifull world. The firſt, are such as wil neither hear ne obey the word of God.

The ſecond ſort, are thoſe which haue the word preached vnto them; but they will not obey: both the ſorts of men are not to looke for any comfort hence. Nowther is there a third ſort of men, which haue heare Gods word: fo they make conſcience of obeying the ſame in their liues and callings: and theſe are they to whom the conſolations that arife out of this place, do rightly belong, and muſt be applied.

First therefore, ſeeing God the Father of Christ, and in him the father of all that obey and doe his will, is our father, here note the dignite and prerogatiue of all true beleueers: for they are ſonnes and daughters of God, as ſaith S. John, *So many as receiveth him, to them he gave a prerogative to be the ſonnes of God: ſicut ibi queſtis queſtis in his name.* This priuiledge wil appear the greater, if we confider our firſt estate: for as Abraham ſaith, *We are but dust and dier,* and in regard of the deprauation of our nature, we are the children of the diuel: therefore of ſuch rebels to bee made the ſonnes of God, it is a wonderfull priuiledge and prerogatiue, and no dignite like vnto it. And to enlarge it further, he that is the ſome of God, is the brother of Christ, and fellow-heire with him: and to heire appertent to the kingdome of heauen: and in this reſpect, is not inferior to the very Angels. This muſt be laid vpon carefullly in the hearts of Gods people, to conſirme them in their conuerteration among the company of vngodly men in this world.

Secondly, if a man doe indeauer himselfe to walke according to Gods word, then the Lord of his mercy will bear with his wants: for as a father ſpareth his own ſonne, fo will God ſpare them that feare him. Now a father commands his child to write, or to apply his booke: though all things herein be not done according to his minde, yet if he finde a readineſſe with a good indeauer, he is content, and falle to praife his childs writing or learning. So God giveth his commandement, and though his ſemane fail in obediēce, yet if the Lord ſee their hearty indeauer, and their vnfained willingnes to obey his will, though with ſundry wants, he hath made this priuilege, and will perfirme it, that as a father ſpareth his ſonne, fo will he ſpare them. If a child be

sick, will the father cast him off: nay, if through the geuenefiſe of his ſicknesſe hee cannot take the meat that is given him, or if hee take it, and for faintnesſe picke it vp againe, will the father of the childe thrust him out of doores? no: but hee will rather pittie him. And ſo when a man doth indeauer himselfe through the whole courſe of his life to keepe Gods commandements, God wil not cast him away, though through weakeneſſe hee fail in ſundry things and diſpleaſe God. This prerogatiue can none haue, but hee that is the childe of God: as for others, when they ſin, they doe nothing elſe but draw downe Gods iudgements vpon them, for their deeper condemnation.

Thirdly, hence we learn, that the childe of God cannot wholly fall away from Gods faſt: it doe not fay, that he cannot fall at all: for he may fall away in part, but hee cannot wholly. Indeed ſo oft as he ſinnes, he deprives himſelfe wholly of Gods fauour as much as in him lyeth: yet God for his part ſtill keepe the minde and purpose of a Father. *David* loued his ſonne *Abſalom* wonderfully, but *Abſalom* like a wicked ſonne played a fewe prank, and would haue thrulſt his father out of his kingdome: and *David* although hee was ſore offendid with *Abſalom*, and thewed tokens of his wrath, yet in heart he loued him, and never purpoſed to cast him off. Hereupon when he went againſt him, he commanded the captaines to *mettre the young man Abſalom gently for his ſake.* And when he was han ged by the harte of the head in purſing of his father, then *David* wept and cried, *O my ſonne Abſalom, my ſonne Abſalom, would God I had dyed for thee, Abſalom my ſonne.* And ſo it is with God our heavenly Father, when his children ſinne againſt him, and thereby lose his loue and fauour, and fall from grace, he forſakes them: but how faire? Surely he thewes ſignes of anger for their wickedneſſe, and yet indeade his loue remaines towards them full: and this is a true conclusion. The grace of God in the adoption of the elect is vncchangeable, and he that is the childe of God can never fall away wholly or finally. On the contrary, that is a bad and comfortleſſe opinion of the Church of Rome; which holdeth, that a man may bee iuſtified before God, and yet afterward by a mortall ſinne, finally fall from grace and bee condemned.

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

3 Sam.
18:5.

Ver. 13.

Torren,
conſelſſe
August.

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

Lately, God will provide for all his Church and children all things needful both for their bodies and soules : so, our Saviour Christ bids his discipiles take no thought what they shoule eat, or what they shoule drinke, or where-with they shoule be cloathed, adding this reason : *for your heavenly Father knoweth all your wants.* And if we take thought, it must be moderate, and not distrustfull : it is a part of the fathers duty to provide for his Family & children, and not the children for the father. Now shall an earthly father haue this care for his children : and shall not our heavenly Father much more prouide for those that feare and loue him? Nay, marke further, in Gods church there be many hypocrites which receiuie infinite benefits from God, by reaon of his elect children with whom they liue : and wee shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorrah received many benefits by reaon of righteous Lot : and when the Lord was purposed to destry Sodome, hee was faire to pull Lot forth of the citie : for the text saith, the Angell of the Lord could not doe anything, till hee was come out of it. So also in Pauls dangerous voyage towards Rome, all the men in it fared better for Pauls compaines : for the Lord told Paul by an Angell, that there shoule be no losse of any mans life, for the Lord had given to him all that fayled with him. And vndoubtedly, if it were not for some few that feare God, he would powre downe his vengeance vpon many nations and kingdomes, ther is such excuse of wickednesse in all forts. Againe, if the Lord doe thus carefully prouide for his children all kind of benefits ; what a wonderful wickednesse is this, for men to get their living by vngodly meanes ; as vnyr, carding, dicing and luke like exercis? If a man were perwaded, that God were his Father, and would prouide sufficiently both for his body and soule ; so that vnyr lawfull meanes he shoulde haue enough : out of all doubt he would never after the fashion of the world vske vnlawfull and prophan meanes to get a living. But this reproacheth, that howevuer much men say, God is their Father, yetindeed they deny him.

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

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

God is omnipotent two waies : I. Because he is able to doe whatsoeuer he will. II. Because he is able to do whatsoeuer he will doe. For the first, that God is able to do whatsoeuer he will, *David saith, Our God is in heaven, and doth whatsoeuer he wills*: for there is nothing that can hinder God ; but as he willetteth, so every thing is done. Secondly, that God can doe more then he willetteth to be done, it is plaine, where *John Baptist saith, God is able of these stones to raise up children vnto Abraham* : for though God can doe thus much, yet hee will not doe it. So likewise when Christ was betrayed, the Father could haue gien him more then 12 legions of Angels to haue deliuered him out of their hands, but yet he would not : and the like may bee said of many other things. The Father is and was able to haue created another world, yea a thousand worlds but he would not, nor will not. And likewise Christ being vpon the croffe, was able at their bidding to haue come downe, and saved himselfe from death, but he would not : and therefore this is true, the Lord can doe any thing that hee willetteth to be done actually, yea and more then he will. But some will say, God can not doe some things which man can doe, as God cannot lie, nor denie himselfe and therefore he is not omnipotent. *Answ.* Although some haue thought that God could doe euē these things, and he did them not, because he would not : yet we must know and beleue, that God can neither lie, nor denie himselfe : indeede man can doe both, but these and many other such things if God could doe them, he could not be God. God indeede can doe all things which shew forth his glory and maiestie : but such things as are against his nature he cannot doe : as for example : God cannot sinne, and therefore can not lie : and because he can not doe these things, for this very cause he is omnipotent : for these and such like, are workes of impotency : which if God could doe, he shoulde even by his owne word be indged impotent. Secondly, he cannot doe that which implies contradiction : as when a thing is, to make it at the same time to be, and not to bee : as when the Sunne doth shiue, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of that Church, which in their Transubstantiation make the body of Christ, (whose essentiaal propertie is to be only in one place at once) to be circumscribed, and not to be circumscribed : to be in one place, and not to be in one place.

And

Pc.115.3

Mat.3.9

Mat.16.
53.Heb.10.
31.Mat.10.
18.Tit.1.2.
13.1.Sam.
13.16.Of Gods
of the Creede.

Omnipotencie.

137

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

First, whereas God the Father is said to be Almighty, wee are taught true humiliation : *Humble your selues under the mighty hand of God*, saith Peter, where he giueth an exhortation to humilitie, and alleageth the caufe, because God is *Almighty*. To make this more plaine. Every one of vs was borne in sinne, and by nature we are most wretched in our selues: now what an one is God? Surely he is able to doe whatsoeuer he will, yea and more then he will, and is able to deleyte such as rebell against him every momēnt. Therefore our dutie is to cast downe our selues for our sins in his preſence. This true humiliation was that which our Saviour Christ would haue broughte the young man in the Goffel vnto, when hee bad him go tell all that he had and give to the poore. Therefore whoſoever thou art, take heed thou must : for if thou runnest oninthy wickednesse, and stile rebell against God, it is a thouſand to one at length he will detroy thee. For hee is an Almighty God, and able to doe whatsoeuer he will : his hand is mighty, it boots not a man to striue with him for he was never yet ouermastered, and for this caufe we must needs cast downe our selues vnder his hand. It is a *fearefull thing* (saith the holy Ghost) *to fall into the hands of the living God* : therefore if wee would escape his heavy and terrible displeasure, the best way for vs is, to abafe our selues, and be ashamed to follow our finnes. Christ biddeſt vs not to feare him that is able to kill the bodie, and can go no further: *but we must feare him that is able to cast both body and soule into hell fire*. Example of this wee haue in David, who when he was persecuted by his owne ſonne, Absolom, hee ſaid vnto the Lord, *If these thus ſay, I have no delight in thee, behold here I am, let them do to me as ſeemeth good in thy eyes*. But some will ſay, I will ſue a little longer in my finnes, in lyning, pride, Sabbath-breaking, in swearing, dicing, gaming, & wantonnesse for God is mercifull, and in my old age I will repente. *Answ.* Well, ſooth not thy ſelfe : but marke, vñually when God holds backe his hand for a ſeaſon, hee doth as it were fetch a more mighty blow, for the greater conuictiōn of a rebellious ſinner ; therefore humble, ſubmit, and cast downe thy ſelfe before God, and doe not ſtrite againſt him : his hand is mighty, and will ouerthrow thee. Though thou hadſt al learning, wifelome, might, riches, &c yet (as Christ ſaide to the young man) one thing is wanting, that thou ſhouldest be humbled ; and vntill thou be humbled, nothing is to be looked for but Gods iudgements for fin-

Secondly, ſeeing God is *Almighty*, we must tremble and ſear at all his iudgements, we must ſtand in awe, quakte, and quiner at them, as the poore child doth, when he ſeeth his father come with the rod. Example of this wee haue often in Gods word; as when the ſonnes of *Aaron* offered ſtrange fire before the Lord, hee ſent fire from heauen, and burned them vp. And though *Aaron* was very ſorry for his ſonnes, yet when *Moses* told him, that the Lord would bee glorified in all that came neare him, then the text ſaith, *Aaron held his peace*. So alio wee reade that the Apoftles reprooued *Peter*, for preaching vnto the Gentiles: but when *Peter* had expounded the things in order which hee had ſeen, then they ſet their *peaces and glorified God*. As alio *Daniel* ſaith : *I held my tongue, O Lord; because thou didſt it*. *I ſaid faith, In hope and ſilence is true fortitudē*. If a man be in trouble hee muſt hope for deliuerance, and be quiet and patient at Gods judgments. But the practice of the world is flatte contrarie : For men are ſo farre from trembling at them, that they vſe to pray to God that plagues, curſes, and vengeance may light vpon them, and vpon their ſervants and childe-ren. Now the Lord being a mighty God often doth answeryer bring his judgments vpon them. Againe, many carried away with impatience, with themſelves hanged or drowned, which euils they thinke ſhall never befall them : yet at the length God doth in his iſtice bring ſuch punishments vpon them according as they viſhed. And (which is more) in all ages there haue beeene ſome which haue ſcorne and mocked at Gods judgments. Hereof wee had not fare hence a moſt fearfull example. One being with his companion in a house drinking on the Lords day, when he was ready to depart thence, there was great lightning and thunder: whereupon his fellow required him to ſtay, but the man mocking and iſteſting at the thunder and lightning, ſaid (as report was) *it was nothing but a knaus cooper knocking on his rubbor*, come what would, hee would goe ; and fo went on his journey : but before hee came halfe a mile from the houſe, the ſame hand of the Lord, which before hee had mocked, in a cracke of thunder ſroke him about the girdleſtead, that he fell downe starkē dead. Which example is worthy of our remembrance, to put vs in minde of Gods heavy wrath againſt thoſe which ſcorne his iudgements : for our dutie is to tremble and ſear: and it were greatly to be wiſhed, that we could with open eye behold the terriblenes and fearefulnes of Gods iudgements: it would make a man to quake and to leauie off ſinne. If a man paſſe by ſome high and dangerous place in the night when he canſt ſee, hee is not afraid ; but if ye bring him backe againe in the day, and let him ſee what a ſleep & dangerous way he came, he will not bee perwaded to paſſe the ſame way again for any thing: fo is it in finning : for men liuing in ignorance and blindnes, praſtie any wickedneſſe, and doe not care for Gods iudgements: but when God of his goodness bringeth them backe, & openeth their eies to ſee the downfall to the pit of hell, and the iudgements of God due to their ſinnes : then (they ſay) they will never

Leu.10.3.

Act.11.
18.
Psal.30.
9.1oy.30.
15.

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

Thirdly, we are taught by the Apostle *Paul*, that if we be to doe any duty to our brethren, as to releeue them, we must do it with chearfulness : for he laboureth to perwade the *Corinthians* to chearefull liberality, and the reason of his perwasion is, because God is able to make all grace to abound towards them. Where also this duty is taught vs, that seeing God is omnipotent, and therefore able to make vs abundant, therefore we must give chearfully to our poore brethren which want.

Fourthly, whereare there are many in every place, which haue liid long in their sinnes, euen from their cradle ; some in wantonness, some in drunke[n]esse, some in swearing, some in idlenesse, and such like : out of this place to all such there is a good lesson, namely, that every one of them doe now become new men, & repent of all their sinns, for all their life p[er]it. For mark what *Paul* saith of the Iewes which are cut off from Christ through vnb[er]e[n]ce, and haue continued in hardnesse of heart, and desperate malice against him, almo[st] 1600 hundred yeares : If [faith he] they abide not still in unbelieve, they may be grafted in their olive of sinnes ; and his reason is this, because God is able to graft them in againe. Euen so, though we haue lived many years in sin, (and sure it is a dangerous and fearefull cafe for a man to liue 20, 30, or 40. yeares under the power of the diuell) yet we must know, that if we will now liue a new life, forsake all our sinnes, and turne to God, we may bee received to grace, and be made a branch of the true olive, though wee haue borne the fruits of the wilde olive all our life long. But some will obiect, that they haue no hope of Gods fauour, because they haue bin so grievous sinners, and continued in them so long. Ans. But know it, whosoeuer thou art, God is able to graff thee in, and if thou repente, he will receiue thee to his loue and fauour. This must be obserued of all, but especially of such as are old in years, and remaine ignorant without knowledge, they must turne to the Lord by repentence : otherwise, if they continue still profane and impenitent, they must know this, that their damnation comes post-haste to meeete them, and they to it.

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

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

Secondly, hence wee leare this comfort, that all the gates of hell shall never be able to preuaie against the least member of Christ. I doe not say, they shall never be able to assault, or tempt them, for that may be : but they shall never overcome them. How (will some lay) may we be resolute of this ? *I answer*. By reason of Faith : for if a Christian man doe believe that God the Father, and Christ his Sonne, is Almighty, no enemy shall euer be able to preuale against him. So *S. John* reaoneth : *Little children, ye are of God, and haue overcome them, that is, all false teachers, because greater is he that is in you* (Christ Iesu) *by his holy spirit, who is God, and therfore Almighty* ; *then he that is in the world* ; that is, the spirit of Satan : therefore you need not to fear. So David compareth himselfe to a silly sheepe, and falleth *I shal walk through the valley of the shadow of death*, that is, as it were in the mouth of the Lyon, yet I world feare none euill ; why so ? because the Lord is with him : *thy rod* (saith he) *and thy staffe comfort me.*

Thus much for the benefits. Now where-as it is said the first Person is a *Father*, and also *Almighty*, ioyne these two together, and hence will arise singular benefits and instructions. First, whereare we are taught to confesse, that the first Person is a *Father Almighty*, we, and every man must learne to haue experiance in himselfe, of the mighty power of this Almighty Father. Why, will some say, that is nothing, for the diuell and all the damned foules seele the power of the Almighty. True indeed they seele the power of God, namely, as hee is an Almighty Judge condemning them ; but they seele not the power of an Almighty Father : this is the point whereof we must indeavour to haue experiance in our selues. Paul prayeth, that the God of our Lord Iesu Christ the Father of glory, would giue unto the Ephesians the spirit of wisdom, to see what is the exceeding greatness of his power in them which belieue, according to the working of his mighty power, which he wrought in Christ. Whiche place mult bee confidered : for here the Apostle would haue vs haue such a speciall manifestation of Gods power in our selues, like to that which hee did once shew forth in Christ. But how did Christ seele and finde the power of God as hee was man ? Ans. Diuers waies : I. on the croſſe he died the first death ; which is the separation of bodie and soule : and he suffered the torroves of the ſecond death. For in his ſoule hee bare the whole wrath of God, and all the pangs of hel, and after was buried and laid in the graue, where death triumphed over him for the ſpace of three daies. Now in this extreameitie God did shew his power, in that hee raifed Christ from death to life. And look as his power was

mani-

2.Cor.5.7.8.

Rom.1.23.

Mat.8.2.

1.Ioh.4.4.

Pfala.42.4.

Eph.1.19

Eph.1.10.12

manifested in Christ the head : so must it bee manifested in all his members ; for every man hath his graue, which is natural sin & corruption, which we draw from our first parents, & Looke as a man lies dead in the graue, and can mooue neither hand nor foote ; so every man by nature lyeth dead in sin. Now as God did shew his power in raifing Christ fro death : so every one must laboure to haue this knowledge & experiance in himselfe of the mighty power of God, in raifing him from the graue of sinne to newneth of life. For this *Paul* makes a ſpeciall reuelt, that he might know Christ, and the vertue of his reſurrection, that is, that hee might feele in himſelfe that power whereby Christ was raiſed from death to life, to raiſe him also from the bondage of his times to a new life more and more. Furthermore, when Christ was vpon the croſſe, and all the gates of hel were open against him, then did he vanquifh Satan, he brifled the Serpents head, and as *Paul* fayth, Col.2.15. *He spoiled principaliſties and powers, and made a ſhow of them openly, and had triumphed ouer them on the croſſe :* hee overcame the diuell and all his angels by the power of his Almighty Father, and by his owne power as he is God. And euen so muſt Christian men labour to finde the ſame power in themſelues of this Almighty Father by which Christ did triumph ouer Satan : that by it they may tride him vnder their ſeete, which men can never doe by any power themſelues. Again, Christ prayeth that that cup might paſſe from him : and yet he fayth, Luk.22.42. *Not my will, but thy will be ſulfilled.* For it was neceſſarie that Christ shold suffer. And this reuelt was heard, not because he was freed fro death, but because God his Father Almighty gaue him power and strength in his manhood to beare the brunt of his indignation. Now looke as this power was effectual in Christ Iesu the head, to make him able and ſufficient to beare the pangs of hell : ſo the ſame power of God, is in ſome meafeure effectual in all the members of Christ, to make them both patient, and of ſufficient strength to beare any affliction, as Saint *Paul* fayth, Colosians 1.11. *Being strengthened with all might through his glorious power, unto all patience, and long-suffering, with ioyfulness.* And this is a notable point which every one ought to learn, that whereas they confeſſe God to bee their Almighty Father, they ſhould herewithall to feele and haue experiance in themſelues, that he is Almighty in the beginning and continuing of grace vnto them, and in giuing them power and patience to ſuffer afflictions. Further, Christ Iesu, when the work of our redempcion was acco[m]plished, was lifted vp into heauen, and ſat at the right hand of God in heavenly place, ſurrie aboue all principaliſties and powers, &c. even by the power of his Father : well, as this power was made manifest in the head ; ſo muſt it be in the members thereof. Every child of God ſhall hereafter ſee and feele in himſelfe

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

Secondly, hence we leare, that which *Paul* teacheth, namely, to know that al things work together for the beſt vnto them that loue God. God is Almighty, & therfore able to do what ſouer he wil : he is alſo a Father, and therfore is willingdo that which is for our good. But ſome will ſay, we are ſubiect to many troubles, yea to fin : what ? can our finnes turne to our good ? Ans. If God Almighty be thy Father, he will turne thine afflictions, yea thy finnes which by nature are euilly, beyond all expectation into thy ſaluation. And thus much God will doe to all ſuch as bee obedient vnto him : yet no man muſt hereupon preſume to fine.

Thirdly, whereare we beleeve that God is a mighty Father, it ſerves to conſirme Gods children in the promiſes of mercy reaoned in his word. The chiefest whereof is, that if men will turne from their finnes, and beliere in Christ, they ſhall not perishe, but haue life everlasting. I know ſome men will make it an eaſie thing to beleeme, especially thoſe which never knew what faith meant. But ſuch perſons need no meaſures of confirmation of Faith : therefore let all thoſe which haue tasted of the hardness of attaining vnto it, leare how to eſtablish their wavering hearts in the promiſe of God, by the conſideration of theſe two points : God is a Father, & therfore he is willing he is Almighty, and therfore he is able to perfirme his promiſe. He that will be reſolute of Gods promiſes, muſt haue both ſheſt ſetled in his heart, & build on them as on two foundations.

It followeth, *Creatur of Heaven and Earth.* We haue ſpoken of the title of the firſt perſon, and of his attributes : now we come to ſpeak of his iſſe, namely, the *Creation* : but before we come to it, we are to anſwer a certein obiection which may be made. At the firſt it may ſeeme ſtrange to ſome, that the work of

Phil.3.10.

Rom.8.23.

N Creation

Ioh. i. 3.

Heb. xii. 2.

Gen. i. 2.
Iob. xvi. 13.

Creation is ascribed to the first person in Trinity the Father; whereas in the Scripture it is common to them all three equally. And first, that the Father is Creator, it was never doubted; as for the second person the Sonne, that he is Creator, it is evident: *All things are made by it*, that is, by the Sonne, who is the substantiall word of the Father, & without it was made nothing that was made. And againe it is said, *that God by his Son made the world*. As for the Holy Ghost, the worke of creation is also ascribed vnto him: and therefore *Moses* faith, *The spirit moved upon the waters*: and *Iob* faith, *His spirit hath garnished the heavens*. How then is this peculiar to the Father, being common to all the three persons in Trinity? *I answer*, The actions of God are two-fold: either inward, or outward. The inward actions are those, which one person doth exercise toward another: as the Father doth beget the Sonne, and this is an inward action peculiar to the Father: and all inward actions are proper to the persons from whom they are. So the Son doth receive the Godhead by communicating from the Father: and the holy Ghost from them both: & these are inward actions peculiar to these persons. So likewise, for the Father to send his Son, it is an inward action proper to the Father, and cannot be communicated to the holy Ghost: and the Sonne to bee sent by the Father only, is a thing proper to the Sonne, and not common to the Father, or to the holy Ghost. Now outward actions, are the actions of the persons in the Trinitie to the creatures, as the worke of Creation, the work of preservation, and of redemption. These and all such actions are common to all the three persons: the Father createth, the Son createth, and the holy Ghost createth: and so we may say of the workes of government, and of redemption, and of all outward actions of the persons to the creatures. But some again may say, how then can the work of creation, being an outward action of God to the creature, bee peculiar to the first person the Father? *I answer*, The worke of creation is not so proper to the first person, as that it cannot also be common to the rest: for al the three persons joyntly created all things of nothing; only they are distinguished in the manner of creating. For the Father is the cause that beginneth the worke, the Sonnes part in its execution, the holy Ghost is the finisher of it. And againe the Father createth by the (a) Son, and by the holy Ghost: the Sonne created by the holy Ghost & from the Father: the holy Ghost createth not by the Father nor by the Sonne: but from the Father and the Sonne. And this is the reasoun why the work of creation is ascribed here vnto the Father, because he alone createth after a peculiar manner, namely, by the Sonne and by the holy Ghost: but the Sonne & the holy Ghost create not by the Father, but from him.

Thus having answered the objection, wee come to speake of the Creation it selfe. In

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

The Counsell of God, is his eternall & vncchangeable decree, whereby hee hath ordained all things either past, present, or to come, for his owne glory. First I call it a decree, because God hath in it set downe with himselfe as appointed oueraigne Lord, what shall be, what shal not be. I add further, that al things whatsoever, come vnder the compass of this decree, as *Paul* faith, *He worketh all things according to the counsel of his will*. And our Saviours Christ faith, that a sparrow cannot fall on the ground *without the heavenly Father*: yea further, he tells his disciples, that *the very hairs of their heads are numbered*, in caning that they are knowne and set downe in the counsell of God. And considering that God is King ouer heauen and earth; and that most wife, yea wife-dom it selfe, and most mighty, yea might and power it selfe: it must needs be that hee hath determined how all things shall come to passe in his kingdom, with all their circumstantes, time, place, caules, &c. in such particular manner, that the very least thing that may bee, is not left unappointed and vndisposed.

The counsell of God hath two properties, *eternitie* and *vncchangeableness*. It is eternall, because it was set downe by God from everlasting before all times, as *Paul* faith: God hath chosen the Ephesians to *saluation before all worlds*. And hee faith of himselfe, that hee was called according to the purpose of God, *which was before all worlds*. Againe, the same counsell once set downe, is vncchangeable. *God faith, I am thonab, and I change not*, *With God (saith S. James) there is no variableness, nor shadow of change*. Now such as God is, such is his decree or counsell. And beeinge vncchangeable, his counsells also are vncchangeable.

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

of

Eph. 1. 11
Mar. 10.
29.

verse 30.

Eph. 1. 4.
2 Tim. 1.
29.Mal. 3. 6.
Iam. 1. 17Bonam
et ut sit
malum.
Ari; En-
clat; Lut-
er, &c.
Volum-
in; per-
missio-
nem; vult.
probatio-
non vult.

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

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

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

Answ. We vfe not to say that God doth simply will or decree finne, but only in part, ading withall these cautes: 1. That God willetteth and decreeth finne, not properly as it is fin, but as it hath in it sundrie reguds and respects of goodnesse, so farre forth as it is a punishment, or chaitement, or trial, or action, or (a) hath an exilence in nature. II. God can so vfe euill instruments, that the worke done by them beeing finne, shall nevertheless in him bee a good worke: because hee knows how to vle euill instruments well. If it be further alledged, that God willetteth no wickednesse. *Psal. 5. 5.* we must know, that Gods will is two-fold, general, and speciall. General, whereby God willetteth and decreeth that a thing shall be: and by this kind of will he may be said to will finne: and that without finne. For though he decree it thus, yet doth hee not in it willkednes into the heart of any sinner, & his decree is only for a most excellent end. For in regard of God which decreeth it, it (b) is good that there should be euill. To this purpose *Augustine* faith excellently, *By an unpar-
able maner it comes to passe, that that which is againt Gods will, is not without his will*. Now the speciall will of God is that, whereby hee willetteth any thing in such manner, that he approcheth it, and delighteth in it. And thus indeed we can not say without blasphemey, that God willetteth finne. Thus then we see in what manner, and how farre forth God may be said to decree finne, that is, to will and appoint the permission of it.

Againe, it may be objected thus: If all things be determined by the vncchangeable decree of God, then all things come to passe by an vncchangeable necessity: and men in their actions haue no free will at al, nor liberty in doing any thing. *Answ.* This must be learned as a certen rule, that the necessary decree of God, doth not abolish the nature of the second cautes, and impose necessity vpon the will of men, but only order & inclining it without any constraint to one part. As for example: When a people is gathered together to heare Gods word, there is none of them but they know that they come thither by Gods prouidence, (and in that respect necessarily) yet before

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

Thirdly, some wil yet object against this doctrine, that if all things come to passe according to Gods vncchangeable decree, what then needs the vsing of any meanes? what needs the preaching of the word? and receiuing of the Sacraments? what needs any lawes, Princes, Magistrate, or governement? what needs walking in mens ordinary callings? al is to no end; for let me play, or work, sleep, or wake; let the do what they will: all is one: for Gods eternall counsell must needs come to passe. Therefore it may seeme in vaine for men to busie themselves about such things. *Answ.* But wee must know, that as God hath appoynted all things to come to passe in his eternall and vncchangeable counsell: so in the same decree, he hath together set down the means & wayes whereby he wil have the same things brought to passe: for these two must neuer be seuered, the thing to be done, and the meanes whereby it is done. We may read in the *Actes* in *Pauls* dangerous traveles towards Rome, an Angell of the Lord told *Paul*, that God had giuen him all that failed with him in the shipp; now the sholdiers & mariners hearing this, might reaon thus with themselves: Seeing God hath decreed to faue vs al, we may do what we wil, there is no danger: for we shal al come to land aliue: but mark what *Paul* faith, *Except these abide in the shipp, ye cannot be safe*; where we see, that as it was the eternall counsell of God to faue *Paul*, and all that were with him: so he decreed to faue all by this particular meane of their abode in the shipp. King *Ezechias* was restored to his health, and received from God a promise that he shold haue 15. years added to his dayes, and the promise was confirmed by a signe: now what doth hee cast of all meanes? no: but as he was prescribed, so he applyeth a bunch of dry figges to his sore, and vseth still his ordinary dye. Therefore it is grosse ignorance & madnesse in men, to reaon so aginst Gods decree; God in his vncchangeable counsell

N 2 Path,

Act. 27.
24, 25.

Verse 32.

1. King.
20, 21.

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

Now followes the *Creation*, which is nothing els but a work of the blessed Trinity, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The first, is the thing by which God did begin and finishe the creation. And we must understand that at the first God made all things without any instrument or meane, & not as men doe which bring to passe their busines by seruants and helpe, but only by his word & commandement; as the Psalmist saith, *He commanded, and all things were made*. In the begining God said, *Let there be light*, and there was light, and by the same meanes was the creation of every creature following. The very power of the word and commandement of God was such, as by it that thing was made & had a being, which before was not. It may be demanded, what word this was by which God is said to make all things. *Answe*. The word of God in Scripture is taken three waies: for the substantiall word, for the sounding or written word, for the operatiue or powerful word. The substantiall word, is the seconde person begotten of the substance of the Father. Now howeuer it be true, that God the Father did create all things by his word, that is, by his Sonne: yet doth it not seeme to bee true that by these words *God said, Let there be*, this or that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the Father before all times: and againe, it is a word common to the three persons equally, where as the Sonne is the word of the Father only. Furthermore, it is not like that it was any sounding word standing of letters & sillables, and uttered to the creatures after the vniuersall manner of men, that was the cause of them: it remains therefore that all things were made by the operatiue word, which is nothing but the pleasure, will, and appointment of God, & is more powerfull to bring a thing to passe, then all the meanes in the world beside. For Gods willing of any thing, is his effecting and doing of it. And this prooved by *David* when hee saith, *Hee spake the word, and they were made: hee commanded, & they were created*. Hence we must take out a speciall lesson, needfull to be learned of every man. Looke what power God vised and shewed in making the creatures when they were not, the same power he doth can and will shew forth in re-creating and redeeming sinfull men by the precious blood of Christ. By his word hee created mans heart when it was not; and he can and will as easly creare in vs al new hearts specially whē we vise

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

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

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

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

*Iob. 11.
4-6.*

*2.Cor.
2-6.*

*Rom. 4.
17.*

*Prov. 16.
4.*

A and constitution of the matter. 2. In the excellencie of the vertue which God hath given to it: for as he hath appouled every creature for some especiall end, so hee hath fitted and furnished it with sufficient power & vertue for the accomplitching of the same end. 3. In the exceeding benefit and profitableness that came by them to man. But since the fall of man, this goodness of the creature is partly corrupted, and partly diminished. Wherefore whē we say any want, defect, or deformity in any of them, we must haue respect backwarde to the apostacie of our first parents, and remember our fal in the, & say with a fortowf-fel heart, this comes to passe by reason of mans most wretched sin, which hath defiled heaven & earth, & drawne a curse notonly vpon humselfe, but vpon the rest of the creatures for his sake, whē their goodness is much defaced.

Fiftly, the end of creation, is the glory of God, as *Solomon faith, God made all things for his owne sake, yea vnto be wicked for the day of his wrath*. And God propoundes this principall end to himselfe, not as though he wanted glory, and would purchase it vnto himselfe by the creation: for he is most glorious in himselfe, and his honour and praise beeing infinite, can neither be increased nor decreased: but rather that he might communicate, and make manifest his glory to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God, beholding his glory in the creation, are moued to lifte up and declare the same among men.

The sixth shall be touching the time of the beginning of the world, which is betweene five thousand and six thousand years agoe. For *Moses* hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with diligence set downe the conthundance of the same to the very birth of Christ. But for the exactt account of yeares Chronologers are not all of one minde. Some say there bee 3939. from the creation to Christs birth, as *Broadus*: some 392. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963. as *Melanchton* in his Chronicle, and *Funckius*: some 3970. as *Bullinger* and *Tremellius*: some towards 4000. as *Buningius*. Now from the birth of Christ to this day, are 1592. yeres, and adding these together, the whole time amounteth. And God would haue the verie time of the beginning of the world to bee revealed: First, that it might be knowne to the Church, when the covenant of grace was first gien to God to man, & whē it was afterward renewd, and how Christ came in the fulnes of time, *Gal. 4.4*. Secondly, that we might know that the world was not made for the eternall and ever-living God, but for man. Thirdly, that we might learne not to set our hearts on the world, and on the things therein, which haue beginning and end, but fecke for things eternall in heaven. And before the time which

*Pro. 8.30.
Deut. 29.
29.*

*August. 1.
1. confess.
2-21.*

Gen. 1.

the fourth day. Againe, trees and plants were created: the third day: bat yet the Sunne; Moone, and the Starres, and raine, which nourish & make hearbstrees, and plants so grow, were not created till after the third day: which sheweth plainly that God can make trees, plants and hearests to grow without the meane of raine, and without the vertue and operation of the Sunne, the Moone, and the Starres. III. He made the world in five distinct daies, and framed all things in this order, to teach vs his wondrous prouidence over all his creatures: for before man was created he provided for him a dwelling place, and all things necessary for his perhappienesse, & perfet hapinesses and felicity. So also he created beasts & cattell: bat before he had made hearsts, plants, and graffe, and al meanes whereby they are preferrred. And if God had this care ouer man when as yet he was not: much more will God haue care ouer him now when he is, and hath a being in nature.

Duties

And thus much concerning the points of doctrine touching the Creation. The duties follow. And first, by the worke of creation we may discerne the true *Iehovah* from all false gods and idols in the world. This *suckmeth plaine*, bringing in the Lord reasoning thus: *I am God, and there is none other God besides me*. How is that prooed? thus: *forasmuch as the light, and greatest darkness, make peace, and create euill: I see the Lord do all these things*. If a man aske thee how thou knowest the true God from all false gods: thou must answere, by the worke of creation: for he alone is the maker of heaven and earth, and all things in them. This property can not agree to any creature, to any man, Saint or Angel: nay, not to all men and all Angles: they cannot give being to a creature which before was nothing.

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

behold them; in the meane season vterly neglecting and contemning the glorious work of Gods creation. Well, the Lord hath appointed his Sabbath to be sanctified, not onely by the publike ministrery of the word, and by private prayes, but also by a perfectall confederacion and meditation of Gods creatures; and therefore the duty of every man is this, distinctly and seriously to view and consider his creatures of God; and thereby take occasion to glorifie his name; by ascribing vnto him, the wisedome, glori, power, and omnipotencie that is due unto him, and appears in the same.

Thirdly, wee must give God glorie in all his creatures; because he is the creature of them all. So in the Recitation the fourte and twenty Elders fall down before him, and say *Thou art worthy, O Lord, to receive glory and honour, and power: giving this reason for their fall: created all things, and for thy sake, fall they are and have beene created*. Reade the Palmes, x. 47. and 148, both which tend to this effect, that God must be praised: because he is the Creator of all things; to whom all glory is due. We know, that when men behold any curios worke of a cunning and skilfull craftsman, straightway they will leue the worke, and inquire after him that madeth it, that they may praise his skill. The same is our duty in this case, when we come abroad, and behold every where in all the creatures the admirable and vnspeakable wisedome, goodness, and power of God, then we must make haft from the creature, and go forward to the Creatour, to praise and glorifie him: and herein must we shew our selues to differ from brute beaults, in that by the vise and view of Gods creatures, we doe returne due glory, prause, and honour vnto the Creatour.

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

then selues

Esa. 45.

6.7.

Eccle. 7.

25.

D.

Reu. 4.11

Psal. 119.37*

Psal. 119.37*

Deut. 32.5.6

Amos 4.

Amos 4.

themselues to meeche him in the way before he come to judgement, because he is a Creator, & therefore able to bring infinite punishments vpon them at his pleasure, and to bring them to nothing, as he made them of nothing. And let them know, who looene them by that goe forward in their sinnes, that God the Creator whenoeuer hee will, can open hell to deuoure them: and that he can shew his selfe as mighty in his iudgements to mans destruction, as he was mighty in the beginning, in giuing vs being when we were nothing. Wherefore notable is the practise of *Daniel*, who inures himselfe to the feare of God by the confederacion of his creation, saying, *I am fearfully, and wonderfully made, &c.*

Lately, thofe that haue beeene impudent sinners through all their life paſt, must not onely learne to repent for their sinnes; but also indeauer to perforne obedience vnto Gods word. God is a Creator, and the thing created shoulde in all respects be conformable to his will: for *David* saith, *Thine hands have fashioned me, and framed me: give me understandinge therefore that I may learn thy commandments*. And good reason for ther is no man of any trade, buthe would faine haue all that he makeþ and deuise, to be vſed: but yet so to the vſe thereof mabe conformable to the will of the maker. For this cause *Moses* that faithfull servant of God saith, that the people of Israell dealt wrongfully with the Lord: why? for he haþ created them, and proportioned them: he is their father, and he bought them: yet they haþ disfoured him by corruping themselves towards him by their vise.

All creatures in heaven and earth doe the will of the Creator, except man, and the diuel and his angels: for the Sunne, the Moone, and the Starres, they keep that course which God hath appointed them: but man though hee be bound to doe the will of God, because God is his Creator, yet hee rebels against him. The potter, if in tempering his clay, hee cannot make and frame it according to his minde, at length he will dash it in peeces: so God, hee createth man, not that he should doe his own will, but Gods will: and therefore the Lord in his wrath will confound him eternally, who looene he be that followeth the lusts of his own wicked heart, and will not be brought to be conformable to Gods will, but goes on in his rebellion without stay. For this cause it standeth every man in hand to yeeld hymselfe pliable to Gods will, and to endeauer to obey it by keeping a good conscience before God, and al men, and by walking faithfully in his calling, left the end be confusio. If a man haue a trade and other men come into his shoppe, and vſe such tooles and instruments as bee there, to wrong ends, hee will in wise brooke it, but take the abuse in great displeasure: now the world is as it were an opened shop, in which God hath fet forth vnto his glory and maiestie, and the creatures of al kinds to be instru-

A ments appointed for excellent vſes, and specially man for the accomplishment of his will. And therefore wheneþ rebels against the will of God, and by sin puts the creatures to wrong ends, hee cannot but mofl grieuously offend God.

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

Secondly, looke what power the Lord did manifest in the creation of all things, the ſame power he both can and will make manifest in the redēption of mankind. In the beginning God made all things by his word; and lo likewife he is able ſtill to make by the power of his word, of a wicked man that is dead in ſin, a true and lively member of Christ: which the Prophet *Eze* signifieth when hee ſaith, *The Lord that created the beaſt, and spread them abroad, he has ſpreadeth forth the earth, and ſet bonnals therof, &c.* The Lord haþ ſet theſe in rigourouſſe. This muſt not encourage euill men in their wickednesse, but it ſerueth to comfort the people of God, conſidering that the ſame God which once created them, is alſo as able to ſave them: and will ſhew himſelfe as mighty in their redēption, as hee was in their creation of nothing.

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

N 4 line

Confolaſions.
I. Pet. 4.

Job 1.3.

Gen 6.6.

Eze 3.23.

2.Cor.
12.2.

Gen.7.11

Gen.4.14

Heb.11.
10.1.King.
8.27

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

Heauen, in Gods word signifieth all that is
above the earth: for the aire wherin we breath
is called heauen. And according to this accepta-
tion of the word, there are three heauens, as *Paul* saith, *He was taken up into the third heauen*.
The first of these heauens is that space, which
is from the earth vpward unto the firmament,
where the starnes are. Thus the birds which
fly in the ayre betweene the earth and the
starnes, are called *the fowles of heauen*: and when
God sent the flood to drowne the old world,
Moses saith, *the windows of heauen were opened*:
meaning, that God poured downe raine from
the cloudes abundantly, for the making of a
flood to drowne the world. The second hea-
uen is that which containeth the Sunne, the
Moone, and the Starnes: so *Moses* saith, that
God in the beginning created the Sunne, the
Moone, and the Starnes, and placed them in the
firmament of heauen. Besides these two heau-
ens, there is a third which is infinite: and yet
it is the worke of Gods hands: and it is that
glorious place where Christ sitteth in his man-
hood sitteth at the right hand of the Father: and
whether the soules of the faythfull departed
are carried and placed: and in which at the
end of the world shall all the elect both in body
and soule, haue perfect ioy and blisse in the
glorious sight and presence of God for ever.

But for the better conceyning the truthe, we are
to skan and confider diligently 3. questiuns.
First, whether this third heauen be a creature;
for many haue thought it was never created,
but was eternall with God himselfe: but it is a
grosse errore contrary to Gods word. For the
Scripture saith, *Abraham looked for a city* (mea-
ning the heauenly Ierusalem), *this third heauen*, *basing a foundation whose builder and maker is God*. Further, if it be eternall, it must either be
a creatour, or a creature: but it is no creatour
for then it shoulde be God: and therfore it must
needs bee a creature. But some will say, the
Lord is eternall, and this third heauen hath
alwaies bee the place of the Lords abode,
and therefore it is also eternall. *Anf.* True it is
indeed that God doth shew his glory and
magnificie in the third heauen: but yet that cannot
possibly containe his Godhead, as *Salomon*
saith: *Behold the heauens, and the heauens of heau-
ens are not able to containe thee*. Wherefore
though God doth manifest his eternall glorie
in this third heauen, yet doth it not follow,
that therefore this place shoulde be eternall: for
he needs no habitation to dwelle in, he is e-
very where, filling all things with his presence,
excluded from no place. The second question
is, where this third heauen is? *Anf.* There are
some Protestants say, it is every where: and
they hold this opinion to maintaine the real
presence of the Lords body in or about the

Sacrament. But if it were everywhere, the hel-
l should be in heauen, which no man will say:
but heauen indeede is above these visible heau-
ens which we see with our eyes: so the Apo-
stle saith, *Christ ascended on high farre above all
heauens, &c.* And again, it is said of *Stein*,
that being full of the holy Ghost, *He looked up
readily into the heauens, and saw them open, and
the Sonne of man standing at the right hand of
GOD*. Thirdly, it may bee demanded, why
God created this third heauen? *Anf.* God
made it for this cause, that therre might be a
certaine place wherein he might make man,
feel his glorie and maiestie to his elect Angels
and men; for the which cause it was created a
thousand-fold more glorious then the two former
heauens are, and in this respect is called
Paradise, by reason of the ioy and pleasure aris-
ing from Gods glorious presence. And our
Saviour Christ calleth it the *house of God his
Father*: because into it must bee gathered all
Gods children. It is called the *kingdome of hea-
uen*, because God is the King therof, and ruleth
there in perfect glory. True it is, God
hath his kingdom here on earth: but hee ruleth
not so fully and gloriously here, as he shall
in heauen: for this is the kingdome of grace,
but that is the kingdome of his glory, where he
so reigneth, that hee will be all in all, first
in Christ, and then in the elect both Angels
and men.

Now follow the duties whereto we are
mooued principally in consideration of the
making of the third heauen. First, if God crea-
ted it especially for the manifistation of his
glory into men, that at the end of the world,
by the frution of Gods most glorious pre-
sence, there they might haue perfect ioy and
felicitie: we haue occasion here to consider the
wonderfull madnesse and forgetfulnesse that
reigneth every where among men, which only
haue regard to the estate of this life, & call all
their care on this world, and never so much as
once dreame of the joyfull and blessed estate
which is prepared for Gods children in the
hightest heauen. If a man haue two houses;
one but a homely cottage, and the other a
princely palace, shoulde leue the better, and
take all the care and pains for the dressing vp
of the fift, would not every man say, he were
a madde man/yes vndoubtedly. And yet this
is the spirituall madnesse that takes place eue-
ry where among men: for God hath prepared
for vs two houses, one is this, our body which
we bear about vs, which is an house of clay,
as *Iob* saith, *We dwell in houses of clay whose
foundation is dust, which shall be destroyed before
the moys*; and as *Peter* saith, *a tabernacle or tent*,
which we must shortly take downe: and when-
er it wee abide but as *pilgrimes and strangers*. A-
gaine, the same God of his wonderfull good-
nesse hath prouided for vs a seconde house in
the third heauen, wherein wee must not abide
for a time and so depart: but for euermore
enjoy the blessed felicitie of his glorious pre-
sence.

Eph.4.18

Act.7.51
54.Luk.2.1,
10.4.1

Mat.6.33

Duties

Reu.21.
17.

I.Iob.3.3

I.Iob.4.
18.2.Pet.1.
14.
1.Pet.2.
11.

For all this marke a spirituall prense
possessing the minds of men: for they employ
all their care and industry for the maintaining
of this house of clay, whose foundation is but
dust; but for the blessed estate of the seconde
house, which is prepared for them in the king-
dome of heauen, they haue little regard or
care. They will both run and ride from place
to place day and night, both by sea and land:
but for what? Is it for the preparing of a man-
sion place in the heauenly Ierusalem? nothing
else, for they will scarce goe out of the doore
vnto any meane wherethough they may come
vnto it: but all their studie is to patch vp the
ruines and breaches of their earthly cabinnes.
Now let all men judge in their owne consci-
ences, whether, as I have laid, this be not more
then sensesse madnesse? Again, the body is
but a tabernacle wherein wee must rest as it
were for a night, as a stranger doth in an Inne,
& in a tent wherein he must abide but a while,
as a pilgryme doth, oftentimes carrying his
house about with him; and we shall in better
fort accepte the afflictions which Gods sends
vs in this life, if we rememb're that there is pre-
pared for vs a place of ioy, which must be our
resting place and perfect felicitie for euer-
more. This was the practise of the children of
God, especially of *Abraham*: for when the
Lord called him out of his owne countrey, he
obeyed, and by *fash abode in the promised land*, as
in a strange country, as one that dwells in the tents
with *Iaac* and *Iacob* heires with him in the same
promise: and the reasoun followeth, *for he looked
for a citie basing a foundation, whose builder and
maker is God*. They beleaved that these things
which the Lord promised, were shadoues of
better things: and hereon staid themselves,
beeing well content with that estate whereto
God had called them. So *Paul* was contented
to beare the afflictions which God had layed
upon him, and his reaon was, *Because (faith
he) we look not on things which are seen, but
on things which are not seen: for the things which are
seen are temporall, but the things which are not
seen are eternall*. And in the next chapter: *We
know (faire) that if our earthly house of this Tab-
ernacle be destroyed, we haue a dwellinge gien us
of God, that is, a house not made with hands, but
everlast in the heauens*. And for this cause his de-
sire was rather to remoue out of this bodie,
and to be with the Lord.

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

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

1.That

Heb.11.9.
10.2.Cor.4.
18.and verfe
1.2.Col.1.
10.

Col. 1. 16. **I.** That Angels had a beginning it is no question: for *Paul* saith, that by God all things were created in heaven and earth, things visible and invisible, whether thrones, principalities, or powers. And in respect of the creation, Angels are called the *soules of God*. But the time and day of their creation cannot be set downe further then this, that they were created in the compass of the five daisies. For *Moses* saith, *Thus, namely in the compass of the first five daisies, the heauens and the earth were fashioned, and all the hostes of them; that is, all variety of creatures in heauen and earth, seruing for the beauty and glorie thereof: whereof no doubt the Angels are the principall.*

II. Touching the nature of Angels, some haue thought that they are nothing but qualities and motions in the minds of men, as the Sadduces and the Libertines of this time: but the truth is, that they are spirits, that is, spiritall and invisible substance created by God, and really subsisting: for the scripture ascribes unto them such kind of actions which cannot be performed by the creatures, save only such as be substances: as *to stand before the throne of God, to behold the face of the father, to carry mens soules to heauen*, yet we must not imagine that they are bodily substances consisting of flesh and bone. And thought they took vpon them visible shapnes and formes, and did eate and drinke in company of men, and therupon are called (*a*) *Men* in scripture: yet they did this by duine dispensation for a time, that they might the better performe the actions & busynesses amonst men, to which they were by God appointed. And the bodies of men which they assumed, were no parts of their natures united to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleasure. If any shall ask, whence they had these bodies, the answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked, what became of these bodies when they laid them downe, because they vied them but for a time, the answer may be, that if they were made of nothing, they were againe reduced into nothing: if made of other creatures, that then they were resolute into the same bodies of which they were first made, though indeede wee can define nothing certaintly in this point.

III. Angels are reasonable creatures, of excellent knowledge and understanding, farre surpassing al men save Christ. Their knowledg is threefold: natural, revealed, experimental. *Natural*, which they receaved from God in the creation. *Revealed*, which God makes manifest to them in processe of time, whereas before they knew it not. Thus God revealed to *Gabriel* the mytery of the 70. weekes, *Dan. 8.* and *9.* And in the Apocalyps many things are revealed to the angels that they might reveale them to vs. *Experimental* knowledge, is

that which they get by obseruing the dealing of God in the whole world, but especially in the Church. And thus *Paul* saith, *that to principalities and powers in heauenly places is knowne the manifold wisedome of God by his Church.*

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

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

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

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

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

body

bodie, is that they doe most carefully performe all manner of dutys which doe necessarily tend to preserue the temporall life of Gods children, even from the beginning of their daies to the end. *David* saith, *that they pitch their tents about him that feares the Lord*.

When, *Agar* was cast forth of *Abrahams* family, and wandered in the wildernes, an angel comes into her and giues her counsell to returne to her mistresse and humble herselfe. When *Elias* fled from *Iesabeal*, hee was both comforted, directed, and fedde by an Angel. And an angell bids the same *Elias* bee of good courage and without feare to goe to king *Achanzias* and reproach him. Angels bring *Lot* and his family out of *Sodome* & *Gomorrah*, when they burne the cities with fire and brimstone. When *Iacob* feared his brother *Esau*, he saw angels comming vnto him: and he plainly acknowledgeth that they were sent to be his protectours & his guides in his journey. *Abraham* being perwaded of the affiance of Gods angels in all his waies, said to his servant, The Lord God of heauen, who tooke me from my fathers house, &c. *Will send his angel before thee*. The wife menther came to see Christ, and was admonished by Angels to retorne another way: and *Ioseph* by the direction of an angell fled into Egypt, that he might preserue Christ from the hands of the cruell tyra. The tents of the Iaffites were garded by Angels. The three children are delivered from the fiery furnace: and *Daniel* out of the lyons den by angels. When Christ was in heauenlynesse, they ministred vnto him and comforted him: and as they brought *Peter* out of prison, and set him at liberty.

Againe, the Angels procure good vnto the soules of the godly, in that they are maintainers and furtherers of the true worshipe of God, and of all good meanes, whereby we attaine to saluation. The law was deliuerned in Mount Sinai by angels; and a great part of the revelation of *John*. They expound to *Daniel* the 70. weekes. They instruct the Apostles touching the retурne of Christ to the last judgement. An angel forbids *John* to worship him, but worshipe God the Creator of heauen and earth. They fetch the Apostles out of prison, and bid them teach in the temple. An Angel brings *Philip* to the Eunuch, that he may expound the scriptures to him. Lastly, they reueale the misteries & the will of God: as to *Abraham* that hee shoulde not kill his sonne *Iaac*; to *Mary* & *Elizabeth*, the naturall parents of *Iohn Battifta*, and of Christ our Saviour; & all this they do according vnto the will of God. *Gal. 1. 8.* Beside all this, angels rejoice at the conuersion of sinners by the ministrerie of the Gospel. And for the Churches sake, they protec̄t not only particular men, but even whole nations and kingdomes.

The ministrerie of angels in the end of this life; is to carrie the soules of the godly into *Abrahams* bosome, as they did the soule of *Luke. 15. 10.* And in the day of judgement to gather all the elect that they may come before Christ, and enter into eternall fruition of glory. Both in body and soule.

The third and last part of the ministrerie of Angels, concerns Gods enemies; and it is to execute judgements on all wicked persons & insipient sinners. Thus all the first borne of Egypt are slain by an angill. When *Iosua* was about to sacke *Jericho*, an Angel appeared vnto him as a captain, with drawn sword to fight for Israel. When the host of *Zerachier* came against Israel, the Angel of the Lord in one night slue an hundred eightie and ffe thousand. Because *Herod* gaue not glorie vnto God, the angel of the Lord smote him, so as he was eaten vp of worms and died.

And thus see what points wee are to marke touching the good Angels. Now followeth the vfe which weare to make in regard of their creation. First, whereas they are Gods ministrers to inflict punyfments vpon the wicked, here is a speciall poing to be learned of vs; that everyman in the feare of God take heed how he lieth and continueth in his sins; for the case is dangerous, considering that God hath armes of Angels, which stand ready euerywhere to execute Gods heavy iudgements vpon them that lie thus. When the people of Israel had sinned against the Lord, *Moses* saith, *they were naked, that is open to all the iudgements of God; ente[n]t, destitute of the guard of his good Angels*.

That wizzard went to *Balaam* to curse the children of Israel: and as he went it was the Angel of the Lord stood in his way with a deadly sword: and if the asche had begane no wiser then his master, the angel had slaine him. Whereby it appears, that when wee run on into the practice of any sinne, wee doe as much as in vs lyeth, to cause God to send downe his iudgements vpon vs for our sinnes, and that by the ministrerie of his Angels.

Secondly, we are tangit another helpe by Christ himselfe: See (faith he) that you despise not one of these little ones. How marke his reason for *Iay* unto you, that is knowen their angels donswere the face of infirmitie. By little ones he meanteth young iufants which are within the couenant; or others which are like to young iufants in simplicitie and innocencie of life & humilitie. And Christ will not have them to bee despised. A dutie very needfull to bee stooed vpon in these times. For now adies, if a man carrie, but a fewe of humilitie, of good conſience, and of the feare of God, he is accounted but a filly fellow, he is hated, mocked, and despised one every hand. But this shoulde not bee so. For him whom God honoureth with the protection of his good Angels, why shoulde any mortall man despise? And it stands mockers and scorners in hand to take heede whome they mocke. For though men for their parts put vp many abusives and iniurys, yet their angles may take iust reuenge, by smiting

Math. 25. 32.

Exod. 11. 11. 29.

16. 5. 13. 2 Kings 19. 35.

Act. 12. 23.

Duties.

Exod. 32. 25.

Numb. 2. 3. 1.

2. 13. Math. 13. 10.

imiting them with plagues and punishments for their offences.

Thirdly, seeing Angels are about vs, and serve for the good of men, we must doe whatsoever we doe in reverence and seemly manner, as Paul gives counsell to the Philippians, Brethren (faith hec) whatsoever things are true, whatsoever things are honest, just, pure, and pertaine to love, of good report if there be any virtue; if there be any praise, shunke on before it many men do all their affaires for avoiding shame, but wee must doe the same vpon a further ground, namely, because Gods holy Angels waine on vs. And considering that men have care to behaue themselves well when they are before men, wht a shame is it for a man to behaue himself unseemely either in open or in secret, he then being before the glorious Angels? Paul saith, that the woman ought to have power on her head, because of the Angels; that is, not only the ministers of the Church, but Gods heavenly angels, which daily wait vpon his children, and guard them in their waies.

Fourthly, this must teach vs modestie, and humilitie: for the angles of God, are very notable & excellent creatures, & therefore they are called in the Psalms Elohim, Gods: yet how excellēt souer they be, they abase themselves, to become guardians and keepers vnto sinfull men. Now if the angels doe so abase themselves; then much more ought every man to abase and humble himselfe in modestie and humilitie before God: and whatsoever our calling is, we must not be puffed vp, but be content. This is a necessary dutie for all, but especially for those which are in the schooles of the Propects; whatsoever their gifes or birth be, they must not thinke themselves too good for the calling of the ministrerie. And if God haue called vs thereto, wee must be content to become servants vnto all in the matter of saluation: though the men whom we teach be never so base or simple; for no man doth so farre excellēt the basest person in the world, as the glorious Angels of God doe exceeede the most excellent man that is; therefore seeing they vouchsafe to become seruants vnto vs, we must not think our selues too good to serve our poore brethren.

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

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

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

2.Kin.6.
17.

Col.3;10

Gen.2;
23;1Ezech.6;
Exod.21;
24;14
1.Cor.11;
7;Gen.1;
26.Heb.1;3;
Eph.4;24

Phil.3;1;

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

C And here two things offer themselves to be considered. The first, why the man is called the image of God, and not the woman. Ans. He is so called, not because holinesse and righteousness is peculiar to him which is common to both: but because God hath placed more outward excellencie and dignite in the person of a man then of a woman. The second, how Christ should be called the image of God. Ans. He is so called for 2. speciall causes. First, because he is of the same substance with the Father; and therfore is his most absolute image, and as the author of the Hebrewes saith, The brightness of his glorie, and the ingrauen forme of his person. Secondly, because God being infinite doth manifest himselfe in Christ, in whom as in a glasse wee may behold the wisedome, goodness, justice, and mercy of God.

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

A called, faith, they were strangers from the life of God. Whereby the contrary we may gather, that our first parents in their innocency liued the life of God, which is nothing els but to lead a life here on earth, as that the creature shall haue a blessed and immediate fellowship with God; which stands in this, that before the fall of man, God revealed himselfe in a special manner vnto him, so as his very body & soule was a temple & dwelling place of the Creator. This fellowship between God and man in his innocency, was made manifest in the familiar conference which God vouchsafed to man; but since the fall, this communion is lost: for man cannot abide the presence of God B And therefore when Peter had fished all night, and caught nothing, our Saviour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparks of the glorious maiestie of God in Christ, hee fell downe at his feete, laying, Lord depart from me, for I am a sinner. The second point wherein mans dignite consisteth, is that man was made Lord & King ouer all creatures, as David saith, They haue made him to haue dominion in the works of his hands: and therefore God haung created him in his image, biddeth him, rule ouer the fishes of the sea, ouer the fowles of the heaven, and ouer every beast that moveth upon the earth: and after that he brought them all to him, as to a fowleigne Lord and King to be named by him: and answerably every creature in his kind gaue reverence and subiectiōn vnto man, before his fall, as vnto their Lord & King. Where by the way we must remember, that when we see any creature that is hurtfull and noisome vnto man, and would rather deuoure then obey him; it must put vs in mind of our sinne: for by creation we were made Lords and Kings ouer all creatures, and they durst not but reverence & obey vs: but the rebellion of man vnto God, is the cause of the rebellion of the creatures vnto vs. The third part of mans dignite by creation, is that before his fall hee had a wonderfull beauty and Maiestie aboue al creatures in his body: wheupon David saith, the Lord hath crowned him with glory and worship. And in the renewing of the Covenant with Noe; God saith, that the dread and feare of me shall be upon all creatures: which now though it be but small, yet doth it plainly shew what was the gloriē and maiestie of mans person at the first. The fourth dignite of mans estate in innocency, is that his labour was without pain or weariness: if he had never fallen, he shoule haue aboured in the garden; but so, as he shoule never haue bin wearied therewith. For when Adam was fallen, God said, In the sweat of thy face shalt thou eat thy bread. Now if the pain in labor come after a curse vpon man for his transgression, then before his fall man fel no paine in his affires. And in these four things consisteth mans dignite which he had in the creation.

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Eph 4;18

Gen.1;
19.

Gen.1;

Gen.1;

Exod. 20.

Gen. 8.

17.

Now in the third followeth mans calling before his fall, which is twofold: I. particular. II. general. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees & fruits therof. This shewes vnto vs a good lesson, that every man must have a particular calling wherein hee ought to walke: and therefore such as spend their time idly in gaming & vaine delights, haue much to answere to God at the day of judgment. This will not excuse a man to say then, that hee had land and liuing to maintaine himselfe, & therefore was to live as he list; for even *Adam* in his innocencie had all things at his will, and wanted nothing, yet even the God employed him in a calling: therefore no man must be exempted, but every man both high and low must walke in his proper calling. *Adams* general calling was to worship his Creator, to which he was bound by the light of creation, considering the morall law was written in his heart by nature.

Which is signified in the Decalogue, where the Lord requires worship & obedience of his people, because he is *Iehova*, th. i. one which hath being in himselfe, and gives being to all men by creation. For the better vnderstanding of this point, wee are to consider three things. I. The place where *Adam* did worship. II. The time. III. The sacraments. For the first, God euer since the beginning had a place where he would be worshipped, and it is called *Gods Houfe*, which then was the garden of Eden. For it was vnto *Adam* a place appointed by God for his worship: as Church assemblies are vnto vs: where also the Lord at sometime did in a special manner shew himselfe unto his creature. Touching the time of Gods worship, it was the seuenth day from the beginning of the creation, the Sabbath day. And here we must note, that the keeping of the Sabbath is morall. Some indeede doe plead that it is but a ceremonie: yet falsely: for it was ordained before the fall of man, at which time Ceremonies signifying sanctification had no place. Nay marke further: *Adam* in his innocencie was not clogged with time as weare: yet then hee had a set Sabbath to worship God his Creator: and therefore much more neede hath every one of vs of a Sabbath day, wherein we may sever our selues from the works of our callings, and the works of sin, to the worship of God in the exercize of religion, and godly meditation of our creation. This point must be learned of vs, for when no occasion is offered of busnes, then men will formally seeme to keepe the Sabbath: but if there come occasion of breaking the Sabbath, has traffike, gaming, & vaine shewes, then Sabbath fawell, men will haue their pleasures, let them worship God that wil. But let vs remember in the feare of God, that whosoever continue in the breach of this law being morall, God will no lesse pour forth his penitement vpon them, then for the breach of any other commandement: the confide-

ration whereof, must mooue every man to reverent sanctifying of the Lords day.

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

Now in the fourth place followeth the end of the creation of man, which is two-fold. First, that there might be a creature to whom God might make manifest himselfe, who in a special manner shold forth and acknowledge his wisedome, goodness, mercy, in the creation of heauen and earth, and of things that are in them, as also his prouidence, in governing the same. Secondly, God having decreed to gloriifie his name in shewing his mercy, and justice vpon his creature, herespone in time createth men to shew his mercy in the saluation of some, and to shew his iustice in the iust and deserved damnation of other some. And therefore he hath appointed the creation specially of man, to be a meanes of manifestation and beginning of the execution of his eternall counsell.

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

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

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

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Gen. 1.9.

Gen. 3.4.

1. Cor. 15.45.

Heb. 12.9.

1. Cor. 6.10.

1. Cor. 10.31.

Rom. 1.2.

Esa. 1.12.

Zac. 1.12.

Zach. 1.12.

1.

in that the soules of men haue being and conuincence as well forth of the bodies of men as in the same; and are as wel subiect to tormentes at the body is. And whereas we can and doe but impracticall shew actions of life, sense, motion, understanding, we do it only by the power and vertus of the soule.

Hence ariseth the difference betweene the soules of men, and beastes: The soules of men are substances, but the soules of other creatures seeme not to be substances; because they haue not being out of the bodies in which they are: but rather they are certaine peculiar qualities arising of the matter of the body, and vanishing with it. And it may be for this cause, that the *soul of the beast is said to bee in the blood*, whereas the like is not said of the soule of man. And though mens soules be spirits as angels are, yet a difference must be made. For angels cannot be unitid with bodies, so as both shall make one whole and entire person, whereas mens soules may: yea the soule coupled with the body is not only the mouer of the body, but the principall cause that makes man to be a man.

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

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

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

eyes to the groundward; but man was made to goe vpright; and wheras all other creatures haue but four muskles to turne their eyes round about, man hath a fifth to pull his eyes vp to heauenward. Now what doth this teach vs? surely, that howsoeuer we seeke for other things, yet first of all, and above all, we should seeke for the kingdome of heaven, & the righteousness thereof: and that our whole deuise should bee set to enjoy the blessed estate of Gods children in heauen. Secondly, it reaches thankfullnes vnto God, by living up the heart to heauen for the same. These are very needfull and profitable lessons in these daies; for most men indeede goe vpright: but looke into their liues, and they might as well goe on all foote: for in their conuersation they set their whole hearts vpon the earth, as the beast doth, and their eyes vpon the things of this world: hereby they doe abase themselves, and deface their bodies, & being men, makethem selves as beastes: we haue seene great numbers of men that run and ride from place to place, to prouide for the bodie, but to seeke the kingdome of heaven, where their soules shoud dwelle after this life in ioy for ever, they will not stirre one foote.

Thirdly, mans body by creation, was made a temple framed by Godswons hands for himselfe to dwelle in: therefore our duty is to keepe our bodies pure and cleane, and not to suffer them to be instruments, whereby to practise the sinnes of the heart. If a man had a faire house wherin he must entayne a Prince, and shold make thereof a swine-fye, or a stable, would not all men say, that he did greatly abuse both the house and the Prince? even so mans body being at the first made a palace for the euer-living God; if a man shall abuse it by drunkennes, swearing, lying, fornication, or any uncleanesse, he doth make it stead of a temple for the holy Ghost, to be a fye or stable for the diuell. For the more filthie a mans body is, the more fit it is to be a dwelling place for sinne and Satan.

Fourthly, man by creation was made a goodly creature in the blessed image of God: but by *Adams* fall men lost the same, and are now become the deformed children of wrath: our dutie therefore is, to labour to get againe our first image, and indeauor our selues to become new creatures. If a Noble man shold staine his blood by treason, after his death the polterite will never bee at rest, till they haue got away the spot: Man, by *Adams* fall, is become a limme of the diuell, a rebell and a traitor against Gods maiestie: and this is the fate of every one of vs, by nature we are at enmy with God, and therefore we ought to labour aboue all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, beeing iustified and sanctified by his obedience, death, and passion.

Col. 1.16. cap. 9.

1. Cor. 16.19.

Fiftly, man was created, that there might be a way prepared, whereby God might shew his grace and mercy in the saluation of some; and his iustice in the deserved damnation of others for their sinnes: and in the creation of man Gods eternal counsell begins to come into execution. Hereupon it stands vs in hand to make conscience of every euill way, being reperentant for all our sins past, and having a constant purpose never to sinne more as we have done, thatby our good conuerter here in this life, we may haue assurance that we be eternally choſed to salvation by the Lord himself.

Laffly, whereas we haue learned, that the soule of man is immortall, wee are hereby taught to take more care for the soule then for the body. For it cannot bee extinguished: When it is condemned, even then it is alwaies in dying; and can never die. But alas, in this point the case is flat contrary in the worldes for men labou're all their liues long to get for the body, but for the soule they care little or nothing at al, whether it sink or swim, go to heauen or hell, they respect not. This doth appear to be true, by the practise and behavior of men on the Lords day: for if the number of those which come to heare Gods word, were compared with those which runne about their worldly wealth & pleasure, I feare me the better fort would be found to be but a litle handful to a huge heape, or as a drop to the Ocean sea, in respect of the other. But wile thou go an hundred miles for the increas of thy wealth, & delight of thy body? she thinke it not much to go ten thousand miles (ifneed were) to take many paines for the good of thy soule, and to get food for the same, it being easelasting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man wee can haue but little comfort now: yet the Creation doth confirme the vnspeakable prouidence of God ouer his creatures, but especially ouer man, in that the Lord created him the fixt day: and so before he was made, prepared him a Paradise for his dwelling place, & all creatures for his wife and comfort. And if he were thus carefull for vs when we were not, thereto doubt he will be much more carefull for vs at this present, in which we liue and haue being. Nay, marke further; since the fall man eates and drinke in quantitie a great deal which in common reason shoulde rather kill him, then turne to the strength and nourishment of his body: yet herein doth the wonderfull power of the Creatour most notably appear, who hath made mans stomake, as a lympbecke or styll, to digest all meates that are holesome for his nourishment and preservation.

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

Against

faithfull Creatour, that is, God did not onely make heauen and earth, and so leauē them, as Maſons & Carpenteres leauē houses when they are built: for by his prouidence he doth most wifely gouerne the same. Now therefore let vs come to speake of Gods prouidence. And first of all the question offers it selfe to be confidered, whether there be any prouidence or no? for the minds of men are troubled with many doublings hereof. And to make the question out of all doubt, I will vix four arguments to confirme the prouidence of God. The first is the testimony of the Scripture, which aſcribes the euell of all particular actions, even such as are in themſelues caſuall, as the *caſing of lots*, and ſuch like, to the diſpoſition of God: which very thing also teacheth, that even men themſelues, indued with reaſon & understanding, haue need to be guided in all things, and governed by God: and it ſervis to conuict those that deny Gods prouidence. *Why ſayſt thou O Jacob, and ſpeakſt O Israel, my way is hidde in the Lord, and my iudgement is putte over by my God?*

The ſecond argument may be taken from the order which appeareth in the whole course of nature. First, to begin with families, there is to be ſeen an Eutaxie or ſeemly order, in which ſome rule, and ſome obey: and the like is to be found in townes, cities, Countries, and Kingdomes: ye even in the whole world, in which all things are diſpoſed, that one ſerueth for the good of another. Trees and herbes, and gracie of the field ſerue for beaſts and carreſ: beaſts and carreſ ſerue for men: the heauens above ſerue for them which are beneath: and all the creatures which are above and beneath ſerue for God. This argueth, that God is moft wife and prouident in ordering and diſpoſing all things whatſoever. The third argument is taken from the conſcience ſpecially of maleſectours. Suppose a man that committs a murdere fo cloſely, that no man knowes therof, and that the party himſelfe is free from all the danger of the law: yet ſhall he haue his own conſcience to accuse, vpbraid, & condemne him, even cuen to fight him out of his wit, and to give him no more ref: then he can finde vpon the racke or gwyber. Now this accuſation and terror of conſcience, is nothing els but the fore-runner of another moft terrible judgement of God, who is Lord of al creatures, and judge of all men. And this also prooves the prouidence of God. For if the conſcience can finde a man out, & lay his faults to his charge, how much more ſhall God himſelfe the Creatour of the conſcience ſee and confide all his doings? The fourth and laſt argument is this: The propheſies of things to come ſhould be vncertaine or false, if God governed not the world. But now conſidering things many years ago fore-told, come to paſte in the ſame manner, as they were fore-told by the Prophets and Apoſtles: hereby we muſt certaintly conclude, that there is a prouidence of God,

and that many things come to paſte by chance, and therefore not by Gods prouidence, becauſe chance and prouidence cannot ſtand together. *Anſ.* We muſt diſtinguifh betwixt chance & their chancie. Chancie is, when any thing comes to paſte, the cauſe thereof being vñknowne not ſimply, but in respect of man: and therefore in regard

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

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

Providence hath two parts, *knowledge* and *governement*. Gods knowledge, is whereby all things from the greateſt to the leaſt are manifest before him at al times. As *Daniel faith, His eyes will conſider, his eye-liddes will try the children of men*. And againe, *Hee abfeteth himſelfe to beholde thochtings that are in the heauen and the eart*. And the Prophet *Ezechiele* ſaid to *Aza*, *The eyes of the Lord behold all the eart*. And *S. James faith, From the beginning of the world God knewe all his worke*: This point hath a double vife, as S. Peter faith, it muſt moove vs to ſchewe euill and do good: Why, because, ſaith he, *the eyes of the Lord are upon the iuft, and his conneſtance against euill doers*. Secondly, it muſt comfort all thoſe that labour to keepe a good conſcience. For the eyes of God beholde all the eart to ſhow himſelfe frong with them that are of perfeſt heart towards him.

Gouvernement, is the ſecond part of Gods prouidence, whereby he ordereth all things and directeth them to good ends. And it muſt be extended to the very leaſt thing that is in heauen or earth, as to the *ſparrowes*, and to oxen, and the *haireſ of our heads*. And here we muſt conſider two things, the manner of gouernement, and the meaneſs.

The manner of gouernment is diuerſe, according as things are good or euill. A good thing is that which is approued of God. As firſt of all, the *ſubſtance* of all creatures, cuen of the duels themſelues: in whom whateuer is remaining ſince their creation is in it ſelte good. Secondly, the *quantities, qualities, motions, actions, & inclinations* of the creatures in themſelues conſidered with al their euents are good. Again, good is either natuſal or morall. *Natuſal*, which is created by God for the lawfull vife of man. *Morall*, which is agreeable to the eternall and vrchangeable wifedom of God; revealed in the morall law.

Now God gouerneth all good things two waies. Firſt, by ſuſtaining and prefering them that they decay not: Secondly, by ſeuening them that they may attaine to the particular ends for which they were ſeverally ordained. For the qualitie and vertues which were placed in the Sunne, Moone, Starres, Trees, Plants,

Plants, Seeds, &c. would lie dead in them and be vnprofitable, vnfelicte were not only preferred, but also stired vp and quickened by the power of God so oft as hee employes them to any vfe.

Endl. is the destruction of nature: and it is taken for sinne, or for the punishment of sin. Now sin is governed of God by two actions: the first, is an *operative permission*, I so call it, because God partly permitteth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts; the subiect or matter, and the forme of sinne: the subiect of sinne, is a certaine quality or action; the forme, is the a-nomie or transgression of Gods law. The first is good in it selfe, and every *quality or action*, so far forth as it is a quality or action, is existing in nature, and hath God to be the author of it. Therefore sinne, though it be sufficiently euill to eternall damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the subiect of it is good, and therefore it hath in it respects and regards of goodnes.

In respect of the second, that is, the breach of the law it selfe, God neither willett, nor appointeth, nor commandeth, nor causeth, nor helpeth sinne, but forbiddeth, commandeth, and punishest it: yet so, as without he willing permitteth it to be done by others; as men and wicked Angels, they being the sole authours & caufes of it. And this permission by God is vp on a good end, because thereby hee manifesteth his iustice and mercy. Thus it appears that in original sinne, the natural inclination of the mind, will, and affections in it selfe considered, is from God, & the ataxie or corruption of the inclinacion in no wise from him, but only permitted: againe, that in actuall sinne the motion of the body or mind is from God, but the euilite and disorder of the motion is not from him, but freely permitted to be done by others. As for example; In the act of murder, the action of moving the whole body, of stirring the feuerel ioynts, and the fetching of the blw where the man is slaine, is from God; for *in him we live, moone, and have our being*; but the disposing and applying of all these actions to this end, that our neighbours life may be taken away, and we thereby take reuenge upon him, is not from God, but from the wicked will of man and the diuell.

Gods second action in the government of sinne, is after the iust permission of it, partly to *restraine* it more or leesse, according to his good wil and pleasure; and partly to *dispose* and turne it against the nature thereof to the glory of his owne name, to the punishment of his enemies, and to the correcting and chastifement of his elect.

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

may punish sin by sinne, himselfe in the meane meane free from all sinne. And thus the places must bee understood, in which it is said, that God *gives Kinges in his wrath*; *hardenth the heart*, *blindeth the eyes*; *mingleth the spirites of errors*; *giveth up men to a reprobare sense*; *sendeth strong illusions to beweare lyer*; *sendeth euill spirites*, *giving them commandementes to hurt*, and leave to deciuie, &c.

This haung scene in what manner God governeth all things, let vs now come to the means of government. Sometimes God worketh without means, thus hee created all things in the beginning: and he made trees & plants to grow and flourish without the heat of the Sun or rain: sometimes he governes according to the ythal course & order of nature, and when hee prefers our lues by meat and drinke: yet so, as he can and doth most freely order all things by meanes either above nature or against nature, as it shall seeme good vnto him. As when he caused the *sunne to stand in the firmament*, and to *goe backe in Abazdial*: when he caused the *fire not to burne the three children*: when he kept *bacte downe and raine* three years in Israell, when he made *waters to flow out of the rocke*: when he caused *Elias cloake* to diuide the waters of lorden: when he caused *you to swimme*: when he prefered *Iouas* a daye three daies and three nightes in the whales bellie: when he cured *daiges*, by the strength of nature incurable, as the *leprosie of Naaman*; the *issue of blood*, and *bloudynesse*.

C Among all the meanes which God useth, the speciall are the reasonable creatures, which are no passive instruments, as the toole in the hand of the workman, but active: because as they are moued by God, so againe being induged with will and reason, they moue themselves. And such instruments are either good or euill. Euill, as willed men and Angels. And these he useth to doe his good will and pleasure, even then when they do least of all obey him. And considering that the sinning instrument which is moued by God, doth also moue it self freely without any constraint on Gods part: God himselfe is free from all blame, when the instrumente is blameworthy.

D In directinge the instrument, God finneth not: the action indeede is of him, but the defecte of the action from the instrument; which being corrupt, can it selfe doe nothing but that is corrupt: God in the meanе seafon by it, bringeth that to passe which is very good. The whole cause of sinne in Satan and in vs: as for God, he puts no wickednes into vs, but the euill which hee findes in vs hee moues, that is, orders and governes, and bends it by his infinite wisedome, when and in what manner he placheth him, to the glorie of his name, the euill instrument not knowing so much, nay, intendeng a farre other end. As in the mill, the horfe blindfolded goes forward, and perceives nothing but that hee is in the ordinary way, whereas the miller himselfe whips him and

Hol. 13.
11.
Neh. 9.
27.
Exod. 4.
12. 19, 14.
Rom. 1.
28.
2. 1. Gen. 45.
7, 8.
1. King.
22. 23.

A& 4. 3

Iof. 10. 1.
11. 3; 8.
Dan. 3.

5.

Kin. 18.

6.

Exod. 17.

7.

Kin. 2. 1.

2. Kin. 6.

7.

Ioma. 1.

17.

2. Kin.

14.

Mat. 11.

Iob. 9. 6.

7.

Chron.

21. 6.

1. Chron.

11. 4.

B

The
kinds of
Gods
provi-
dence.

Act. 17.

18.

Heb. 1. 3.

Iob. 37. &

38.

Of Gods of the Creede.

Of Gods

of the Creede.

Prouidence. 157

and stirrs him for ward for an other end, namely for the grinding of corne. And this is that which wee must hold touching Gods prouidence ouer wicked men and Angels: and it stands with the tenour of the whole Bible. *Ioseph* brethren folde him to Egypt very wickedly, even in the testimony of their own consciences: yet *Ioseph* having respect to the counsell and worke of God which he performed by his brethren, saith, that the *Lord sent him thither*. And the Church of Jerusalem faith, that *Herod and Pontius Pilate did nothing in the death of Christ*, but that which the *hand and the counsell of God had determined to be done*: because though they wickedly intended nothing but to shew their malice & hatred in the death of Christ: yet God propounding a further matter by them euer they dreame of, shewed forthis enclies mercy to man in the worke of redemption. On this manner must all the places of scripture be understand, in which it is said, that God gave the *vines of David to Absalon*; that God *moued David* to number the people; that he commanded *Sheba* to raise on David; that the *Meedes and Persians* are his *sanctified ones*: that the *revolt of the ten tribes was done by God*, &c. By all these examples it appears, that wee must not feare Gods permission from his will or decree; and that we must put difference betweenne the euill worke of man, and the good worke of God which he doth by man: and the whole matter may yet be more cleerly perceived by this comparisoun: A thesec at the day of assise is condemned, and the magistrate appoints him to be executed; the hangman owing a grudge to the malefactour, yelth him hardly, and prolongeth his punishment longer then he shoud: Now the magistrate & the hangman do both one and the same worke, yet the hangman for his part is a murtherer, the magistrate in the meane seafon no murtherer; but a iust judge putting iustice in execution by the hangman: so God though he vse euill instruments, yet is hefre from the euill of the instruments.

D And further we must here marke the difference which must bee made in Gods vysing of all kinds of instruments. When he veth good creatures, as Angels, he worketh his will not only by them, but also in them: because hee infiues them and guides them by his spirit, so as they shall will, & doe that which he willett, and intende. As for euill instruments, he worketh by them, and not in them; because hee holds backe his grace from them, and leavens them to themselves, to put in practice the corruption of their owne hearts.

E This much of the parts of Gods prouidence: now followe the kinds therof. Gods prouidence is either generall or speciall. Generall is that which extends it selfe to the whole world and all things indifferently, sueto the diuels themselves. By this prouidence God continuall and mainaines the order which he set in nature in the creation, and he prefers

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

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

F Thus much concerning the doctrine of Gods prouidence. Now follows the duties. First, seeing there is a prouidence of God ouer every thing that is, wee are hereby taught to take good heed of the transgrefion of the *leaff of Gods commandements*. If men were perfwaded that the Prince had an eye every where, doublefesse many fudictes in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such villanies as are daily practised. Wel, howsover it is with earthly Princes, yet this all-leassing prefence is leaff wanting in God: he hath an eye every where; wherouer thou art; there God beholdeth thee, as *Daniel* faith, *God looked downe from heaven upon the children of men*, so if there were any that would understand and feare God. Therefore except thou be bruyth and past shame, take heed of sin. If men had but a spark of grace, the consideratioun of this would make them loath the practise of any euill worke; *Elish* faith to *Ahab*, As the Lord God of Israel liveth before whom I stand, there shal be neither dove nor raine these three years.

G Where the Prophet confirmyth his speech with an oathlaying, As the Lord of hosts liveth it shall be so. And lefft *Ahab* should thinke he made no conscience what he faid; he addeth this clause, that he stood in the presence of God. As if he shold say: howsover thou thinkest of me, yet as it stands me in hand, so do I make conscience of my word; for I stand in the presence of God, and therefore know it, as the Lord hitherto shal be no raine nor dew these three years. So *Cornelius* having an eye to Gods prouidence, doth moove him selfe and all his houyholt to a solemne hearing of the word of God deliuered by the mouth of *Peter*, saying, that *they were all present before God*, to hear all thinges commandementes of him. As these men had regard to Gods prouidence, so we likewise must behau our selues reverentely, making conscience of our behaviour both in words and workes; because wherouer we be, we are in the presence of God.

H Secondly, if there be a prouidence of God ouer every thing, then we must learme contentation of minde in every estate; yea, in aduersitie vnder the crofe when all goes against vs we must be content, because Gods prouidence hath so appointed. So *David* in the greatest of his grieses was dumbe and spake not; his reaon was, because when *Lord* did it. And

Psal. 104.

15. 4. 3. t.
2. Zach. 8

Duties
frō Gods
prouide,

Psal. 53.

1. King.
17. 1.

A& 10.
33

x.

Psal. 39. 9
And

2. Sam. 16
10.

Job 1.22

And when *Shemis* cursed *David*, *Abishai* would haue had the king to haue givern him leau to haue slaine him: but *David* would not suffer it, but said: *Her enfeates evens because the Lord hath bidden him curse David: Who dare then say, Wherefore hast thou done so?* In whose example we may see a patterne of quietnes of minde. When a croise commeth; it is a hard thing to be patient; but wee must draw our selues therunto by confideration of Gods speciall prouidence.

Thirdly, when ourward meanes of preseruation in this life doe abound, as health, honour, riches, peace, and pleasure, then we must remember to be thankfull; because these thinges alwaies come by the prouidence of God. Thus *Iob* was thankfull both to prosperity and aduersity: *The Lord saith he gane, and the Lord taketh away, blessed be his name the Lord*. Indeed to be patient in every estate and thankefull to God, is a very hard matter: yet will it be more easie, if we learne in all things that befall vs in this life, neuer to feare the consideration of the things that come to passe from Gods prouidence. For as the body and soule of man (though we fee onely the body) are alwaies together, as long as a man liueth: so is Gods prouidence ioyned with the thing done: wherefore wee looke on the thing done, so wee muft also in it, labour to fee and acknowledge the good pleasure and appointment of God. As for example: a mans houset is set on fire, and all his goods consumed; thus every sight would make him at his wits end: but now as he beholdes this euent with one eye, so with the other eye hee muft at that very instant looke vpon Gods blessed prouidence. When a man beholdes and feelest the losse of his friends, he can not but grieve thereat, while hee bee more saines then stocke or stome: yet that he may not be ouerwhelmed with griefe, he must euer with one eye looke at the pleasure of God herein. This will bee an especiall meane to stay the rage of any headstrong affection in all our afflictions. In the world the manner of men is, health, wealth, and easelhood, to thinkethis well: but if croses come; as losse of friends, and losse of goods, then men crie out, as being strait of thair wits; the reasoun is, because they looke onely at the outward meane, and tie Gods prouidence to them; not being able to fee any goodnesse or prouidence of God out of ordinary meanes. *Iob* when many *Aramites* cam against him, he hartened his soldiern though they were but few in number, bidding them be strong & valiant for their people, and for the cities of their God, & then let the Lord doe that which is good in his eyes. And our Saviour Christ auoucheth it to be flat tempting of God for him to leape downe from the pinnacles of the Temple to the ground, whereas there was an ordinary way at hand to descend by staies. Hence it appears, that such persons, as will fee no meanes whereby they may come to repente and belieue, doe indeede no more repente and belieue, then they can be able to liue whilke neither eat nor drinke.

^Awould not so much trust to the meanes, as honour, wealth, fauour, &c. but rather to God himselfe. The Lord by the Prophet *Habakuk* reproaches the *Chaldeans* for offering sacrifice unto their nets; which sinne they committed because they looked only vpon outward things: and like moates had no power to fee further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnruthfull for Gods benefits, for though we behold the bare creatures, yet are wee to poreblind, that wee can not differerne any blessing and prouidence of God in them. Therefore let vs learne to looke vpon both ioyntly togither, & so shall we be thankful vnto God in prosperity, and patient in aduersity with *Iob* and *David*. This lesson *Paul* learned: *I can bee abased (faire he said) and I can be bound; every where in all things I am infirmitie, but to be full and to be hungry; and to abound, and to be in want.*

Fourthly, seeing Gods prouidence dispecheth all things, we are taught to gather obseruations of the same, in things both past, and present, that we may learne thereby to be arm'd againste the time to come. Thus *David* when he was to encounter with *Goliath*, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods prouidence in the time past: for, saith he, *when I kept my Fathers sheep, I slue a Lyon & a Bear that devoured the flocke; now the Lord that delivered me out of the paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philistines.*

Fifthly, because Gods prouidence dispecheth all things, when we make lawfull promises to do any thing, we muft put in, or at the least conceiue this condition: *If the Lord will*: for *S. James* saith, *that we ought to say, If the Lord will, and if we live, we will doe this or that*. This also was *David's* prouice: for to all the congregation of Israel he said, *If it seeme good to you, and if it proceede from the Lord our God, Wee will send to and froe.*

Sixtly, seeing Gods prouidence is manifest in ordinary meanes, it behoueth every man in his calling to rite them carefully: and when ordinary meanes be at had, we muft not look for any helpe without them, though the Lord be able to doe what he will without meanes. *Iob* when many *Aramites* cam against him, he hartened his soldiern though they were but few in number, bidding them be strong & valiant for their people, and for the cities of their God, & then let the Lord doe that which is good in his eyes. And our Saviour Christ auoucheth it to be flat tempting of God for him to leape downe from the pinnacles of the Temple to the ground, whereas there was an ordinary way at hand to descend by staies. Hence it appears, that such persons, as will fee no meanes whereby they may come to repente and belieue, doe indeede no more repente and belieue, then they can be able to liue whilke neither eat nor drinke.

And

Confolations.

Hab. 1.
16.

Psal. 16.8

Gen. 45.7

1.Sam. 3.
86.Phil. 4.11.
13.

4.

Rom. 11.
32.1.Sam.
17. 37.

5.

Iam. 4.15.

1.Chron.
13. 20.

6.

2.Sam.
10. 12.

Mat. 4.6.

And thus much of the duties. Now follow the Confolations. Fiftly, this very point of Gods speciall prouidence, is a great comfort to Gods church, for the Lord moderateth the rage of the duse & wicked men, that they shal not hurt the people of God. *David* saith, *Tis Lord is at my right hand, therefore shall not fide*. And, When *Iesops* brethren were afraid because they had told him into Egypt, hee comforteth them saying, *that it was GOD that sent him before them for their preseruation*. So King *David* when his soldiern were purposed to stome him to death, he was in great forrow; but it is said, *hee comforted himselfe in the Lord his God*. Where we may see, that a man which hath grace to beleue in God, and cleue on his prouidence in al his afflictions and extremities shall haue wonderful peace and comsolation.

Before wee can proceede to the articles which follow, it is requisite that we shoulld intrate of one of the greatest workes of Gods prouidence that can be, because the opening of it giueth light to all that infieth. And this worke is a Preparation of such meanes whereby God will manifeest his iustice and mercie. It hath two parts, the infi permission of the fall of man, and the givning of the Covenant of grace. For to *Paul* teacheth when he saith, *That God shal up all under unbelief, that bee might haue mercie upon all*. And againe, *The Scripture hath concluded all under sinne, that the promise by the faith of Christ Jesus should be given to them that beleue*.

Touching the first, that wee might rightly conceiue of man's fall, we are to search the nature and parts of sinne. *Sinne* is any thing whatsoeuer is againt the wil & word of God: as *S. John* saith, *Sin is the transgression of the law*. And this definition *Paul* confirmeth when he saith, *that by the Law comes the knowledge of sinne: and, Where no law is, there is no transgression: and, Sinne is not imputed, where there is no law*. In sinne we must consider three things: the fault, the guilt, the punishment. The fault, is the anomy or the inobedience it selfe, and it comprehendeth not only huge and notorious offences, idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but every dforid thought, affection, inclination: yea, every defect of that which the law requireth.

The guilt of sinne, is whereby a man is guilty before God, that is, bound and made subject to punishment. And here two questions must be skanned: where man is bound? & by what? For the first, Man is bound in conscience. And hereupon the conscience of every sinner sit within his heart as a little judge to tell him that he is bound before God to punishment. For the second, it is the order of divine iustice set downe by God which binds the conscience of the sinner before God: for he is Creator and Lord, and man is a creature, and therefore must either obey his will and commandement, or suffer punishment. Now then

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

The third thing which followeth sinne is, *the punishment*, and that is death. So *Paul* saith, *I be spied of sinne is death: where by death we must vnderstand a double death, both of body and soule*.

Rom. 6.
23.

The death of the body is a separation of the body from the soule. The second death, is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simly from the presence of God, for God is every where: but only from the joyful presence of Gods glory. Now these two deaths are the spidend or allowance of sinne: and the least sin which a man committeth, doth deserve these two punishments. For in every sinne the infinite justice of God is violated: for which cause there must needs be inflicted an infinite punishment, that there may bee a proportion betweene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in themselves veniall, & some mortall, is false, and hereby confuted: otherwise in respect of the diuers estate and condicione of men, sinnes are either veniall or mortall. Veniall they are to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are mortall.

Neuerthelesse we hold not all sinnes equall, but that they are greater or lesse according to the diuersitie of obiects and other circumstancess.

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

Rom. 5.5

The outward efficient cause was the dinell. And though he be not named by *Moses* in the history of the fall, yet that is not to trouble vs, for wee muft not conceiue otherwise of the serpent, then of the instrument and mouth of the dinell. For it is not likely, that it being a brut creature should be able to reason and determine of good and evill, of truthe & falsehood. Now in the temptation the dinell shewes his malice and his fraud. His malice, in that whereas he can not ouerturne God himselfe, yet he labours to disturbe the order which he hath set downe in the creation, and especially the image of God in the most excellent creatures on earth, that they may bee in the same miserable condition with himselfe. His fraud, First, in that he begins his temptation with the woman being the weaker person, and not with the man, which course he still contiues:

men

* Exodus 22.18. a witch named in the feminine gender Macchabæpha.

Ecclesiastes 7.31

as may appear by this, that (a) more women are intangled with witchcraft and sorcery than men. Secondly, he shewes his fraud, in that he proceedes very slyly and intangles *Eve* by certaine stippes and degrees. For first, by moouing a question, he drawes her to listen vnto him, and to reason with him of Gods commandement. Secondly her brings her to looke vpon the tree, and wifly to view the beauty of the fruite. Thirdly, he makes her to doubt of the abolute truth of Gods word and promise; & to belieue his contrarie lies. Fourthly, haing blinded her minde with his false perswasion, he desires and lusts after the forbidden fruite, and therupon takes it, eates it, and gives it to her husband.

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

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

the same. Now God gaue the first to *Adam*, and not the seconde; and he is not to be blamed of vs, though he confirmed him not with new grace, for he is debtor to no man to give him so much as the least grace; whereas he had alreadie given a plentifull measure thereof to him. And God did hold back to conferre any further grace vpon iust cause. I. It was his pleasure, that this fact should bee an occasion or way to exercise his mercie in the saving of the elect, and his iustice in the deferred condemnation of impenitent sinners. And vñles *Adam* had fallen for himselfe and others, there shoule haue beene found no miserie in men, on whom God might take pitie in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. II. It was the will of God in part to forfaze *Adam*, to make manifest the weakenesse that is in the most excellent creatures, without the speciaall and continual assistance of God. III. There is a double libertie of will, one will good or euill; this belongs to the creature in this world, & therefore *Adam* received it. The other, is to will good alone. This he wated, because it is referred to the life to come: and though we knew no cause of this dealing of God, yet is it one stepp to the feare of God for vs to hold that good and righteous which hee appointeth or willetteth; and not to square the works & iudgements of God by our crooked reasoun. And C yet to come to reason it selfe, Who can here complaine of God? can the duell? but God did not cause him to tempor or deceiue our first parents, *an Adam* & *Eve*? but they fell freely without any motion or infiltracon from God, and their own conscience accused them for it. Can the posterity of *Adam*? but the Elect receive more in Christ then they lost in *Adam*: and the reprobate, overwhelmed with the burden of their owne sinnes, and therupon receyning nothing but due and deserved damnation, cannot find fault. But some may further reply and say, he that foreseeth an euill and doth not prevent it, is a caule of it: but God did foresee the fall of man, and did not prevent it. *Answ.* The rule is generally true in man, that the foreseer of an euill not preventing it, is in some sort a doer of it: for it is the sentence of the law of God, to which man is bound from the first Creation. But God is above all his lawes, and not bound to them: he is an absolute Lord and Law-giuere, and therefore his actions are not within the compasse of morall lawes, as mens are. Whereupon it followes, that though he did foresee mans defection, yet is hee free from all blame in not preventing it. For with him there bee good causes of permitting euill.

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

How God willed Adams fall.

his decree and will: for that is to make an idle prouidence: neither did it happen against the will of God; hee vterly nilling it, for then it could not haue bin, vñles we denie God to be omnipotent. It remaines therefore that this fall did so proceede of the voluntarie motion of *Adam*, as that God did in parte ordaine and will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are objected. First, that if *Adam* did that which God in any respect willed, then he did not sinne at all. *Answ.* Hee that willetteth, and doth that which God willetteth, for all that sinnethe; vñles hee will it in the same manner with God, and for the same end. Now in the permitting of this fact, God intended the manifesting of his glorie: but our first parents intending no such thing, fought not only to be like, but also to bee equal with God. Secondly, it is alledged that *Adam* could not but fall necessarily, if God decreit. *Answ.* *Adam* fall that came not to passe without Gods decree, and therefore in that respect was necessary; was nevertheless in respect of *Adam* free-will contingent and not necessary: Gods decree not taking away the freedome of wil, but only ordering it. Lastly, it is alledged, that Gods will is the cause of *Adams* will, and *Adams* will is the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Answ.* It must needs be granted, that Gods will is a moouing caule of the wils of euill men; yet marke how: notas they are *euill wils* simply, but as they are *wils*; and therefore when God inclines the euill will of his creature to his good purpose, he is nothing at al intangled with defect or euill of his will.

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

Touching the greatness of mans fall, some haue made a small matter of it, because it was the eating of an apple or somo such fruite. But we must not measure the greatness or finaltie of a sinne by the obiect or matter where about it is occupied, but by the commandement of God, and by the disobedience or offence of his infinite Maiestie. And that this fact of *Adam* & *Eve* was no small fault, but a notorious crime and apostacie, in which they withdrew themselves from vnder the power of God, nay reject and deny him, will evidently appere, if we take a view of the particular sinnes that be contained in it. The first, is *unkindnesse*, in that they doubted and distrusted of the truthe of Gods word which he spake to them. The second, is *contempt of God*, in that they beleaved the lies of the duel rather then him. For when God saith, *In the day that ye shall eat thereof, ye shall die the death*, it is as nothing with *Eve*; but when the duel comes and saith, *Ye shall not die at all*, that she takes hold on. The third, is *pride and ambition*. For they did eat the forbidden fruit, that they might be *as gods*, namely, as the Father, the Sonne, the holy Ghost. The fourth, is *unthankfulness*. God had made them excellent creatures in his owne image, that is nothing with them to be like unto him, vñles they may be equal with him. The fifth, is *curiositie*, whereby they affected greater wisdome then God had giuen them in creation, & a greater measure of knewledge then God had revealed to them. The sixth is *reprockfull blasphemie*, in that they subscribe to the laying of the duel, in which he charged God with lying and enuie. The seauenth, is *murder*: for by this means they bereave themselves and their posterite of the fellowship & graces of Gods spirit, & bring vpon their own heads the eternall wrath of God. The eighth, is *discontentment*, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And wee should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vnpitakeable goodness in receiving men to mercy after the same.

And here wee must not omit to remember the largenesse of *Adams* fall. Simes are either personal or general. Personal are such as are peculiar to one or some few persons, and make them alone guilty. General, that bee common to all men: and such is *Adams* fall. It is a sinne not only of the person of one man but of the whole nature of man. And *Adam* must be confidered not as a private man, but as a roote or head bearing in it all mankind; or as a publike person representing all his posterity fained with him; as in a Parliament whatsoeuer is done by the Burgesses of the shire, is done by every person in the shire. As *Paul* saith, *By one man sinne entered into the world, and so death went over all for as much as all haue sinned*. And here lytes the difference betweene *Adams* fall and the sinnes of men, as *Cains* murder, which makes not the posterity of *Cain* guilty, because he was never ap-

Rom. 5. 12

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

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

Original sinne is termed diversly in scriptures, as the *fall*, the *old man*, because it is in vs before grace: *concupisance*, sinne that is ready to compasse vs about, the *finning sinne*: & it is termed *originall*, because it hath bin in mans nature ever since the fall, and because it is in every man the very instant of his conception and birth, as *David* plainly faith, *Besold, I was borne in iniquitie, & in sinne hath my mother conceived me*: not meaning properly his parents sinne (for he was bo: ne in a lawfull marriage) but his owne hereditarie sinne, whereof he was guilty in his mothers wombe.

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

The ſubiect or place of this sinne, is not any part of man, but the whole body & soule. For first of all, the naturall appetite to meat and drinke, and the power of nourishing is greatly corrupted, as appears by diſeases, aches, ſtretches, but ſpecially by the abuse of meat and drinke. Secondly, the outward ſenſes, are as corrupt, and that made *David* to pray, that God wold turne his eies from beholding of vanity: and Saint *John* to say, *What Geuer is in the world, is the luſt of the body, the luſt of the eye, & the pride of life*. Thirdly, touching the vnderstanding, the ſpirit of God faith, that the *ſinne of the heart of man is only euill continually*; lo as we are not able of oure ſelves to thake a good thought. And therefore withall, the will of man and his affections are answervably corrupt; and hereupon the doctrine of Christ is, that wee must re-

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

The propagation of this sinne, is the deriving of it from *Adam* to all his posterity, whereby it runneth as a leproſie ouer all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Diuiines is, that it may bee done two wayes. The firſt is this: God when he created *Adam* in the beginning, ſet downe this appointment and order touching the estate of man, that whatſoever *Adam* receiued of God, hee ſhould receive it not onely for himselfe, but for his posterity, and whatſoever grace of God hee loſt, hee ſhould loſe not onely to himselfe, but to all his posterity: And hereupon

B *Adam* when he ſinned, hee deprived ſift of all himſelfe, and then ſecondly all his posterity of the Image of God; because all mankind was in his loines when he ſinned. Now then vpon the former appointment, when the foules of men are created and placed in the body, God forſakes them, not in respect of the ſubſtance of the foule or the faculties, but onely in respect of his owne image, wherof the foules are deprived; after which followes the defect or want of righteouſneſſe, which is original sinne. And God in depriving man of that which *Adam* loſt, is not therefore to bee thought to be the author or maintainer of sinne, but a judge. For this deprivation of the image of God, ſo farre forth as it is inflicted by him vpon mankind, it muſt be conceiued as a deferred punishment for the ſinne of *Adam* and all men in him, which punishment they pulled vpon themſelues. The ſecond way is, that the corruption of nature is derived from the parents in generation by the body; for as a sweete oyle poured into a fuli veſtelle, loſeth his purenes, and is infected by the veſtelle: ſo the ſoule created good, and put into the corrupt bodie, receives contagion thence. And this coniunction of the pure ſoule with the corrupt body, is not againſt the goodness of God; because it is a iuft punishment of the ſinnes of all men in *Adam*. It may be this which hath bee ſaid will not ſatisfie the minds of all; yet if any will bee curioſe to ſearch further into this point, let them know that there is another matter which more concerns them to looke vnto. When a mans houſe is on fire, there is no time then to inquire how, and which way, and whence the fire came, but our duty is with all ſpeeđe & expedition to vſe all good meaneſ to ſtay it. And conſidering that our whole natures are reallie infected & poſſoned with the loathſome contagion of original ſinne, which is a weight ſufficient to preſile down the ſoule to the gulf of hell, it stands vs in hand a thouſand fold more to vſe the meaneſ whereby it may be taken away, then to diſpute how it came.

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

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Propaga-
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R.6.5.12.

3.

conuey that to their childeſ which they themſelues want, namely, the *guilt* & the *punishment* and the *faults* of ſinne in part. **A** *Anſw.* I. Men are not in this life perfectly holy. For sanctification is but in part, & therfore they can not poſſibly beget children pure from all ſin. Secondly, parents beget children as they are men, and not as they are *holy men*; and by generation they derive vnto their children nature with the corruption thereof, and not grace, which is aboue nature. Take any come, yea the finet wheat that euer was, winow it as clean as poſſibly may bee afterward ſowe it, weede it alſo when it is ſowne, ſeape it in due time, and carrie it to the barnē when it is thriſht, you ſhall finde as much chaffe in it as euer was before: and why? becauſe God hath ſet this order in the creation, that it ſhall ſpring and grow, ſo oft as it is ſowed, with the ſtalke, ear, blade, & all-ſo likewife though the parents be never ſo holy, the children as they come of them are conceiued and borne wholly corrupt, becauſe God tooke this order in the creation, that whatſoever euill *Adam* proceſſed, he ſhould bring it not only to himſelfe, but vpon all his posterity: by vertue of which degree, the propagation of ſin continued without any interruſtion, though parents themſelues bee borne anew by the ſpirit of God.

And here wee muſt not omit to ſpeak of the quantity or greatness of original ſinne, for the opening whereof wee muſt conſider three points. The firſt, that original ſinne is not diuerſe, but one and the fame in kinde in every man, as the general and common nature of man is one and the fame in all men. The ſecond, that this ſinne is not in ſome men more, in ſome leſſe, but in every man equal, as all men doe equally from *Adam* participate the nature of man, & are equally the children of wrath. Some, it may be, wil ſay, that this can not be true, because ſome men are of better nature then others are: ſome of diſposition cruell and feare, ſome againe gentle and milde: ſome very licentious and diſordred, ſome verily ciuill. **A** *Anſw.* The diſferences that bee in men wanting the feare of God, arife not of this that they haue more or leſſe original corruption, but of the restraint and limitation of mans corruption. For in ſome God bridleth ſin more then in others; and in them is found ciuitie: and againe in ſome leſſe, and in ſuch the rebellion of nature breakes forth vnto all miſcremanour. And indeede, if God ſhould not keepe the vntoward diſposition of men within compaſſe, otherwhiles more, otherwhiles leſſe, as ſhall ſeeme good vnto his maieſty: impiety, cruelty, iuſtice, and all manner of ſins would breake out into ſuch a meaſure that there ſhould bee no quiet living for men in the world, and no place for Gods Church. And thus it is manifest, that although all men be not equal in the practice of wickednes, yet that is no hinderance but they may be equal in the corruption of nature it ſelue. The third

D From *Original ſinne* ſpringeth *all*, which is nothing els but the fruit of the corrupt heart, either in thought, word or deed. Thus much touching mans fall into ſinne by Gods iuft permiſſion. Now follows the good ſe which we muſt make thereof. First, by this we learn to acknowledge & bewile our owne frailty. For *Adam* in his innocence being created perfectly righteous, when hee was once tempted by the diuell fel away from God: what ſhall wee doe then in like caſe which are by nature ſolde vnder ſinne, and in

point is, that original ſin is ſo huge and large every way, that it may truly bee termed the roote or feede, not of ſome few ſins, but of all ſinnes whatſoever, euen of the very ſin againſt the holy Ghost. We muſt not imagine it to be an inclination or pronenesse to one or two faults, but a pronenesse to all and every ſine that is practiſed in the world; and that in all persons young and old, high & low, male and female. It is a moſt horrible villary for a man to kill his father or mother, or his childe; yet ſome there be that do at the hearing wherof we vfe to wonder, and to teſtifye our diſlike by ſaying, that the doers thereof were wicked and diueliſh perſons, and it is truly ſaid. Neuertheleſſe we muſt underſtand, that althoſe we abſtaine from ſuch heinous practiſes, yet the very roote of ſuch ſins, that is, a diſpoſition vnto them, is found in vs alſo. **C** *Indian* the Apoſtole both liuing and dying blaſphemed Christ. *Herod*, & *Pontius Pilate*, and the wicked Jewes crucified him, and *Iudas* betrayed him. Men ſee to ſay that if Christ were now alive, they would not do ſo for all the world. But let vs better conider of the matter. The fame natural corruption of heart that was in them, is alſo in vs, we being the childeſ of *Adam* as well as they: and by force of this corruption, if Christ were now liuing on earth, thou wouldest if like occaſion were offered, either doe as *Iudas* did in betraying him, or as *Pilate* did, deliver him to bee crucified, or as the ſoldiers, thrust him through with their ſpears, or as *Iulian* pierce him with all manner of blaſphemies, if God withheld his graces from thee, and leaue thee to thy ſelue. In a word, let men conueine in mind the moſt notorious treaſtre that can be, though they doe it not, nor intend to do it, and never doe it yet the matter, beginning, and ſeed thereof is in themſelues. This made *Ieremy ſay*, *The heart of man is deceiptful and wicked alone all things, who can know it?* It is like a huge ſea, the banks wherof can not be ſeen, nor the botome ſearched. In common expeſience we ſee it come to paſſe, that men, Protestants, to day, to morrow Paſſiſts of Christians, hereticks, now friends, but preſently after foes; this day honeſt & ciuil meſſe, the next day cruel murderers. Now what is the cauſe of this diſference? surely the hidden corruption of the heart, that wil thrust a man forward to any ſin wherocauſe is offered. This point muſt be remembred & oft thought vpon.

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our selues a thousand times weaker then **Adam** was? Many men there bee that mingle themselves with al companies; tell the of the danger thereof, they will prelenty reply, that they haue such a strong faith that no badde company can hurt them. But alas! sily people, Satan bewitcheth them, & makes them to believe falsehood to be truth: they know not their miserable estate. If **Adam**, *faith Bernard*, had a downfall in Paradise, what shall we doe that are cast forth to the dunghill? Let vs therefore often come to a serious consideration of our own weakenesse, and follow withal the practise of **David**, who being priue to himselfe touching his owne corruption, prayeth to God in this manner, *Kin my heart to thee, O Lord, that I may feare thy name.* P. 86. 11. Secondly, we learn hereby absolutely to submit our selues to the authoritie of God, and simply to refuse our selues, that whatsoever he commandeth is right and iust, though the reaso[n] of it bee not knowne to vs. For **Eve** condescended to listen to the speech of the Serpent, and without any calling she reasoned with it of a most waighty matter, and that in the absence of **Adam** her head and husband, namely, of the truth and glory of God: and hereby was brought to doubt of Gods word, & so ouerturned. Thirdly, if all men by **Adams** fall bee shun vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisedome, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then fig-tree leaves were able to couer the offence of **Adam** from Gods eyes. We are vnder the wrath of God by nature, and cannot attaine to everlasting life of our selues. Wherefore it doth stand euery one of vs in hand to abate our felues vnder the mightie hand of God, in that wee are become by our finnes the very basest of all the creatures vpō earth, yea vitterly to despaine in respect of our selues, and with bleeding hearts to bewail our owne case. There is no danger in this; it is the very way to grace: none can be a liuely member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why few persecute any sweetnesse or comfort in the Gospel: and why it is so little loued and embrased now adays. Lastly, if all mankind be shun vp under vnbelief, the duty of euery man is, to labour in vsing all good meanes whereby we may bee deliuerned from this bondage, and to pray to God with **David**, *Create in mee a cleane heart, O God, and renew a right spirite within me. And cry out with Paul, O wretched man that I am, who shall deliver me from this body of death?* And we must never be at rest, till we haue some affirment in conscience, that in Christ wee haue freedome from this bondage, & can with the Colosians give thanks that we are deliuerned from the power of darkness, and transflated into the kingdome of Christ. This shold be the affection of euery

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

Thus much of the permission of the fall of man. Now we come to the Couenant of grace: Which is nothing else, but a compact made betweene God & man touching reconciliation and life enlauing by Christ. This covenant was first of all revealed & delivered to our first parents in the garden of Eden, immediately after their fall by God himselfe, in these words, *The seede of the woman shall bruise the serpents head, & afterward it was continued & renewed with a part of Adams posterie, as with Abraham, Isaac, Jacob, David, &c. but it was most fully renewed and accomplished at the coming of Christ.*

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

finnes,

finnes, as S. John saith, 1. Joh. 3. 8. *He that committeth sinnes is of the devil.* And according to this distinction in times following was Abel received into the couenant, & Cain rejected: some were the sons of God in the daies of Noe, some the sonnes of men: In Abrahams family, Ismael is cast out, and the couenant established in Isaac: Jacob is loved, Esau is hated. And this distinction continue in the families of Abraham, Isaac, & Jacob, Paul approacheth, when he maketh some to be the children of the flesh, and some other the children of the promise, Rom. 9. 8. And again, the Jewes a people of God in the couenant, the Gentiles no people. For Paul makes it a privalidge of the Jewes to haue the adoption, and couenant, and the service of God, and the promises of the last age of the world. For saith he, Gal. 3. 8. *The scripture foretelling that God wouldisfifie the Gentiles through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nation be blessed.* Well, to conclude this point, in the making of the couenant there must bee a mutuall consent of the parties on both sides, & beside the promise on Gods part, there must be also a rescriptulation on mans part; otherwise the couenant is not made. Now then, it must needs follow that all vnbelieuers concerning grace offered in Christ, are out of the Couenant, as also such as never heard of it; for where there is no knowledge, there is no consent; and before the coming of Christ, the greatest part of the world neuer knew the Messias, nor heard of the Couenant, as Paul saith to the learned Athenians, Act. 17. 30. *We see that this ignorance God regardeth not, but now he admonisheth all men every where to repeat,*

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

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

*The foun-
dation of
the Co-
uenant.
Mal. 3. 1.
Ez. 19. 8.*

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

1 Joh. 4:15.

Act. 10:43;

Act. 6:31

1 Joh. 4:2

And again, *He that confesseth that Christ is the Sonne of God, God dwelleth in him, and he in God,* And again, *To him give all the Prophets witness of, that through his name all that believeth in him shall receive remission of sinnes.* Paul saith, *Believe in the Lord Iesus, and thou shal be saved, and all thy household.* Thus then the confession in which wee acknowledge that wee beleeme in Iesus Christ, hath a promise of fellowship with God, and of life everlasting. But it may be objected, that every spirit (as Saint John saith) which confesseth, *that Iesus Christ is come in the flesh, is of God.* Now the diuell, and all his angels and vnbelieuers do thus much: therefore why may they also haue the benefit of this confession? *Answr.* By *spirit* in that place is neither meant angels nor men, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; and it is of God, because it is holy and diuine, and hath God to be the Author of it. As for the diuell and his angels, they can indeede confess that Christ the Sonne of God was made man, and a wicked man may teach the same; but unto the confession whereunto is annexed a promise of eternal life, is required true faith, whereby we doe not only know and acknowledgement this or that to bee true in Christ, but also rest vpon him: which neither Satan, nor wicked men can doe. And therefore by this confession, the Church of God is distinguished from all other companies of men in the world which beleue not; as Paynims, Heretiques, Atheists, Turkes, Iewes, and all other infidels.

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

The name in Hebrew is *Iehosua*, and it is changed by the Grecians into *Iesus*, which signifieth a *Saviour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect & absolute Saviour; as also the alone Saviour of man, because the work of salvation is wholly and only wrought by him, & no part thereof is referred to any creature in heaven or in earth. As Peter saith, Act. 4:12. *For among men there is no other name gaue under heaven wherby we may be saved but by the name of Iesus.* And the author to the Hebrews saith, Hebr. 7:25. *That he is able perfectly to save them that come vnto God by him, seeing heuer neither to make intercession for them.* If any shall object, that the promises of salvation are made to them which keep the commandments: the answr is, that the law of God doth exact most absolute and perfect obedience; which can be found in no man but in Christ, who never sinned; & there-

fore it is not gaue vnto vs now, that we might by our selues fulfill it, and worke out our own salvation, but that being condemned by it, we might wholly depend on Christ for eternal life. If any further alleadge, that such as walk according to the commandments of God, though their obedience be imperfect, yet they have the promises of this life and of the life to come. The answr is, that they haue so indeed, yet not for their works, but according to their works, which are the fruits of their faith, whereby they are ioyned to Christ, for whose merits onely they stand righteous, and are acceptable before God. And whereas it is said by Peter, *that baptism sauteth vs*, his meaning is not to signifie that there is any vertue in the water to wash away our sinnes and to sanctifie vs, but that it serues visibly to represent and confirme vnto vs the inward walking of our soules by the blood of Christ. It may further be said, that others haue beene Sauours beside Christ, as *Iosah* the sonne of *Nam*, who for that cause is called by the same name with Christ. *Answr.* *Iosah* after the death of *Moses* was appointed by God to be a guide to the children of Israel, which might defend them from their enemies, & bring them to the land of Canaan: but this delinuerance was only temporal, and that onely of one people. Now the Sonne of God is called *Iesus*, not because hee delinuereth the people of the Iewes onely, or because he faueth the bodies of men onely, but because he faueth both body and soule, not onely of the Iewes, but also of the Gentiles, from hell, death, and damnation. And whereas prophetes & ministrers of the word, are called Sauours; it is because they are the instruments of God to publish the doctrine of salvation which is powerful in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Laffly, it may be objected, that the Father and the holy Ghost are Sauours, and therefore not onely the Sonne. *Answr.* True it is, that in the worke of salvation all the three persons must be ioyned together, and in no wise to be seuered; the Father faueth, the Sonne faueth, the holy Ghost faueth: yet must we distinguishe them in the manner of faueng: the Father faueth by the Sonne, the Sonne faueng by paying the ransome and price of our salvation; the holy Ghost faueth by a particuler applying of the ransome vnto men. Now therefore whereas the Sonne paies the price of our redemption, and not the Father or the holy Ghost, therefore in this special respect he is called in Scriptures, and intituled by the name of *Iesus*, and none but he.

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

1 Tim. 4:8.

1 Pet. 3:1

Act. 7:45
Heb. 4:8

Eph. 5:23

Obad. v.
21.
1 Tim. 4:
16.Actus
primitivae
caecitate
or-
dinatae
secundare
caecitateThysius.
declaratio-
nibus
167.
59.

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

But let us goe on yet further to search the speciall reason of the name, which is notably set downe by the Angel. Mat. 1:21. *Thou shalt (faire he) call his name Iesus, for he shall sanctifie people from their sins.* In which words we may consider three points: I. Whom the Sonne of God shall haue. II. By what? III. From what? For the first, he shall haue his people, that is, the electe of the Iewes and Gentiles and therefore he is called the *Saviour of his bodie*. We must notherte imagine, that Christ is a Sauour of all & every man, forif that were true, then Christ should make satisfaction to Gods iustice for all and every mans sins: and Gods iustice being fully satisfied, hee could not in iustice condemne any man: nay, all men shoulde be blessed, because satisfaction for sin, and the pardon of sinne depend on upon another inseparably. Againe, if Christ bee an effectuall Sauour of all and every particular man, why is any man condemned? It will bee said, because they will neuer belieue: then mans will must ouer rule Gods will; whereas the common rule of Diuinnes is, that the first canfe ordereth the second.

The means of salvation by Christ are two: his merit, & his efficacie. His *merit*, in that by his obedience to the law and by his passion, he made a satisfaction for his friends vnto God from death, & reconciled vs vnto God. Some may object, that the obedience and passion of Christ beeing long agoe ended, cannot be able to faue vs now: because that which he did 1600. years agoe, may feeme to be vaned and come to nothing at this day. *Answr.* If Christs obedience be considered as an action, & his passion as a bare suffering, they are both ended long agoe: yet the value and price of them before God is everlasting: as in Adams fall the action of eating the forbidden fruit is ended, but the guilt of his transgression goes all ouer mankind, and continues stillien to this hour, & shall do to the end of the world, in those which shall be borne hereafter. The *efficacie* of Christ, is in that he giues his spirit to mortifie the corruption of our natures, that

we may die vnto sinne, and live vnto righteoues, and haue true comfort in terrours of confidence, and in the pangs of death.

The culs from which we are fained, are our owne sinnes, in that Christ freeth vs from the guilt and the punishment and fault of them al, when we belieue.

Thus much for the meanning of this title Iesus. Now follow the vies which arise of it. First of all, whereas we are taught to make confession that the Son of God is Iesus, that is a Sauour: hence it must needs follow that we are lost in our selues. And indeede before we can truly acknowledge that Christ is our Sauour, this confession must needs goe before, that we are in truth, and therewithall do feele our selues to be miserable sinners vnder the wrath of God, vterly lost in regard of our selues: *for Christ came to save that which was lost*, Mat. 18:11. And when he talked with the wo man of Canaan, he checked her and said, *hee was not sent, but to the lost sheepe of the house of Israel*, Mat. 15:24. Christ Iesus came to poure oyle into our wounds: Christ came to set them at liberty which are in prison: and to place them in freedom that are in bondage. Now a man cannot poure oyle into a wound before there be a wound, or before it be opened, & we feele the smart of it. And how can we be set at liberty by Christ, except we feele our selues to be in bondage, vnder hell, death, and damnation? When the Disciples of Christ were vpon the sea in a great tempest, they cried, *Master, save vs, we perish*. So no man can heartily say, I belieue Iesus Christ to be my Sauour, before hee feele, that in himselfe he is vterly lost and cast away, without his help. But after that we perceive our selues to be in danger, and to be ouerwhelmed in the sea of the wrath of God, then we cry out with the Disciples, *Lord Iesus save vs, we perish*. Many Protestants in these daies hold Christ to bee their Sauour, but it is only formallie from the teeth outward and no further: for they were never touched with the sense of their spirituall miserie, that they might say with Daniel, *Shame and confusione be longe vnto vs*: and with the Publican, *I am a sinner, Lord be merciful vnto me*. And therfore the conclusion is this, that if we will haue Christ to be our Sauour, we must first belieue that in our selues we are vterly lost; and to mocht that place be underwood where Christ saith, he is not sent, but to the lost sheepe of the house of Israel: that is, to those which in their owne sinne and feeling are lost in themselves.

Secondly, if Christ be a Sauour, then we must acknowledge him to be so. But how shall we doe this? *Answr.* Thus: A man is taken to be a skillfull Physition by this, that many patients come vnto him and feeke for help at his hands. And so shoulde it be with Christ. But alas, the case is otherwaise. Every man can talk of Christ, but few acknowledge him to be a Sauour, by feeing to him for their saluation, because they judge themselves righteous, and

Mat. 8:
-*Dan. 9:7
Luk. 18:
-*

Mat. 5:41

Mat. 9.20

Ioh. 5.7

Mar. 2.4

and feele not them selues to stand in neede of the helpe of Christ. Nay which is more, If a man be knowne that can cure strange diseases, men will feeke to him by sea and land, and sell both goods & lands to get helpe at his hands. Even so, if men were perwaded that Christ were a perfect Sauour, & that they were sick and utterly vnable to bee sau'd without him, they would never rest nor be quiet, but feeke unto him for his helpe, and cry with David, Psl. 35.3. *O Lord, say unto my soul, that thou art my salvation.* The woman that was diseased with an issue of blood, came behinde our Sauour Christ, & when the had but touched him, she was healed. In the same manner, if we shal feeke to come to Christ, and do bat touch his pretious body and blood by the hand of faith, the issue and the bleeding wounds of our foules shall be dryed vp. When a man that had beene sicke eight and thirtie yeares was come to the poole of Bethesda, he was faise to ly there vacured; because when the Angel troubled the water, euermore some stope before him: but if we wil seek to Christ for the saluation of our foules, no man shall prevent vs, or stope before vs. And if we finde our selues to be so laden with the burden of our finnes, that we cannot draw neer unto him, let vs then do as the palse man did: got fourre men to carry him on their shouolders to the place where Christ was: & whenthey could not by reason of the pressfe of the people enter into the houle they opened the roofe, & let him downe in his bed by cords to Christ, that he might be healed. And so let vs vse the helpe of such as be godly, that by their instructiōes & consolatiōes, they may as it were put their shouolders, & by their prayers, as with cords, bring vs to Christ that we may receue eternall saluation, being otherwise dead in sin & subiect to damnation.

Lastly, whereas Ioseph and Mary gave this name not at their owne pleasure, but at the appointment of God himselfe; this ministrers a good instruction to all parents touching the naming of their children when they are baptizēd, that they are with care and deliberation to give convenient names unto them, which may put them in minde of duties either to God or men. This is worthy of our observation, for many care not how they name their children, yea it is at this day, and ever hath bene, that some give such names to them, as that at the very rehearsing thereof, laughter ensueth. But this ought not to be so; for the name is given unto children at the time of their baptisme in the presence of God, of his Church, and angels, even then when they are to be entred into the Church of God, & that in the name of the Father, the Sonne, and the holy Ghost: therefore though we do not place religion in titles or names, yet neither shall a wife & godly chioce in this matter is to be had that the names imposed may be in stead of instructiōes & admonitiōes to the parties named; and for this cause in the old testament names

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

And thus much of the duties: Now follow the consolations that Gods Church and people reape from this, that the Sonne of God is our Sauour. When as all mankind was included vnder sinne and condemnation, then the Lord had mercy vpon vs, and gaue vnto man the covenant of graces, in which he promised that his owne Sonne shold be our redeemer. This is a great and vnspakeable comfort, as may appear in that the Angels so greatly rejoiced herein when Christ was born. Luk. 2. 10. 11. *B hold, say they, I bring you tidings of great joy, that shall be to all the people; that is, that into you is bornn in the city of David, a Saviour, which is Christ the Lord.*

Now if they rejoice thus exceedingly at Christs birth, why was not their Saviour, because they stod not in need to be redeemed; then much more ought the Church of God to rejoice herein, whom it doth principally concerne; and no manfull, for if we had wanted this blessed Saviour, it had bin better to haue bin a bruit beast or any other creature then a man: for the death of a beast is the end of his woe, but the death of a man without a Saviour is the beginning of endless miserie. Satan & his angels are fallen & haue no Saviour; but when man was fallen, God of his mercy dealt not so with him, but gaue his owne Son to refor him to a better estate, whereas he might as fulli haue dammed all men for the fall of our first parents, as he did the wicked angels for theirs; for God is not to any creature: behold then a matter of vnspakeable ioy: let vs therefore receive and embrase Christ our Saviour, sige to him for the pardon of all our finnes, and praise his name therefore.

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

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

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

was

Tertul.
contra
Praxeum.
Dan. 9.
25.

2 Cor. 2.
16.

Luk. 1. 59

Psl. 45.7

The title of the Creede.

Christ. 169

was more excellent then all other annoyntings were. For David saith, he was annoynted with the oyle of gladness, aboue all his fellowes, signifying, that neither King, Priest nor Prophet was ever annoynted in the same manner as he was.

Christs annoynting is according to both his natures; for in what nature he is a Mediator, in the same he is annoynted; but according to both his natures onely he is a mediator: the Godhead is no mediour without the manhood, nor the manhood without the godhead: and therefore his annoynting exceedeth it selfe both to his godhead, & to his manhood.

Christs annoynting hath two parts, bothe of them figured by the annoynting of the Jewes.

The first is his consecration whereby he was set apart to doe the office of a Mediatur betweene God and man; and therefore to be a King, a Priest, a Prophet, a King to gather and whilth to govern his Church and people: a Priest, to make satisfaction & intercession for the sinnes of the elect: a Prophet, to reueale & teach his people the will of God his Father. And though it be true that Christ is set apart to the worke of mediation, as he is a mediatur, or as he is man, yet as he is God he doth deigne & sett himselfe apart to the same work. For to deigne the mediatur is a common action of the three persons, the Father, the Sonne, and the holy Ghost; and yet confidering the Father is first in order, and therefore hath the beginning of the actio: for this cause he is specially designd, as when Saint Iohn saith, *Him hath God his Father seled.*

The second part of Christs annoynting, is the powring out of the fulnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oyle. For first, that oyle had no man but God alone to bee the author of it: so the most excellent and vnspakeable graces of the manhood of Christ haue their beginning from the Godhead of Christ. Again, though the same oyle was most precious, yet was it compounded of earthly fubstances, as myrtle, calamus, & Casisia, and such like; to signifie, that the spirituall oyle of grace, whereof the manhood of Christ was as it were a vessel or stowhoufe, did not consist of the essentiall properties of the Godhead, as Eusebius and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwiche we shold not haue any participation of them.

Thirdly, the sweete fauour of the holy oyle signified, that the riches of all graces with the effect thereof in the obedience of Christ, doth take away the noyntyme fent of our loathsome sinnes from the noyntills of God, & whilth doth make our persons, and all our actions acceptable to him as a sweete perfume, as Paul saith, *We are unto God the sweete fauour of Christ, &c.* And Christs death is for this cause termed a sacrifice of sweete smeling fauour.

And we must further understand, that the se-

gments of Christs manhood are not conferredred in small scanding or measure; for Iohn saith, *God giveth him his spirit not by measure;* because the graces which are in Christ are farre more both in number and degree, then all men or Angels haue or shall haue: though the good Angels and the Saints of God in heaven, are very excellent creatures stored with manifold graces and gifts of God. For this cause Christ is called the *head of men:* because he is every way the most principall & glorious man that ever was. Yet for all this are not the gifts of Christs manhood infinite any way, because it is a creature and finite in nature, and therefore not capable of that which is infinite.

By Christs annoynting the people of God reape great benefit and comfort, because they are to be partakers thereof. For this cause the oyle wherwith he was annoynted is called the *oyle of gladness,* because the sweete fauour of it gladdeth the hearts of all his members, and brings the peace of God which paceth vnderstanding. The holy oyle powred vpon Aaron's head, came downe to his beard, and to the very skirts of his garments: and it signified, that the spirituall oyle of grace was fift of al poured vpon our head Christ Iesus, & from thence consequently derived to all his members, that by this means he might be not onely annoynted himselfe, but also our annoynter.

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

The second benefit is, that all the faithful receive the same oyle, that is, the same spirit of God in some little and convenient measure, which he received aboue measure, as S. Iohn saith, *I am annoynted which see receaved of him dwelteth in you, and teacheth you all things;* where by annoynting is meant the *holy Ghost.* And hence it is, that men are called Christians of the name of Christ, that is, annoynted with the same oyle wherewith Christ was annoynted. And the holy oyle might not bee giuen to a stranger, to signifie, that to haue the spirit of Christ, and to be guided by it, is peculiar to them that are Christians. Now then let vs lay these things to our hearts, and extoll the vnspakeable goodness of God, that hath aduanced vs to the dignitie of kings, priests, prophets before him, and hath giuen his spirit vnto vs, to be so indeed.

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

oh. 3.34

1. Cor. 1.1
4.

Psal. 45.7

Psal. 1.3.3.

Apoc. 1.6

6.8.7.17

1. Ioh. 1.1

17.

1. Ioh. 20.5

Exod. 30.35

15.

Exod. 30.35

35*

1. Ioh. 1.1

10.

1. Dan. 9.24

24*

Heb. 5. cause wee must search the Scriptures, even as hunters seek for the game, and as men secke gold in the very mines of the earth. There is nothing more unseeming a man, then gross ignorance a christian. Therefore the author of the Epistle to the Hebrews reprooves them, that whereas for the time they ought to have bin teachers, they had need againe to be taught the first principles of the word of God.

Again, that portion of knowledge which we have received of God, is further to bee applied to the benefit and good of others: that is the most precious baulme, that on our parts should never be wanting to the heads of men. And here every man that is set over others must remember, within the compasse of his calling and charge, to instruct those that be vnder him, so faire forth as possibly he can. Gouernours of families must teach their children, and seruants, and their whole houehold, the doctrine of true religion, that they may know the true God, and walke in all his waies in doing righteouesnes and iudgement. If houeholders would make conscience of this their duty, and in some sorte and measure prepare their families against they come to the publike congregation, the Ministers of the Gospele with greater comfort and fare mote easie shoulde performe their duties; and see faire more fruite of their ministracy then now they doe. But wheras they neglect their duty, fally perfwading themselves, that it doth not belong to them at all to instruct others; it is the caufe of ignorance both in townes & families, in maisters themselves, in seruants and childdren and all. Lastly by this we are admonished to take all occasions that possibly can be offered, mutually to edifie each other in knowledge, saying among our felues as it was foretold of these times) *Come let us goe up to the mountain of the Lord, to the house of the God of Jacob, and he will teach you his waies, and we will make in his paths:* and withall, wee shoulde confirm each others as Christ faith to Peter, *When thou art conuerted, confirme thy bretheren;* and be ready at all times to render an account of our faith and religion even before our enimies, when we are iutly called to doe.

Secondly, because we are set apart in Christ, to become spirituall kings even in this life, wee must walke worthy to great a calling. That this may bee so; first of all such as are gouernours set over others, must rule not according to their wils & pleasures, but in the Lords withall, doing homage to their head & king Christ Iesu himself. Secondly, we must every one of vs rule and bearne sway even as kings over our owne thoughts, wils, affections, ouer-mafting them as much as wee possibly can by Gods word and spirit: withal, maintaining & proclaiming continual warre against our corrupt natures, the diuell and the world. And truly hee which can beare rule ouer his owne heart, is a right king indeede: and haung received some measure of grace to reigne ouer himselfe in this life, hee shall reigne for ever with Christ in the life to come. As for such as are caried away with the swing of their corruptions, haung blindnes & ignorance to reigne in their minds, rebellion in their wils & affections, loofenes in thir whole liues, they may carry the outward form & shew of Christians as long as they will, but indeed they are no spirituall kings, but very bondmen: the strok man Satan keepes as yet the hold of their hearts, & as Lord and king holds vp his scepter there.

Psa. 141. Lastly, because we may bee changed and converted by it, as Paul faith, *That bee ministrereth the Gospele to the Gentiles, that the offering up of them might be acceptable, beeinge sanctified by the holy Ghost.* The third, is all manner of prayers and supplications made vnto God. Let my prayer, saith David, be directed in thy sight as incense; and the lifting up of my hands as an evening sacrifice. The fourth, is prayng and thankgiving vnto

A. 10. God. *Let us by him offer the sacrifice of praife alwaies to God; that is, the fruit of the lippes which confess his name.* And in the Revelation, the golden vials full of douts, are the prayers of the Saints. The fift, is the releref of our poore brethren according to our ability, as Paul faith, *I was enuyled, after that I had received of Ephaphroditus that which came from you, an odour that smelteth sweete, a sacrifice pleasant and acceptable to God.* The sixt, is the denial of our felues with a contrite and broken heart. The feauent, is to refigne our felues bodies and soules wholly to the seruice of God: *Set your felues (saith Paul) to God, as they that are alive from the dead: & your members as weapons of righteouesnes unto God.* In which words he alludes to the manner of the old Testament; when a man offered any sacrifice for himselfe, he brought the beast into the temple or tabernacle, and set it before the altar, in token that he did refigne it vnto God: and so we for our parts must not give our bodies and soules to become the instruments of sin and Satan, but we must haue them alwaies in readines, freely presenting them vnto God, that he may haue the whole disposition of them according to his good pleasure, to the honour and glory of his name. Again, in the whole burnt-offering all was consumed and turned to smoake, no man haung benefit of it, to signifie, that we must give our felues not in part, but wholly to the seruice of God, even to death if neede be. If this be so, miserable is the practise of such that giue vp their bodies and soules to liue in licentious wantonnesse, in the piafures of their beastly finnes, in idlenesse. For they offer themselves a sacrifice, not to God, but to the diuell.

Thirdly, confidering wee are annoited to be spirituall kings even in this life, wee must walke worthy to great a calling. That this may bee so; first of all such as are gouernours set over others, must rule not according to their wils & pleasures, but in the Lords withall, doing homage to their head & king Christ Iesu himself. Secondly, we must every one of vs rule and bearne sway even as kings over our owne thoughts, wils, affections, ouer-mafting them as much as wee possibly can by Gods word and spirit: withal, maintaining & proclaiming continual warre against our corrupt natures, the diuell and the world. And truly hee which can beare rule ouer his owne heart, is a right king indeede: and haung received some measure of grace to reigne ouer himselfe in this life, hee shall reigne for ever with Christ in the life to come. As for such as are caried away with the swing of their corruptions, haung blindnes & ignorance to reigne in their minds, rebellion in their wils & affections, loofenes in thir whole liues, they may carry the outward form & shew of Christians as long as they will, but indeed they are no spirituall kings, but very bondmen: the strok man Satan keepes as yet the hold of their hearts, & as Lord and king holds vp his scepter there.

Luk. 22. Lastly, because we are set apart in Christ, to become spirituall kings even in this life, wee must therefore offer spirituall sacrifices acceptable vnto him: and they be in number fuen. The fift, is an affiance whereby wee rest upon God, as David faith, *Offer the sacrifice of righeouesnes and truft in the Lord.* The second, is wholy to subiect our felues to the ministracy of the Gospele, that wee may bee changed and converted by it, as Paul faith, *That bee ministrereth the Gospele to the Gentiles, that the offering up of them might be acceptable, beeinge sanctified by the holy Ghost.* The third, is all manner of prayers and supplications made vnto God. Let my prayer, saith David, be directed in thy sight as incense; and the lifting up of my hands as an evening sacrifice. The fourth, is prayng and thankgiving vnto

Psa. 141. Lastly,

Heb. 13.

15.

Reu. 5.

17.

Phil. 4.

28.

Can. 1.

12.

Ilia. 11.

3.

Psal. 45.

8.

Rom. 6.

13.

Ioh. 20.

31.

A. 10.

5.

**Non solum
vnde sicut
Iusti sunt.**

Lastly, seeing Christ is annoited with the most pretious balme that euer was, and that for our fakes, he must be sweet and fauorie vnto vs, and all other things must be as vnfauoritely drost and dung in regard of him. We must in this case endeavour to say as the spouse of Christ doth: *Because of the fauour of the good eyaments, thy name is an eyamente parred out: therefore the virgins loue thee.* O that we could feele how all his garners smell of myrtle, violets, and Celia, comming forth of his faire pallace vnto vs.

And because the holy oyntment of Christ is poured forth vpon all his members to make them fauory & sweete in the presence of God, let vs make conuincie of all manner of fine left by the poyson and stink thereof were intert not onely our felues, but all the creatures of God which we vfe, yea heaven and earth it selfe. It standes not with equite, that after we haue beene embalmed and sweetened by the precious merites of Christ, wee shoulde make our felues two-footed swyne, to retorne to the mire of our old lynes.

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

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

without all beginning, but the godhead of the Sonne is one and the same with the godhead of the Father: because by what godhead the Father is God, by the same and no other the Sonne is God: therefore the Sonne, as hee is God, he is God of himselfe without beginning even as the Father. Whereupon it followes, that the Son is begotten of the Father, as hee is a Sonne, but notas hee is God.

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

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

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

Phil. 2.
1.
10.
16.
19.
Num. 14.
16.
27.
30.
33.

Rom. 1.

Phil. 6.
10.
16.
19.
Num. 14.
16.
27.

^{1 Cor. 10.9.}
^{Psal. 102.}
^{2. with Joh. 1.3.}
^{2. 1.1. 5.}
^{20.}

^{Ioh. 1.1.}
^{& 8.58.}

^{Mat. 18.}
^{20. & 26.}

^{Ioch. 5.17}

*The children of Israel are said to have tempted *Iehuah*; and *Paul* saith, that he whom they tempted was Christ. *Iehuah* founded the earth, and the same is said of Christ. II. Christ the Sonne of God is by name called God; *Iesu Christ is very God & life eternal* III. The properties of the Godhead are ascribed unto him. He is eternal, because he was then when there was no creature. In the beginning was the Word and before Abraham was I am. He is omnipotent, where two or three are gathered together in my name, there am I in the middle among them. Lastly, he is omnipotent, whatsoever thing the Father doth, the same doth the Sonne also. IV. The works of creation and preservation are as well ascribed to the Sonne as to the Father. By him the father made the world, and hee beareth vp all things by his mightie power; and miracles, which are works either aboue or against the order of nature peculiar to God, were done by Christ. V. Divine worship is given to him; for he is ador'd, invocated, and believed in, as God the Father. To him is given a name at which every knee doth bow, of things in heauen, and things in earth, and things under the earth.*

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

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

cation of the Godhead. And whereas it is said that God is of himselfe, if the name of God be taken for the Godhead, it selfe absolutely consider, it is true: but if it be taken for any particular perficit in the Godhead, it is false. III. *Obiect.* None is greater then God: but the father is greater then Christ, for to he faith, *The father is greater then I. Answ.* Christ there speaks of himselfe as he was a man abased in the forme of a servant: in which respect he is lesse then the father, who was never incarnate and abased in our nature. And though Christ in respect of his nature assumed, be inferior to the Father, yet doth it not hinder but that he may bee equal to him, as he is the second person in trinitie, or as he is God by one and the same Godhead with the Father. IV. *Obiect.* He that is made of God, this or that, is not God: but Christ is made of God, as *Paul* saith, *Christ is made unto us wisdom, righteousness, etc.* *Answ.* Christ is said to be made, not because there was any beginning of his Godhead, or any change or alteration in his person: but because in the eternall counsell of the Father, he was set apart before al times to execute the office of a Mediator, and was withhold in time called, & as it were consecrated and ordained thereto in his baptism: hee is made therefore in respect of his office, but not in respect of his person, or nature. V. *Obiect.* God hath no head, Christ hath an head, as *Paul* saith; *God is Christ's head.* *Answ.* God, that is, the Father, is head of Christ, not as hee is God sumptuously, but as he is *God incarnate*, or made manifest in the flesh, & in respect of the office to which he willingly abased himselfe. VI. *Obiect.* He which gives vp his kingdome is not God, Christ gives vp his kingdome. *The fifth Paul*, *shall be the end, when hee hath delivered vp his kingdome to God ouer the Father.* *Answ.* Christ is king two waies, as he is God, and as he is Mediator: as he is God, he reignes eternally with the Father, & the holy Ghost: but as he is Mediator, in the end of the world, when all the company of the elect are gathered, his kingdome shall cease, not simply, but in respect of the outward manner of administration: for the execution of ciuil and Ecclesiastical functions shall cease. And whereas in the same place, it is said that Christ shall be subiect unto God eternally after the end, it must be understood partly in regard of the assumed manhood, partly in respect of his mystical bodie the Church most nearely ioyned unto him in heauen. VII. *Obiect.* The first borne of every creature, and of many brethren, is a creature, and not God: but Christ is the first borne of every creature, and of many brethren. *Answ.* Hee is called the first borne in the old testament: for as they were principall heires having double portions allowed them; and the chiefe or gouernours of the family: so Christ is made heire of the world; & the head of Gods family which is his Church, elected & adopted in him

Ioh. 1.18

I Cor. 3.10

I Cor. 11.3

I Cor. 12.13

I Cor. 15.24

I Cor. 15.28

Rom. 8.29.
Col. 1.15Gen. 19.3
Deu. 21.16.

A him. And againe he is called the first borne of every creature, because he was begotten of the substance of his Father before any creature was made, and therfore it is nothere said that he was first created, but first begotten.

B By the reasons which haue bin alleadged, as also by the sufficiencie of the contrary arguments, it is more then manifest against all hereticks, that Christ is very God. Yet to stop the mouthes of all Atheists, and to satisfie all wantering and doubting mindes, I will add one reason further. The Gospel of *Saint John* was chiefly penned for this end, to prooue the Deitie of Christ: and among other arguments alleadged, this is one, that Christ gave a resolute and a constant testimony of himselfe, that he was the Son of God, and very God. Now if any man shall say, that sundry persons since the beginning of the world haue taken vpon them and that fally, to be Gods: I answ. that never any creature tooke this title and honour vpon hym to bee called *God*, but the fearfull iudgements of God were vpon hym for it. In the estate of mans innocency, the diuell told our first parents, that by eating the fruit of the tree of knowledge of good and euerill: they shold be as gods knowing good and euill: now, they believed hym, and affected diuellish honour: what came of it? surely *Adam* with all his posterite is that vp for this very cause vnder eternall damnation. *Heres* likewise araid in royall apparel, and sitting on the judgement seat, made an oration to the men of Tyre & Sidon, who gaue a shourt, saying, *The voice of God, and not of man.* Now because he tooke the glory of God to hymselfe, and did not returne it to him to whom it was due, immediately the Angell of the Lord smote hym. And so, if Christ had beene but a mere man, & not very God, as hee souched, vndoubtedly the hand of God would haue beeene vpon hym likewise for his confusione: but when he suffered for vs, and bare the punishment due for our sins, hee most triumphed. And the iudgements of God were vpon Herod, Ponius Pilatus, Caiphas, and vpon all those that were enemies to him, and to his Church afterward, and that partly in life, partly in death. Wherefore confidering God can not abide that his glory shold be gien to any creature, and seeing for that cause he taketh reuenge on all those that exalt themselves to be gods, it remaynes that the testimony which Christ gave of himselfe that he was God, is vniuersallie true, and without all question to be beleaved of vs. And to conclude, I would haue all the diuels in hell, with the cursed orders of Lucians, Porphyrians, and Atheists whatsoever to answere this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospel, that is as contrary to mans reason, will, and affection, as water to fire, shoulde winne almost the whole world to become his disciples, and to give their liues for him, vyless he were God in-

C deede, as he professed himselfe to be?

D There be sundry speciall reasons wherefore it was necessary that Christ shold bee God. I. There is none which can be a Saviour of body and soule but God. *I even I am the Lord, and besides me there is no Saviour.* And, *I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.*

I. There must bee a proportion betwene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the malicie of God is infinite, in that he is infinitely displeased with man for the breach of his law: therfore the punishment of sinne must be infinite: and hence it followeth, that bee which suffereth the punishment being man, must withal be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, & make a sufficient satisfaction. III. He that must be a Saviour, must be able first to deliver men from the bondage of their spirittual enemies, namely, sinne and Satan: seconde, to restore the image of God, lost by the fall of *Adam*, and to conferre righteouesnesse and life everlasting; thirdly, to defend them from hell, death, damnation, the flesh, the diuell, the world: fourthly, to giue them full redempcion from all their miseries both in body and soule, and to place them in eternall happiness; all which none can doe, but he which is very God. IV. It was the pleasure of God to shew his incomprehensible goodnesse in this, that his grace shold not only be equal to our sin, but also by many degrees goe beyond it. And therfore the first *Adam* being but a mere man the second *Adam* must be both God & man: that as the second was more excellent then the first, so our comfort might be greater in our redempcion by the second, then our miferie and discomfort was by the fall of the first.

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

Ia. 43.11
Ole. 13.4.

Iob. 1.6.

and

Ioh.1.14. And **only begotten Sonne** of God. It may be objected on this manner: If the Father beget the Sonne, he doth it either willingly, or against his will; if willingly, then the son is begotten by the free-will of the Father, and no son by nature. **Anf.** The Father did communicate to the Son his whole god-head *willingly* without constraint, yet not by his will, and therefore he is the Son of the Father by nature, *not by will*. It may be further said, that if Christ bee the Sonne of God by nature, as he is the essentiall word of the Father, and by perfonall union as he is man, then he is not one but two sonnes. **Anf.** As he is but one person, so is he but one sonne; yet not in one, but in two respects: two respects make not two things, whereas one and the same thing not altered, but still remaining one, may admit sundry respects.

Thus much of the meaning of the third title: now follow the comforts which may be gathered hence. Whereas Christ Iesu is the Son of God, it serveth as a means to make miserable and wretched sinners, that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as **S. John** testifieth. Now what a benefit this is to be the childe of God, no tongue can expresse. Christ faith, *Blessed are the peace-makers*: but why are they blessed? for (faith he) *they shall be called the sonnes of God*. Whereby he testifieth, that the right of adoption is a most excellent priuilege; and not without cause. For he which is the childe of God, is spiritually allied to Christ and to all the Saints and servants of God, both in heaven and earth, haing his owne Redemeer for his elder brother, and all his members as his brethren and sisters; yea, if we be Gods adopted children, wee are also heires, even heires of God, & heires annexed with Christ. Well, how great souer this prerogative is, yet few there be that rightly weigh it, & consider of it. Children of Noble men and Princes heires are had in account & reputation of all men, they are the very speach and wonder of the world. But it is a matter of no account to be the sonne of God, and fellow-heire with Christ. The dearest servants of God haue bin esteemed, but as the off-scouring of the world. And no manfull, for they which are after the flesh, fauour the things of the flesh. Few men haue their understandings enlightened to discerne of such spirituall things as these are, and therefore they are little or nothing regarded. A blind man never seeing the Sunne, is not brought to wonder at it; and earthly minded men neither seeing nor feeling what an excellent thing it is to be the childe of God, cannot be brought to seeke after it. But let all such as feare God, enter into a serious consideration of the vnppeakable goodness of God, comforting themselves in this, that God the Father hath vouchsafed by his owne Sonne to make them of the vassals of Satan, to bee his owne deare children.

Now follow the duties which are two: first

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

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

**Psal. 104.
22.**

**Prou. 23.
16.**

faith; My Sonne giveth my heart: for we shouid give vnto God both body and soule in token of our thankfulness for this woderfull blessing; that he hath givien his onely Sonne to be our Saviour; and we are to hold this for truthe, that they which are not charitfull for us, let them say what they will, they have no soundnesse of grace or power of religion at the heart.

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

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

C haue of them: so **David** saith, *Psal. 39.9. I was dumb and opened not my mouth, because thou didst it.* And againe, *Pgl. 119.120. Adj. fit. She trembles for fear of her, and am afraid of thy judgments:* Thirdly, before we vse any of Gods creatures or ordinances, we must sanctifie them by the direction of this word and by prayer: the reason is this, because he is Lord ouer all; & therefore from his word we must fetch direction to teach vs, whether we may vse them or not, & when & how theyare to be vse and seconde, we must pray to him that he would giue vs liberty and grace to vse them aright in holy manner. Also wee are to folowe the creatures & ordinances of God, as being alwaies ready to giue an account of our doings at the day of judgment: for we vse that which is the Lords, not our owne; we are but stewards over them, and we must come to a reckoning for the stewardship. Hast thou learning? then employ it to the glory of God, & the good of the Church: boath not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisedome, strenght, riches, honor, fauor, or whatsoeuer? then looke thow vnto it so, as thou maist bee alwaies ready to make a good account thereof vnto Christ. Lastly, euery one must in such maner lead his life in this world, that at the day of death, he may with cheerefullie surrendre & giue vp his liues into the hands of his Lord, and say with *Steten. Lord I say receive my soule.* For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must so order and keepe it as that thou maist in good manner before it into the hands of God at the end of thy life. If a man shoulde borrow a thing of his neighbour, and afterward hurt it, and make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he do, the owner himselfe will not receive it. Vngodly men in this life doe so staine their soules with sinne, that they can neuer be able willingly to giue them vp into the hands of God at the day of death: and if they would, yet God acceptes them not, but castes them quite away. We must therefore labour so to live in the world, that with a ioyful heart at the day of death, we may command our soules into the hands of our Lord Christ Iesu, who gaue them vnto vs. This is a hard thing to be done, & he that will doe it truly, must first be assured of the pardon of his owne sins, which a man can neuer haue without true & vnfained faith & repenteance: wherefore while we haue time, let vs purge & cleane our soules and bodies that they may come home againe to God in good pligthe.

And here all gouernours must bee put in minde that they haue an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is *Pauls* reason, *Ephet. 6.9. Masters, fauise he, doe the same things unto your seruants, passing away threatening: and know that euene your master is also in heauen, neyther*

**Cor.
10.16.**

**As 7.
56.**

is there

is there respect of persons with him. Inferiors a¹ gaine must remember to submit themselves to the authority of their governors especially of magistrates. For they are set over vs by our souerayne Lord and King Christ Iesus; as Paul faith, Rom. 13.1. *Let every souleobe subject to the higher power: for there is no power but of God, & the powers that be ordained of God.* And againe, Ephes.6.5. *Servants be obedient to your masters according to the flesh, with feare and tremble, in singleness of your hearts, as unto Christ.*

The cohort which Gods Church may reape hence is very great: for if Christ be the Lord of lords, and our Lord especially whome he hath created and redeemed; we neede not to feare what the duell or wicked men can doe vnto vs. If Christ be on our side, who can be against vs? we neede not feare them that can destroy the body and doe no more; but we must cast our feare on him that is Lord of bo^dy & soule: & can cast both to hel; Mat. 10.38.

Thus much of the fourtith. Now follows Christs Incarnation, in these words, *Conceived by the holy Ghost, born of the Virgin Mary.* And they containe in them one of the most principall points of the doctrine of godlines, as Paul faith, 1 Tim. 3. 16. *Without controuersie greatest the mysterie of godliness, which is, God is made manifest in the flesh, subfifted in the spirit, &c.* And that wee may proceede in order in handling them, I will first speake of the Incarnation generally, and then come to the parts therof. In general we are propound three questions, the answering whereof will bee very needfull to the better understanding of the doctrine following.

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

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

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

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

Againe, it may be alledged, that the incarnation being an outward action of God to the creature is not proper to the Son. For the rule is, that all outward actions of God are common to all the persons in Trinity equally. Ans^w. (4) The incarnation stands of two actions, the firt, is the framing and creating of that manhood which was to be assumed by the Sonne, or Word of the Father: and this action is common to all the three persons equally: the second, is the limiting or the receiving of it into the vniuers of any person, and in respect of this action, the worke of incarnation is peculiar to the Son. To this purpose Aug^{ust}. speaks, *Thas creature (faith he) which the Virgin conceived and brought forth, shoulde appertaine to the person of the Son alone, yet was it made by the whole Trinity:* as when three men weare one and the same garment, and the second onely weare it.

The second question is, What manner of man the Sonne of God was made? Ans^w. He was made a proper or particular man, and a perfect or a very man. I say that he was a particular man, to shew that hee tooke not vnto him the general forme or idea of mans nature conceiued only in mind, not the common nature of man as it is existing in every man: but the whole nature of man, that is, both a body and a reasonable soule, existing in one (b) particuler substance. I say further that he was & is a true

A and perfect man, beeing in every thing that concerns mans nature like to Adam, Abram, David, and all other men, fauing only in sinne. For firt of all, he had the substance of a true body, and of a reasonable soule: Secondly, the properties of body and soule: in the body length, breadth, thicknesse, circumscriptiōn, &c. in the soule, the faculties of vnderstanding both simple and compound; will, affectiōns, as loue, hatred, desire, joy, feare, &c. the powers also of hearing, feeling, seeing, smeling, tasting, mouing, growing, eating, digesting, sleeping, &c. Thirdly, hee tooke vnto him the infirmities of mans nature, which are certaine natural defects or pascions in body or mind, as to be hungry, thirsty, wearie, fadde and sorrowfull, (c) ignorant of some things, angry, to increase in stature, and wife-dom, and knowledge, &c. yet this I may muft bee underflood with two caueats. The firt is, that infirmities be either certaine vblameable pascions, or else such defects as are sinnes in themselues: now Christ taketh the firt onely, and not the second. Secondly, infirmities be either generall, or personal; generall, which apperteine to the whole nature of man, and are to be found in every man that commeth of Adam: as to bee borne vnaernd, and subiect to natural affections, as forrow, anger, &c. Personal, are such as appertein to some particular men, and not to all, and a rife of some private caufes & particular judgments of God, as to be borne a foole, to bee sicke of an ague, consumption, droppre, plurifie, and such like diseases. Now the firt ferte in Christ, and not the second: for as hee tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though hee tooke not the private infirmities of any mans person. And the reason why Christ would put on not only the fablence and facultiēs of a true man, but also his infirmities, was; that he might shew himselfe to be very man indeed, alio that he might suffer for vs both in body and soule, and that hee might give vs an example of patience in bearing all manner of cuill for Gods glory, and the good of our neighbour.

Now the things which may be alledged to the contrary for the infringing of the truth of Christs manhood, are of no moment. As firt, because Christ appeared in the forme of a man in the old testament, beeing no man: therefore he did so at his comming in the new testament: but the reas on is not like. For Christ in the old testament, Gen. 18.9.13. as the angel of his Father some speciall affairs, tooke vnto him the body of a man for some space of time; but he did not receive it into the vniuers of his person, but laid it down when the businesse which he enterprised with men was ended. Now in the fulnesse of time hee came from heaven as the angell of the covenant, and for that cause hee was to vntie into

B his owne person the nature of man, which thing was never done before. And when as Paul faith, Rom. 8. 3. that Christ came in the similitude of sinfull flesh, his meaning is not to signifie, that he was a man onely in resemblance and shew; but to testifie, that beeing a true man which was indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne: For Paul doth not say that he tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or infirmity.

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

Now whereas I say, that it was necessary that the Sonne of God for the causes before alledged muft become man: the neccesarie muft bee underflood in respect of Gods will, and not in respect of his absolute power. For if it had pleased God, hee was able to haue hidde downe an other kinde of way of mans redemption,

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

Thus much of the incarnation in general. Now follow the duties which arise of it. And first, we are taught hereby to come to Christ by faith, and with all our hearts to cleue vnto him. Great is the deadnesse and sluggishnesse of mans nature: for scarce one of a thousand care for him, or feeke to him for righteouenesse and life everlasting. But we should excire our selues every way to draw neare to him as much as possible we may: for when he was incarnate, he came neare unto vs by taking our nature vpon him, that we againe whatsoeuer we are, might come neare unto him by taking vnto his *Divine nature*. Again, when Christ was incarnate, he was made bone of our bone, and flesh of our flesh, and therefore proportionately wee must laboure to become bone of his bone, and flesh of his flesh: which we shall be, when wee are mystically vntited unto him by faith, and borne anew by his spirit. Moreover, Christ by his incarnation came downe from heaven to vs, that we being partakers of his grace, might ascend vp to heaven by him. And thus we see how the meditation of Christs incarnation should be a spurre to pricke vs forward still more and more to come to Christ.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderfull and strange humilitie. For as *Paul* saith, Phil. 2.6.7. *Being in the forme of God, and thinking it no robbery to be equal with God, he made himselfe of no reparation: and took on him the forme of a servant: and humbled himselfe, and became obedient to death, even to the death of the croffe.* Yea to farre he abased himselfe, that as *David* saith, Psl. 22.6. he was a worme and no man. And this teacheth vs to lay aside all self-loue & pride of heart, & to practise the duties of humilitie, as the Apostle exhorteth the Philippians in the same place, and that shal we do, when we begin to cast off that high opinion which every man by nature conceives of himselfe, and become vile & base in our own eyes. Secure & drowsie Protestants think themselves blessed, & fay in their hearts as the angel of the Church of Laedicea said, Rev. 3.17. *I am rich and increased with goods, and have neede of nothing;* whereas indeed they are most miserable and wretched, and poore, and naked, and blinde. And the same fond opinion possessef the mindes of our ignorant people, who chant it in the very faire tune, saying that God loves them, and that they loue God with all their hearts, and their neighbours as themselves; that they haue perfect faith in Christ and euer had, not once so much as doubting of their saluation; that all is well with them, and that they are past all danger whatsoeuer, in the matter of their saluation, and therefore neede not take so much care for it. Thus ye may see how men are commonly carried away with vaine and fond conceits of their own excellencie. And truly so long as this ouerwe-

ning of our owne righteouenesse reigne in our hearts, let Preachers speake and say what they will, we can never become followers of Christ in the practise of humilitie. Some will say, peraduerture, that they never had any such opinion of their owne righteouenesse; but I answere againe, that there was never yet any man descended of *Adam*, save Christ, but he had this proud phantastic ruling and reigning in him, till such time as God gave grace to change & alter his heart: and this inward pride the less we discerne it, the more it is; & the more we discerne it, the less it is. Therefore though as yet thou see it not in thy selfe, yet labour bothe to see and to feel it, and to strive against it, casting downe thy selfe for thy owne misery after Christs owne example, who being God, abased himselfe to the condition of a milde manner. For thou shalt never be filled with the good things of God, till thou be emptied of self-loue & self-likeing. For this cause let vs purge and empty our selues of all conceit of our own righteouenesse, that God may fill our hearts with his grace.

Furthermore the Incarnation of Christ is the ground and foundation of al our comfort, as the names of Christ serueth to exprefe the same doe testifie. *Iacob* in his last Testament saith, *that the scepter shall not depart from indabul Shilo, that is, the Messias come.* Now the name *Shilo* signifieth the tunicle or skinne that lapeth the infant in the mothers wombe, called by the Phisitians the *fœtus*: and by a kind of figure it is put for the Sonne of God in the wombe of the Virgin, made man. And *Iob* to comfort himselfe in his affliction saith, *I know that my redeemer liveth.* Now the word which hee vseth to signifie his redeemer by, is very emphatical, for it signifieth a kinsman neere allied vnto him of his owne flesh that will restore him to life. And the Lord by the Prophet *Ezechiel* calleth Christ *Immanuel*, that is, *God with us*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because our sinnes are a wall of partitione vnto him: yet neuerthelesse the same is restored to all that beleeme, by the Mediator Christ Iesus: because his diuine nature is coupled to mans nature, and so the word is made flesh. And this strait coniunctio[n] of two natures into one person, joynes God to men, and men to God: yea by Christ we are brought to God, and haue free access vnto him and again in him we apprehend God, and are made one with him.

And further, whereas Christ beside our nature tooke our infirmitie also, it is a wonderfull comfort to Gods Church, for it shewes that he is not onely a Saviour, but also a very compasionate and pitifull Saviour. As the holy Ghost saith, *In all thing it became Christ to be vnto his brethren, that he might be mercifull and a faithfull high Priest intingeing concerning God.* Let a man be sike of a griesous disease, and let a friend come that hath bene

trouled

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

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

The conception of Christ is set down with his sufficient cause, the holy Ghost, as the angel said to *Ioseph*, *Fear not to take Mary for thy wife, for that which is conceived in her, is of the holy Ghost.* Here it may be demanded, why the conception of Christ should be ascribed to the holy Ghost alone, which is common to all the persons in Trinity, as all other such actes are? *Ans.* It is not done to exclude the Father or the Son himselfe from this worke; but to signifie that it comes of the free gift & grace of God (which commonly is receyed by the Holy Ghost) that the manhood of Christ being but a creature, should be advanced to this dignitie, that it should become a part of the Sonne of God. And againe, the holy Ghost is the author of his conception in a speciall manner: for the Father and the Sonne did cause it by the holy Ghost from them both immedately.

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

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

A the Son. And here we must take heed of two opinions: the first, is of the Anabaptists which hold that the flesh of Christ came downe from heauen, and passed through the Virgin *Mary* as through a pipe, without taking any substance from her: the places which they alleadge for the pipe are manifestly abused. For whereas Christ faith of himselfe, Joh. 3.13. that he descended from heauen, his speech must be vnderstood in respect of his godhead, which may be said in some sort to defend, in that it was made manifest in the manhood here vpon earth. And whereas *Paul* calleth him *beautiful*, and the *Lord* from heauen, it is not in respect of the substance of his body, but in respect of his glorious qualities which he receiued after his resurrection. The other opinion is of the Papists, that hold the bread in the Sacrament to bee turned substantially into the body of Christ: which thing if it be true, then the body of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the Virgin *Mary*.

As for the manner of the making and framing of the humane nature of Christ, it was miraculus; not by generation according to the ordinary course of nature; but by an extraordinary operation of the holy Ghost above nature: and for this cause, it is not without the compasse of mans reaon, either to conceive or to exprefe the manner and order of this conception. The Angel ascribes two actions to the holy Ghost in this great worke, the one to come vpon the Virgin *Mary*, the other to overshadow her: by the first is signified the extraordinary work of the holy Ghost, in shewing the humane nature of Christ, for so much the phrase *(a) else where importeth*. The second signifieth, that the holy Ghost did as it were *(b)* cast a cloud ouer her, to teach vs, that we shal not search ouermuch into the mystery of the Incarnation.

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

The second point in the conception, is the sanctifying of that matter or lumpe whiche was to be the manhood of Christ. And that was done vpon speciall cause: first, that it might be tyoed to the person of the Son, which could not haue bee[n], if that bin defiled with sin.

*1 Cor. 15.
47.13.*

Luk. 1.15

*Jud. 14.
6.
Gen. 1.8.
Luk. 2.4-14*

*Sermon
de Sina-
nituit.*

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

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

The dutis to bee learned hence are these: First, whereas Christ was sanctified in the womb of the Virgin *Mary*, we likewise must labour to be sanctified in our selues, following the commandement of God, *1. Pet. i. 16. Be ye holy as I am holy*. *S. John* faith, that *he which hath hope to be with Christ in glory in heaven, purifieth himself even as he is pure*: no doubt setting before himselfe the example of Christ as a pattern to follow in all his waies. And becasue our harts are as it were seas of corrupcions, we must daily cleanse our selues of them by little and little, following the practise of the poore begger that is alwaies piecing and mending, and day by day pulls away some rags and puts better cloath in the roome. And if wee shall continually endeavour our selues to cast off the remannts of corruption that hang so fast on, & make a supply therof by some new portions of Gods heavenly grace; we shall be vnfels of honor sanctified & meet for the Lord,

A and prepared vnto every good worke. Christ could not haue beneen a fit Saviour for vs, vniuersallie he had first of all bin sanctified, neither can we bee fit members vnto him, vniuersallie wee be purged of our sinnes, and in some measure truly sanctified.

The comfor which Gods people may reape of the sanctification of Christs manhood is great: For why was he sanctified? surely if we marke it well, we shall finde it was for the good and benefit of his elect. For *Adam* and Christ be two rootes, as hath been shewed. *Adam* by creation first received Gods image, and after lost the fame for himself and his posterite. Now Christ to remoue the sinne of man is made the *second Adam*, and the roote and very head of all the elect. His manhood was filled with holines above measure: that from thence as from a stoe-houfe it might be deriu'd to all his members. And therefore by his most holy conception, our sinfull birth and conception is sanctified, and his holynesse serues as a couer to hide our manifold corruptiōns from the eyes of God. Yea it serues as a buckler to award the temptations of the diuell: for when hee shall lay to our hearts on this manner: no vniuerallie thing can enter into the kingdome of heaven; but thou by reason of the remannts of original sin art vniuerallie, therefore thou canst not enter into the kingdome of heaven: we retorne our answere, saying, that Christs rightounesse is our rightounesse, seruing to make vs stand with ouerblame or spot before God. And as *Iacob* put on *Eas* garments that hee might get his fathers blessing: so if by faith we do put on the white garment of rightounesse of our elder brother Christ Iefus, and present our selues in vnto our heauenly Father, we shall obtaine his blessing which is eternall happiness.

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

The second point is, Is whtat thing this vniion doth consist? *Anf.* It consists in this, that

A the second person the Sonne of God doth affiue vnto it a manhood in such order, that it being void of all personall beeing in it selfe, doth wholly and only subsist in the same person. As the plant called *Mistletoe* haing no roote of his owne, both growes and liues in the stocke or body of the Oke or some other tree: so the humaine nature haing no proper subsistence, is as it were, ingratiated into the person of the Sonne, and is wholly supported and sustainted by it so, as it shold not bee at all, if it were not sustainted in that manner.

And for the better understanding of this point, we must consider, that there be four degrees of the presence of God in his creatures. The first, is his general presence, and it may be calld the *presence of his prouidence*, whereby hee preserueth the substances of all creatures, and giueth vnto them to live, moone, and haue being; and this extendeth it selfe to all creatures good and bad.

The second degree, is the *presence of grace*, whereby he doth not only preseuer the substances of all his creatures, but also giueth grace vnto it: and this agreeable to the Church and people of God vpon earth.

The third degree, is the *presence of glory*, peculiar to the Saints and Angels in heaven: and this stands in three things: for God not only prefers their substances, and giueth them plentie of his grace, but also admires them into his glorious presence, so as they may behold his maiestie face to face.

The fourth and last, is that, whereby the Godhead of the Son is present, & dwells with and in the manhood, giuine vnto it in soigne part his own substance.

Whereby it comes to passe, that this manhood assumed is proper to the Son, & cannot be the manhood of the Father, or of the H. Ghost, or of any creature whatsoeuer.

And this is a thing to admiration and to vnpreeakeable, that among all the workes of God there cannot be found another example hereof in all the world.

Hence it follows necessaryly, that the manhood of Christ consisting of body and reasonable soule, is a *nature* only and not a *person*; because it doth not subsist alone, as other men, *Peter, Paul, John* do: but wholly depends on the person of the word, into the vniity whereof it is received.

The third point, is in what order the diuine and humaine nature of Christ are united together. *Anf.* The common consent of Diuines is, that, albeit all the parts of the manhood & the godhead of Christ bee vniited at one instant, yet in respect of order hee unites into himselfe first and immediately the soule, & by the soule the body. And it seemes vniuerallie, that God being a most simple essence, shold immediately be ioyced to a compound body: and therefore it may well bee said that hee is vniited into it by the more simple part of man, which is the soule. Againe, the manhood of Christ is first & immediately joyned to the person of the sonne himselfe, and by the person to the Godhead of the sonne.

A The fourth point is, whether there remaine any difference or diversitie of the two natures after that the vniion is made. *Anf.* The two natures concurring make not the person of the sonne to be compounded properly, but only by analogie, for as bodie and soule make one man, so God and man make one Christ: neither are they turned one into another, the godhead into the manhood, or the manhood into the Godhead, as water was turned into wine at Cana in Galilee: neither are they confus'd and mingled togither as meates in the stomacke: but they now are, and so remaine without composition, conuersion, or confus'on, really distinct, and that in three respects.

First, in regard of essence. For the godhead of Christ is the godhead, and cannot be the manhood: and againe, the manhood of Christ is the manhood, and not the godhead. Secondly, they are distinguished in proprieties: the godhead is most wise, just, mercifull, omnipotent; yea wisedome, iustice, mercy, and power it selfe: and so is not the manhood neither can it be. Againe, Christ as he is God hath his will eternall, and vncreated, which is all one with the will of the Father and the holy Ghost.

And as he is man he hath another will created in time, and placed in his reasonable soule, & this Christ signifieth when hee faith, *Not my will, but thy will be done*.

Thirdly, they are distinct in their actions or operations; which though they go together inseparably in the work of redemption, yet they mult in no wise be confounded, but distinguished as the natures themselves are, Christ faith of himselfe; *I have power to lay downe my life, and I haue power to take it vp againe*: & hereby he shewes the distinctions of operation in his two natures. For to lay downe his life is an action of the manhood, because the Godhead cannot die: and to take it vp againe is the worke of the Godhead alone, which reviveth the soule to the bodie after death.

The fifth and last point is, What ariseth of this vniion? *Anf.* By reason of this hypothesit call vniion, though the Godhead receiueth nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected & enriched with vnspeakable dignitie. For first of all, it is exalted aboue all creatures whatsoeuer, euen Angels themselves, in that it hath substance in the second person in Trinity. Secondly, together with the godhead of the sonne, it is adored & worshipped with diuine honour, as in like case the honour done to the King himselfe, redounds to the crowne on his head. Thirdly, by reason of this vniion, the godhead of Christ workes all things in the matter of our redemption, in and by the manhood. And herepon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receueth from that perso to which it is ioyned it is *quickening fleshe, & the bread of life*.

Againe, from this vniion of two natures into one person, ariseth a kind of speech or phrase *Q. 4* peculiar *Luk. 22. 42.* *Joh. 10. 18.* *Io. 6. 35.*

*A. 2c.
3d.
1 Cor. 2.
10. 13.
Vf.*

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

The vfe of the personall union is threefold. First, it serues to shew the hainousnesse of our finnes, and the greatness of our miserie. For it had not bin possiblie to make a satisfaction to Gods iustice in mans nature for the least offence; vns the same nature had first of all bin nearely ioyned to the Godhead of the Sonne: that therby it might be so farre forth supported and sustainted, that it might overcome the wrath of God. Secondly, it ses forth vno vs the endlesse loue of God to man. For whereas by reasoun of *Adams* fall we were become the vileft of all creatures, excepte the duell and his angels: by this mytcal coniunction, our nature is exalted to such an estate & condition, as is farre aboue all creatures, euen the Angels themselues. Thirdly, it is as it were the keye of all our comfort: for al lound comfort flands in happiness, all happiness is in fellowship with God, al fellowship with God is by Christ, wh^t for this cause beeing very God, became very man, that he might reconcile man to God, and God to man.

This much of the conception of Christ: now follows his birth: wherby in the ordinary time of traule, according to the course of nature, he was brought forth into the world by the virgin *Mary*. And it was the will of God, that Christ should not only be conceiued; but also borne, and that after the manner of men, that he might be knowne to be very ma indeed. In the birth we may consider fourte things: the time, the place, the manner, the manifastacion of it.

The time, was in the *last daies*, toward the end of the 70. weekes of *Daniel*, which are to be accounted from the end of the captiuitie of Babylon, and make in all 4000. years: or more plainlye 3000. years and more from the beginning of the world, and as *Paul* saith, *in the fulnes of time*. And the Evangelists haue noted of purpose the time to haue beeene when *Asa-*
gus: *Cesar* taxed the Iewes and all nations under his dominion; to signifie that Christ was borne at the very time foretold by *Iacob*, when the crowne and sceptre was taken from *Inde*: & whilsh to shew that his kingdome was not of this world. And it was the godly pleasure of God that Christ should not be borne either later or sooner, but so many ages from the beginning of the world: And this consideration of the very time it selfe, serues greatly for the confirmation of our faith. For thus may we reason with our selues: if G O D wh^t in the beginning made a promise to our fyrst parents concerning the seede of the woman, deferred it almost 4000. years, & yet at length accomphished the same to the very full: then no

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

The place was not at Hierusalem, nor *Nazareth*, nor any other citie, but only a village of *Inde* called *Bethlehem*, that the prophetic of *Michea* might be fulfilled. *Thou Bethlehem Ephrath art little to be among the thousands of Iudea, yet out of thee shall be come forth unto me, that shall be ruler in Israel*. And here we may obserue a memorable example of Gods prouidence which ouerruled the proceedings of cruell tyrants, to the accomplishing of his own will, they themselues for their parts intending nothing lesse. *Augustus* not so much as dreaming of the birth of the Mefias, gaue commandement that every man should go to his owne citie to bee taxed: and hereupon *Joseph* and *Mary* take their journey from *Nazareth* to *Bethlehem*: wh^t iourney God himselfe appointed & disposed to this end, that the Mefias might bee borne in the place which hee preordained and foretold by his Prophets.

The manner of Christs birth was very base and poore: for the place where he was borne was a stable, and the cradle where he lay was a cratch. And he willinglye rooke upon him this povertie for fundy causes: I. That the Scripture might be fulfilled, which saith, that he should be the *shame and contempt of the people*; and that he shal grow vp *as a rose out of a dry ground, & haue neither forme nor beauty*. II. That he might afterward from this base condition be exaulted even in his malhood to that rich & glorious estate in which hee shoud manifest himselfe to bee Lord of heaven & earth. III. He was borne in exceeding poverty, that he might shame the wife men of this world, who exceedingly esteeme of their riches, power & glory, persuading themselues that without such means nothing can be done. And yet for all this they cannot so much as reconcile one man to God by all their might and wealth; whereas Christ himselfe hath done the same both in poverty and weaknesse; and can enlarge and preferre his kingdom without earthly helpe. When hee hung vpon the croſſe the fouldiers stript him of his garnetts, and beeing naked hee brought that to passe, which all the Monarches of the earth in all their royalties could never haue performed. And whether Christ lie in the manger betwene the Ox and the Aſſ, or in the palace of the king, it mattereth not in regard of our saluation. IV. He came in this manner, that there might be a difference betweene his fyrst comming in the flesh, and his last comming to judgement. In the fyrst he came only for this end, not to make any outward alterations in the world, but to change the conscience, & to put in execution the worke of our spirituall redemption: and therefore he hath refurſed

Mich. 5. 1

*Plat. 6.
Ia. 53. 1*

*Luk. 1. 8,
9.*

*Cor. 11.
17.*

*Luke 1.
45, 47,
verse 68.*

verse 14.

the ouerturning of all earthly estates, with the manifastation of his owne glory, to the latter.

V. Lastly, he was borne in a poore estate, that hee mig^t procure true riches for vs in heauen; and withall sanctifie vnto us our poverty vpon earth. As *Paul* saith, *Ye know the grace of our Lord Iesus Christ; that he being rich for your sakes became poore, that yee through his pouerte might be made rich*. He was content to lie in the manger, that we might rest in heauen.

This serues to teach vs to bee content to beeare any meane condicione that the Lord shall send vpon vs: for this is the very estate of the Sonne of God himfelle. And if for our cause he did not refuse the basest condicione that ever was, why shoud we murmur at the same? for what are the best of vs but miserablie sinners, and therefore vterly vnworthy either to goe or lie vpon the bare earth: and though we fare & lie better then our Lord himfelle, yet such is our daintines, we are not pleased therewith: wheras he for his part disdained not the manager of the Oxe. And if the Lord of heaven and earth comming into the world, finde so little entertainment or fauour, wee for our parts beeing his members, shoud willinglye prepare our selues to take as hard meafeure at the hands of men.

The laſt point is the manifastacio of Christs birth, that it may bee knowne to the world.

Where consider two circumstantes, the fyrst, to whom? namely, to poore shepheards tending their flockes by night, and not to great or mighty men, louers of this world, not to the Priests of Ierusalem, contemners of Gods grace; and that for two caufes: one, because the shepheards were the fiftel persons to publishe the fame at *Bethlehem*; the other, it was Gods pleafe to manifast that in the birth of Christ which *Paul* saith, *Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise*. The second is, by whom? by the Angels of the Lord appearing in great glory into the shepheards. For the Priests of Ierusalem, & the rules of the Synagoges, to whom this office did belong, held their peace: beeing blinded in their manifold erroures and wicked waies.

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

A marriage of Christ the husband & his spouse the Church, arising as it were out of the blood that trickled out of his side, is more wonderfull then the creation of Eve of the ribe of Adam: lastly, as it is a farre greater matter by death to ouercome death, and to turne it into eternall life, then to command that to exift and be which was not before: so is the worke of redempcion begunne in the birth of Christ more unspeakable and admirable then the first creation of man. Hereupon not 6. Cherubims, as in the vision of *Iaſab*, nor 22. elders as

in the Apocalyps, but a great multitude of angels like armes were heard to praise GOD at the birth of Christ; and no doubt the like sight was not feene since the beginning of the world. And the angels by their example put vs in minde to consider a right of this benefit and to praife God for it. But alas, this practise is very rare in this fruitelſe and barren age of the world: where ſinne & iniuite abounds, as may be ſeen by experience; for by an olde custome we retaine ſtil in the Church the feaſt of the nativitie of Christ, ſo commonly called; which newwholes is not spent in Praizing the name of God who hath ſent his Sonne from his own bofome to be our redeemer, but contrariwise in rifing, dicing, carding, masking, mumming, and in al licentious libertie for the moft part, as though it were ſome heathen feaſt of *Ceres* or *Bacchus*.

Secondly, Christ was conceiued and borne in bodily manner, that there might be a spirituall conception and birth of him in our hearts, as *Paul* saith; *My little children, where I trauele till Christ be formed in you*: and that is, when we are made new creatures by Christ, & performe obedience to our Creator. When the people faid to Christ, that his mother and his brethren ſought him, he answered, *He that doeth the will of God, is my brother, my ſister, and mother*.

Therefore let vs goe with the ſhepheards to *Bethlehem*, and finding our bleſſed ſaviour ſwaddled and lying in the cratch, let vs bring him thence, and make our owne hearts to be his cradle: that we may be able to ſay, that wee liue not, but Christ liues in vs: and let vs preſent vnto him our ſelues, our bodies, and foulſ, as the beſt gold, mirth, & frankincense that may be: and thus conceiuing him by faith, he remaining without change, we ſhall be changed into him, and made bone of his bone, and fleſh of his fleſh. The world, I know, never fo much as dreameſt of this kind of conception and birth. For as *David* faith, *Men trauele with wickednesse, conceiue mischiefe, and bring forth a lie*. And *S. James* faith, *Men are drawn away by their owne conceiueſce, which when it hath conceiued bringeth forth iuine*. And theſe are the ougly and monſtrous birthes of theſe daies. But let vs, I pray you, contrariwife waike and mourne for the barrennesse of our hearts, that doe fo little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a

Gal. 4. 19

Mar. 3. 35

Pſ. 7. 12

1am. 1.

14. 15

Luke 2.
10.
verse 11.Heb 7.
3.Hier. ep.
ad Euseb.Math. J.
13.
Joh. 1.
43.
& 3.42.
Luk. 4.22

Luk. 1.38

16.7.4.

blessed woman: but if he had not as well conceived Christ in her heart, as shee did in her wome, shee had not bin saued, and no more can we levele we doe the same.

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

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

Mary became the mother of Christ by a kind of calling thereto, which was by an extraordinary message of an Angel concerning the conception and birth of Christ in and by her: to which calling and message shée condescended, saying, *Bethold the handmaid of the Lord, be it unto me according to thy word.* And hereupon shée conceited by the holy Ghost. This being so, it is more then senesible folly to turne the salutation of the angel, *Hails freely beloved, &c.* into a prayer. For it is as much as if we should still call her to become a mother of Christ.

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

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

virgine shall conceiue and bear a sonne: according as it was foretold by God in the first giving of the promise, *The seede of the woman*, not the seede of the man, shall bruise the serpents head. Now the Iewes to elude the most pregnant testimony of the Prophet, say, that *Ama* signifieth not a virgin, but a young woman which hath knowne a man. But this is indeed a forgery. For *Ezay* there speaks of an extraordinary worke of God aboue nature, wherefore as for a woman haung knowne to conceiue, is no wonder. And the word *Alma*, through the whole Bible is taken for a virgin, as by a particular search will appear.

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

And here we haue an occasion to praise the wisedome of God, in the forming of man. The first man *Adam* was borne of man; but immediately created of God: the second, that is *Eve*, is formed not of a woman, but of a man alone: the third and all after, begotten both of woman and man: the fourth, that is Christ, God and man, not of no man as *Adam*, nor of no woman as *Eve*; not of man and woman as we: but after a new manner, of a woman without a man he is conceiued and borne.

And hereupon our duty is not to despise, but highly to reuerence the virgine *Mary*, as beeing the mother of the Sonne of God, (a) a prophete vpon earth, a Saint in heaven. And we doe willingly condescend to give her honour three waies: first, by thanksgiving to God for her, secondly, by a reverent estimacion of her, thirdly, by imitation of her excellent vertues, yet faire bee it from vs to adore her with diuine honour, by prayer to call vpon her, as though she knew our hearts, and heard our requestes, and to place her in heaven as *Queenne* above the Sonne of God.

The name of the mother of Christ is added, to shew that he came of the lineage of *Danial*, and that therefore he was the true Mefsias before spoken of. It may be obiect, that both *Matthew* and *Luke* set downe the genealogy of *Ioseph*, of whom Christ was not. Answ. *Matthew* setteth downe indeed in Christ's genealogy, the naturall descent of *Ioseph* the husband of *Mary*, haung *Jacob* for his natural father: but *Luke* taking another course, pouerounds the naturall descent of *Mary* the mother of Christ: and when he saith that *Ioseph* was the sonne of *Eli*, hee meaneas of a legall

done

Gen.3.13

Aphric.
and Eu-
phri,
Dab-
matib.
4.6.15Gen.24.
16.
Exod.2.Job.19.
27

Duet.15.

4.6

Epiph.1.
2.40.1.

Mat.1.12.

and Luk.

3.17

Luk. 1.
48

The first triumphant of the Creede.

Incarnation.

done. For sonnes and daughters in lawe are called sonnes and daughters to their fathers and mothers by lawe: *Mary* herselfe and not *Ioseph* beeinge the naturall daughter of *Eli*, And whereas *Luke* doth plainly say, that *Mary* was the daughter of *Eli*, hee puts *Ioseph* the son in law in her roome. The reason hereof may bee, because it was the maner of the Iewes to account and continue their genealogies in the male and not in the female sexe, the man being the head of the family, and not the woman. And though *Ruth*, and *Katib*, and other women be mentioned by *Matthew*, yet that is onely by the way: for they make no degrees herein. Again, it may be further demanded, how Christ could come of *David* by *Salomon*: as *Matthew* saith, and by *Nathan*, as *Luke* saith: they twaine beeinge two distinct sonnes of *David*. Ans. By vertue of the law, whereby the brother was bound to raise vp seed to his brother, therewas a double defect in vse among the Iewes, the one was naturall, the other legal. Naturall, when one man descended of another by generation; as the child from the naturall father: Legal, when a man not begotten of another, yet did succeed him in his inheritance: and thus *Salomon* is the naturall sonne of *Neri*, and the legal sonne of *Lebbosia*. Now saint *Luke* setteth downe a naturall descent of Christ from *David* by *Nathan*, and saint *Matthew* the other descent which is legal, by *Salomon*: whence Christ succeeded in the right of the kingdome, being borne the king of the Iewes: nome that could possibly be named, haing more right to it then he.

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

And withall, Christ being the lively paternote of true nobility, by his example men of blood are taught not to stand so much on their pedigree, and their anceftours, as though Nobility stood in this; that man descends of man: but to labour wikkell that they may bee the sonnes and daughters of God by regeneration in Christ. This indeede is the ornament of the blood, the best part in the Noble mans skutcheon, & the sweet flower in his garland. And though a man be never so noble or great in estate, yet if he be not a repentaunce fener, he is base and vile, and his nobility stinkes in the nostrills of God. Christ is his genealogy doth no so much as vouchsafe to name those his anceftours that ruled wickedly; and hereup-

on Saint Matthew omitteth three kings of iudeah, *Achaziah*, *Iosias*, and *Amezzib*; whereas neverelesiſle hanoious offendoris that repented are mentioned, as *Ruth* and *Thamar*, and *Bartholomeus*.

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

The estate of humiliacion, is the condition of Christ the Mediator, in which he abased himselfe even to the death of the crofie, that by that means he might performe the office of a Priest in making satisfaction to the inuite of his Father.

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

The order of these two estates must be marked. The first is the estate of humiliacion, & the in the second place followes the estate of exaltation. As Christ saith of himselfe, *O soles, and slow of heart to beleue, &c. ought not Christ to haue suffered these things, and to enter into his glory?* And here we for our parts miſt learne a lesson. The same which was true in Christ the head, must be verified in all his members; they must all haue their two-fold estate: first in this life the estate of humiliacion: secondly, after this life the estate of glory. And as Christ first entred into the state of his humiliacion, and then into glory: so it is with his members, first they must be abased in this life, and secondly exalted in the world to come. Hee that will raigne with Christ and be exalted, must first suffer with him, and be humbled: he that will weare the crowne of glory, must first wear a crowne of thorns, they that wil haue al teares wiped from their eyes, must here first in this life lide them. And the children of God before they can sing the song of *Moyses*, and of the servants of God, and of the lambe, must first swim through the sea of burning glasse: whereby is signified, that those which after this life would sing songs of praises to Christ, must in this life be cast into a sea of misery.

And if this be true, then we may here learn, that it is a wretched case for a man in this life to haue perpetual care, reſt, and quietneſſe both in body & ſoule, goods, and good name: for weſſe by Christs example, that thorough aduerſitie weſſe must come to happiness: and

Luk. 24.
26Rem. 15.
23*

A. & 14. if a man would haue rest and peace in the life to come, then in this life he must looke for trouble, persecution, and sorrow. Indede in the judgement of the world, they are blessed that alwaies live at rest ; but before God they are most miserable, and fās oxen which are made fatte in the best pasturē) readie for the slaughter-house every day. Secondly, here is an excellent consolation for thofe which proffesse the Gospel of Christ; in the same strōble and persecution they must rejoyce : because the state of humiliation in this life is a signe that they are in the plaine and right way to saluation and glory. 'A man is to take his journey into a farre countrey,' and inquiring for the way it is told him that there are many plaine waies, but the straight and right way is by woods, and hills, and mountaines, and great dangers : now when he is traelling, and comes into those places, he gathereth certaintly that he is in the right way : To the child of God that is going to the kingdome of heaven, though there be many waies to walke in, yet he knowes that there is but one right way, which is very straight and narrow, ful of trouble, sorrow and persecution: full of all manner of croſts and afflictions: and when in this life he is persecuted and afflixed for good caufes, whether in body or in mind, if he be content to beare his croſt, it argueth plainly that he is in the right way to saluation : for through many afflictions we must enter into the Kingdome of heaven.

12.

A. & 2. 13.

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words: *infidet under Pontius Pilate*. Where we must confide two things ; the Pafion it ſelfe, and vnder whom it was. For the first, that we may the better conceiue the pafion in his owne nature, ſeauent ſpeciall points muſt be opened. I. The caufe efficient. The principall caufe of the pafion, as it is the price of our redēption, was the decree and prouidence of God ; as Peter faith expreſſly, that Christ was delivered by the determinate counſel & foreknowledge of God. The impulſive caufe that mooued God to worke our ſaluation by this meane was nothing in man (for all mankind was that vp vnder vnbellefe, & therefore vnable to procure the leaſt fauour at Gods hands) but the will and good pleasure of God within himſelfe. The i[n]strument which the Lord vſeth in his bufinſe, were the wicked Jewes and Gentiles, and the diuell himſelfe, by whom he brought to passe the moſt admirabile worke of redēption, even then when they according to their kind did nothing else but practice wickednes and malice againſt Christ. II. The matter of the pafion, is the whole malediction or curse of the Law, containing in it all manner of aduerſities and miſeries both of body and minde. All which may be reduced to three heads ; the temptations of Christ, his ignominies and flaunders,

B. his manifold ſorrows and grieves, especially thofe which stand in the apprehencion of the vnpitiable wrath of God. III. The forme of the pafion, is that excellent and meritorious ſatisfaction which in ſuffering, Christ made vnto his Father for mans ſinne. We doe not rightly conſider of the pafion, if we conceiue it to be a bare and naked ſuffering of punishment, but withall we muſt conceiue it as a propitiatory or ameancis ſatisfaction to Gods iuſtice. The pafion conſidered as a pafion, ministert no comfort : but all our ioy and rejoycing stands in this, that by faith wee apprehend it as it is a ſatisfaction or a meane of reconciliation for our offences. In this very point ſtands the dignitie of the pafion, whereby it diſfers from all other ſufferings of men whatcōuer. Therefore moſt damnable & wicked is the opinion of the Papists, who beſides the alone pafio[n] of Christ, maintaine workeſ of ſatisfaction, partly of their owne, & partly of the Saints departed: which they add to the pafion as an appendage thereof. IV. The end of the pafion, is that God might bring to passe a worke in which he might more fully maniſt his iuſtice and mercy, then he did in the creation, and that is, the reconciliation betwene God and man. And here remember wiſh the pafion, to ioyn the active obedience of Christ in fulfilling the law ; for Christ in ſuffering pafion, and in obeying ſuffered. And they muſt bee loyally conceiued together for this caufe. In reconciliation with God, two things are required: the remouing of ſine in regard of the guilt, of the fault, and the punishment, and the conſeruing or giving of righteouſneſſe. Now the pafion of Christ conſidered apart frō his legal obedience, only takes away the guilt and punishment, frees man from death, & makes him of a ſinner to bee no ſinner : and that hee may be fully reconciled to God, and accepted as righteous to life euerlaſting, the legal obedience of Christ muſt also be imputed. And therefore in the Scriptures, where all our redēption is aſcribed to the death and pafion of Christ, this very obedience which ſtands in the perfect loue of God and man muſt bee included and not excluded. V. The time of the pafion was from the very birth of Christ, to his reſurection ; yet ſo, as the beginning onely of his ſufferings were in the course of his life, and the accomplishment thereof to the very ful vpon the croſe. VI. The peron that ſuffered was the Sonne of God himſelfe : concerning whome in this cafe two queſtions muſt be refolved. The first, how can it ſtand with Gods iuſtice to lay punishment vpon the moſt righteous man that euer was, and that for grievous ſinners : conſidering that tyrants themſelues will not doe ſo. Aſſw. In the pafion, Christ muſt not be conſidered as a priuate peron : for then it could not ſtand with equite that hee ſhould bee plagued and puniſhed for our offences, b[ut] as one in the

eternal

Heb. 7.
21.Non
peccaſe,
a. IuliuLul.
Gra.

eternal counſell of God ſet apart to be a publicke ſurity or pledge for vs, to ſuffer and perorme thoſe things which in our own perſons ſhould haue ſuffered and performed. For this caufe God the Father is ſaid to give his Sonne vnto vs, and the Sonne againe to give his life for his friends, Job. 3. 16. & 15. 13. The ſecond queſtion is, how by the ſhort & temporary death of the Sonne of God, any man can poſſibly bee freed from eternall death and damnation which is due vnto him for the leaſt ſinne. Aſſw. When we ſay that the Sonne of God ſuffered, it muſt be vnderſtoode with diſtincion of the natures of Christ, not in reſpect of the Godhead, but in reſpect of the aſſumed manhood : yet neuertheleſſe the pafion is to be aſcribed to the whole perſon of Christ God and man : and from the dignitie of the peron which ſuffered, arifeth the dignitie and excellency of the pafion, wherby it is made in value and price, to counteraile euerlaſting damnation. For when as the Son of God ſuffered the curse for a ſhort time, it is more then if all men and angels had ſuffered the fame for ever. VII. The diſference of the pafion of Christ, and the ſufferings of Martyrs, & that ſtands in two things. First, Christs pafio[n] was a cursed punishment ; the ſufferings of the Martyrs are no curses, but either chaffiſements or trials. Secondly, the pafion of Christ is meritorious for vs even before God, because he became our Mediator & ſSurety in the couenant of grace: but the ſufferings of Martyrs are not of value to merit for vs at Gods hand ; because in ſuffering they were but priuate men, and therfore they nothing apperteine to vs. By this it appears, that the Treafurie of the Church of Rome, which is as it were a common cheſt containing the ouerplus of the merits of Saints, mingled with the merits of Christ, kept & diſpoſed by the Pope himſelfe, is nothing elſe but a ſenſeſtate doſage of mans braine. And whereas they ſay, that Christ by his death did merit, that Saints might merite both for themſelues and others, it is as much as if they ſhould ſay, the Son of God became Iefus, to make every one Iefus. And it is a maniſt vniuſch which they ſay. For the very maniſt of Christs ſuffering apart from the godhead, cannot merit properly: conſidering whatſoever it is, hath, or doth, it is, hath, & doth the fame, wholly & only by grace : wheras therfore Christ merites for vs, it is by reaſon he is both God and man in one peron. For this caufe it is not poſſible, that one mere man ſhould merit for another.

The vfe of the pafion followeth. It is the maner of Friars and Iefuits in the Church of Rome, to vfe the conſideration of the pafion of Christ, as a meane to stirre vp compaſſion in themſelues, partly towards Christ, who ſuffered grieuous torment, and partly towards the Virgin Mary, who for the tormēs of her deere Son was exceedingly troubled, & withall to kindle in their hearts an indignatio[n]

towards the Jewes that put Christ to death. But indece this kinde of vfe is mere humane, & may in like manner be made by reading of any humane hiftory. But the proper and ſpecificall vfe of the pafion indeed is this: firſt of al, we muſt ſet it before our eyes as a looking-glaſſe, in which we may clearely beholde the horriblenes of our ſins that could not be pardoned without the pafio[n] of the Son of God; and the vnspeakable loue of Christ that died for vs, and therfore loued his owne enemies more then his owne life ; and laſtly, our endleſſe peace with God and happiness : in that, conſidering the peron of our redeemer, who ſuffered the pangs of hell, we may after a forteſſe our paradise even in the midſt of hell.

Secondly, the meditation of Christ's pafion ſerves as a moſt worthy meane to begin and to conſume grace, ſpecially whē it is mingled with faith, & that 2. waies. For firſt, it ſerves to breed in our hearts a godly forrow for our ſins paſt, whē we do ſeriously with our ſelues conſider, that our owne finnes were the caufe of all the paines and forrowes and calamities which he ſuffered in life and death, Lep. 4. 4. 29. When any man had ſinned vnder the law, he brought vnto the tēple or tabernacle ſome kind of beaſt for an offering, according as he was preſcribed, laying his hand vpon the head of it, and afterward flaying it before the Lord. Now by the ceremony of laying on the hand, he testified that he for his part had defered death, and not the beaſt ; and that it being flain & ſacrificed, was a ſigne vnto him of the ſacrifice of Christ offered vpon the croſe for his ſins. And hereby we are taught, that fo oft as wee remember the pafion of Christ, we ſhould lay our hands as we were vpon our own heads, vtterly accuſing and condemning our ſelues, euenmore keeping this in our hearts, that Christ ſuffered not for himſelf, but for our offences, which were the proper caufe of all his woe and misery. And as Christs pafion was grieuous & bitter vnto him, ſo ſhould our fins likewiſe be grieuous and bitter vnto vs : let vs alwaies remember this; otherwiſe we ſhall never reape any found benefit by the pafion of Christ.

Againe, the pafion of Christ is a notable meane to stirre vp in our hearts a purpoſe & a care to reforme our ſelues, and lie in holines and newnes of life, on this manner. Hath the Sonne of God ſo mercifully dealt with me, as to ſuffer the curse of the whole law for my manifold iniquities, and to deliuer mee from iuit and defered damnation? yea, no doubt, he hath, I am reſolved of it : if I ſhould go on in mine old course, I ſhould be the moſt ingrateful of all creatures to this my louing Sauour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the pafion of Christ is to be before vs as a moſt lucy pattern & example to follow. For as much ſaith S. Pet. 1 Pet. 4. 1. to Christ hath ſuffered for us in the fleſh, arm your

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ſelues

selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sin. Where he teacheth, that there must be in vs a spirituall pafion answerable to the pafion of Chrift. For as his enemies did lade him with miseries even to the death of the crofie; so shold we lade our owne flesh, that is, the corruption of our natures, with all such means as may fribue and weake, crucifie and kill it. To the doing of this, three things especially are required. First, we must confider that the corruption of our rebellious natures is like the great and mighty *Golab*, and the grace of God, which we receive like yong and little *Danial*: and therefore if we defre that grace shold preuale against corruption, wee must disarme the strong man, and strip him of all his weapons: which is done, by giveng all the members of our bodies to be instruments of the seruice of God in righteoufnesse and holynesse. Secondly, we must endeauour to keepe in the corruption of nature as it were choking and smothering it in the heart; that by it neither the world nor the diuell preuale against vs. And this must be done by haung a narrow regard vnto all the powers and faculties of body and soule, setting a watch before our eyes, eares, lips, and all other parts of the body, that are in any action the instruments of the foule & aboue all, as *Salomon* saith, *By counter-garding the heart with all diligence.* By the outward feneses of the body, as through open windows the diuell creepes into the heart; and therefore our duty is, to stop all such waies of entrance. Thirdly, when original corruption begins to rebell either in the minde, will, or any of the affectiōes, then must we draw out the word of the spirit which is the word of God, & encouerter with that hideous giant, laying load vpon him by the iudgements & threatnings of the law, and as it were bearing him down with clubs, as *Paul* speaketh. And if it fall out, that conciſcence begin to conceiue and bring forth any fin, we must brufe it in the head, & dash it againt the ground, as a bird in the fhele, left it grow vp to our vtter confusione. These are the dutys which we shoulde leare by the pafion of Chrift. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the natural conciſcence, that all their studie and care is, how they may feede & cheriſh it, and make it stronger then the mighty *Golab*. But let vs for our parts be conforable to Chrift in his pafion, sufferinge in our flesh as he suffered in body & foule for vs. And let vs daily more and more by the hand of faith, apprehend and apply to our hearts & conſciences the pafion of Chrift, that it may as a fiering corafine eat out the poſon of our finnill natures and confuse it.

Now folowes the fecond point concerning the pafion of Chrift, which is, vnder whom he suffered, namely vnder *Pontius Pilate*. And Chritt may be said to suffer vnder him in two

A respects. First, because he was then the prefident of Iurie. For a little before the birth of Chrift, the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Prouince, and *Pontius Pilate* was placed over the Iewes, not as king, but as the Romane Emperours deputy. And this circumstance is noted in the history of the Goffell, and here specified in the *Creede*, to shew that the Mefias was exhibited in the time fore-told by the Prophets. *Jacob* fore-told that *Shilo* must bee borne after the scepter is remoued from *Iudah*: *Isaiah* saith, that the family of *Ihesus* shall be worn as it were to the roote, before Chrift as a branch shall spring out of it. Again, Chrift suffered vnder *Pontius Pilate* as he was a judge, whereby we are gauen to understand of a wonder; namely, that Chrift the Sonne of God, King of heaven and earth, was arraigned at the barre of an earthly judge, and there condemned. For thus much the words in meaning import; that *Pontius Pilate* fate as a judge vpon Chrift, to examine him, to arraigne him, & give sentence against him. Wherfore before we come to speake of the degrees of the Pafio of Chrift, we must needs intreat of his arraignment vpon earth. In handling whereof we must generally consider these points: First, that when he was arraigned before *Pilate*, he was not as a private man, but as a pledge & surety that flood in the place and stead of vs miserable sinners, as the Prophet *Isaiah* saith, *He bare our iniquities, and carried our sorrows:* and withall in him was mankind arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publike court, & that in a great feale of the Iewes, as it were in the hearing of the whole world. Thirdly, though *Pilate* in cting, examining, and condemning Chrift, intended not to work any part of mans redempcion, yet was this wholly setdon in the counfel & good pleasure of God, in whose roome *Pilate* sat, and whose judgement he exercised.

The general vfe of Chrits arraignment, is two-fold. First, it is a terror to all impudent sinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Chrift: and therefore such as in this life receiue not him by faith, must at the end of this world be brought out to the most terrible barre of the last judgement, there to be arraigned before the King of heaven and earth. And marke the equite hereof. Chrift himselfe could not haue bin our Saviour and Redemeer, vnfle he had bin brought out to the barre of an earthly judge, & arraigned as a guilty malefactour: and there is no man vpon earth that liues and dies out of Chrift, but he must whether he wil or no, hold vp his hand at the bar of the great Judge of al mankind, where he shall see hell underneath him burning red hot, & opening it self wide to swallow him vp: and on the right hand of God standing all the Prophets, Apostles, and Saints of God, giving judgement

Luk. 3.1.

Gen. 49.
10.

Ia. 11.1.

Heb. 7.

2.2.

Ia. 5.4.

2. Chron.

19.6.

Ioh. 18.2

indgement against him: on the left hand, the diuel and al his angels accusing him; and with in him a guilty conſcience condemning him. And thus one day shall the arraignment of thofe perſons be, that with full purpose of heart cleue notto Chrift; and yet alas, huge & infinite is the number of thofe which make more account of transitorie and earthly matters, even of their piggier with the *Gadrenz*, then of him and his benefits: & ſuch perſons ſhould rather be pitied then despised of vs al, conſidering their etate is ſuch, that every day they are going as traitors pinioned to their owne iudgement, that they may goetheine to eternal execution.

Secondly, Chrits arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all ſuch as truly beleue in him, might not bee arraigned before God at the day of the laſt judgement: he was accused before an earthly judge, that they might be cleared and excused before the heauenly Judge: laſtly, he was here condemned on earth, that we might receiue the ſentence of abolition, and be eternally ſaved in heauen.

The arraignment of Chrift hath three parts: his apprehencion, his accuſation, his condenmation. In the apprehencion we must confide two thiſgs: the dealing of Chrift: & the dealing of *Iudas* and the Iewes. The dealing and proceeding of Chrift was this: when he ſaw that the time of his apprehencion and deaſh was neare, he ſolemly prepared himſelf thereto. And his example muſt teache vnye of vs who know not the ſhortneſſe of our daies, every hour to prepare our ſelues againſt the day of deaſh, that then wee may be found ready of the Lord. What ſhall the Sonne of God himſelfe make preparation to his owne deaſh, & haſt not we moſt miſerable ſinners doles, who ſtand in need of a thouſand preparations more then he? wherefore let vs continually think with our ſelues that every preſent day is the laſt day of our life, that to we may addrefſe our ſelues to deaſh againſt the next day.

The firſt thing which Chrift doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appear by conſeruing the Euangelifts together. *S. Matthew* ſaith, *March. 26. 36. He went to the place called Gerfemane: S. Luke ſaith, *Luke 22. 36. he went to the mount of Olives as he was accouſed.**

And that we might not imagine that Chrift did that that he might escape and hide himſelf from the Iewes, *Saint John* ſaith, *That Iudas which betrayed him knew the place, because oftentimes he reſorted hither with his Disciples:* wheras if he had feared apprehencion, he woulde haue rather gon aſide to ſome other ſecret & vnwoneton place. This then is the firſt point to be conſidered, that Chrift knowing the time of his owne deaſh to be at hand, doth willingly of his owne accord referto ſuch a place, in which his enemis in all likelihood

A might easilly finde him, & haue fit opportunitie to attach him. For if he ſhould haue ſtill remained in Hierusalem, the Scribes & Pharites durſt not haue enterprized his apprehencion, becaue of the people whom they feared: but out of the city in the garde all occaſion of feare is cut off. By this it is manifest, that Chrift yeledde himſelfe to deaſh willingly, & not of coſtraint: & vnfle his ſufferings had bin voluntarie on his part, they could neuer haue bin a ſatisfaction to Gods iuſtice for our fins. Here a question offers it ſelfe to be conſidered, whether a man may lawfully ſlie in danger & perſecution, ſeeing Chrift himſelfe doth not. *Aſſ.* When good meaſes of flying & iuft occaſion is offered, it is lawfull to ſlie. When the Iewes ſought to kill *Paul* at Damascus, the Disciples tooke him by night, & put him through the wal, & let him down in a basket to escape their hands. When *Moses* was called by God to deliuer the Israelites, after he had flaine the Egyptian, & the fact was knowne, and *Pharao* fought to kill him for it, he fled to the land of Madia. And our Saviour Chrift ſunday ſtide when he was to be ſtoned, & otherwaies hurt by the Iewes, withdrew himſelfe from among them. It is lawful the to ſlie in perſecution, cheue caueats obſerued. I. If a man find not himſelf ſufficiently ſtrenghtened to bearre the croſe. II. His departure muſt be agreeable to the gene‐rall calling of a chriſtian, ſeruing to the glorie of God, & the good of his bretherē, & the hurt of none. III. There muſt be freedome at the leaſt for a tyme from the bond of a mans particuler calling. If he be a Magistrate, he muſt be freed from rulynge: If a Minister, from preaching & teaching, otherwaies he may not ſlie. And in this respect Chrift, who withdrew him ſelf at other times, would not ſlie at this time; becaue the houre of his ſuffering was come, wherein he intended moſt willingly to ſubmit hiſelf to the good pleaſure & wil of his father.

The ſecond part of the preparation, is the prayer which Chrift made vnto his Father in the garden. And herein his example doth teach vs earnestly to pray to God againſt the danger of imminent deaſh, and the temptations which are to come. And if Chrift who was without fin, & had the ſpirit above measure, had need to pray, then much more haue we need to be watchful in all kind of prayers, who are laden with the burthen of finne, and compaſſed about with manifold impediments and dangerous enemies.

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

Aſſ. 9.25.

Exo. 2.15.

Ioh. 8.19
& 10.32.
Ioh. 11.54

Ioh. 18.4

In peccatis non
est aliud
& aliud
est tamen
alius &
alius.

Math. 26,
17.
aduertit,

Verse 38

Psal. 130.
1.

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

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

The fourth point, what was the particular cause of his prayer. Ans. His agony in which his soule was heavy vnto death: not because he feared bodily death, but because the maldition of the law, even the very heate of the furie & indignation of God was poured forth vpon him, wherewith he was affected & troubled, as if he had bin defiled with the sinnes of the whole world. And this appears, first, by the words whereby the Evangelists expresse the agonie of Christ, which signifie exceeding great sorrow and griefe: secondly, his dolefull complaint to his Disciples in the garden. *My soule is because unto this death*: thirdly, by his fervent prayer thrice repeated, full of dolefull passions: fourthly, by the coming of an angell to comfort him: fiftly, by his bloody sweat, the like whereof was never heard. And herein lies the difference betwenee Christs agony, & the death of Martyrs: he put on the guilt of all our sinnes, they in death are freed from the same: he was left to himselfe void of comfort, they in the midst of their afflictions feele the vnpeakeable comfort of the holy Ghost: and therefore we neede not marvel why Christ shoulde pray against death, which nevertheless his members haue received and borne most joyfully. Againe, this most bitter agonie of Christ is the ground of all our rejoicing, and the cause why Paul bids all the faithful in the person of the Philippians, to rejoyce alwaies in the Lord, & againe to rejoyce. And here we are further taught, that when we are plunged into a sea of most grievous afflictions, & overwhelmed with the golffes of most dreadfull temptations, even then, then I say, we shoulde not be discouraged, but lift vp our hearts by fervent prayer to God. Thus did Christ when in the garden he was about to drinke the cup of the wrath of God, & to fuck vp the very dregs of it: and *David* saith, that *out of the deepest hee called on the name of the Lord*, & was heard.

The fifth point, what is the matter and

forme of this prayer? Ans. Christ prays to be deliuered from the death & pafion which was to come, laying on this manner, Mark. 14:35,

36. Father, let this cup passe from me: yet with two clauses added thereto. If it be possible, and, Not my will, but thy will be done. But it may be demanded, how it could be, that Christ knowing that it was his fathers will and counsell that hee should suffer death for man, & also comming into the world for that end, should make such a request to his father without sinne. Ans.

The request proceeds only of a weakenesse or infirmitie in Christs manhood without sin, which appears thus: We must still consider, that when he made his prayer to his Father, the whole wrath of God, and the very dolours & pangs of hell feazd vpon him: whereby the fenes & powers of his minde were alonied, and wholly bent to releeue nature in his agony. For as whē the heart is stiuened with griefe, all the bloud in the body floweth thereto to comfort it: so when Christ was in this aloniment, the understanding and memory, and all the parts of his humane nature (as it were for a time suspending their owne proper actions) concurred to sustaine & support the spirit and life of Christ, as much as possibly might bee.

Now Christ being in the middest of this perplexed estate, prays on this manner. *Father, if it be possible, let this cup passe.* And these words proceede not from any sin or disobedience to his Fathers will, but only from a mere perturbation of minde, caused only by an outward means, namely, the apprehension of Gods anger; which neither blinded his vnderstanding nor tooke away his memory, so as he forgot his Fathers wil, but only shappē & layed the act of reasoning and remembraunce for a little time: euens in the most perfect clockthat is, the motion may be stayed by the ayre, or by mans hand, or by some outward cause without any defect or breach, made in any part of it. It may be objected, that Christs will is flat contrary to the will of his father. An Christs will as he is man, and the will of his father in this agony, were not contrary, but only diuerse, and that without any contradiction or contrarietie. Now a man may will a diuerse thing from that which God willett, and that without sin.

A. 16.
Ans. 6,7.

*Ioh. 1:1,
27.*

Heb. 5:7.

*2 Cor.
12:9.*

1. When he directly grants our request. 11. When knowing what is good for us, he gives not vs our requests directly, but a thing answerable thereto. And thus was Christ heard: for he was not deliuered from suffering; but yet hee had strength and power given him, whereby his manhood was made able to bear the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruantes vpon earth. Paul prayed to be deliuered from the angell of Satan that buffeted him: but the Lord answered that it shoulde not so be, because his grace whereby he was able to resist his temptation, was sufficient: & Paul finding the fruite of his prayers of this maner, protesteth hereupon that he will rejoyce in his infirmities. Others pray for temporall

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

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

The last point, is the euent of the prayer.

C

which is to be heard, as the author to the Hebrews saith, Heb. 5:7. *Christ Jesus in the daies of his flesh, did offer up unto his Father prayers and supplications, with strong crying and tears, unto him, that was able to save him: and was also heard in that thing which he feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hell and the full wrath of God? if he had been heard, he shoulde haue beeene deliuered from all this. Ans. We must know that God heares our prayers two waies: 1. When he directly grants our request. 11. When knowing what is good for us, he gives not vs our requests directly, but a thing answerable thereto. And thus was Christ heard: for he was not deliuered from suffering; but yet hee had strength and power given him, whereby his manhood was made able to bear the brunt of Gods wrath. And in the same manner God heareth the prayers of his seruantes vpon earth. Paul prayed to be deliuered from the angell of Satan that buffeted him: but the Lord answered that it shoulde not so be, because his grace whereby he was able to resist his temptation, was sufficient: & Paul finding the fruite of his prayers of this maner, protesteth hereupon that he will rejoyce in his infirmities. Others pray for temporall

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The next point is, How followeth the seconde thing to be considered in Christs apprehension, namely, the dealing of the Iewes: wherein we must consider four things: 1. How they consult together concerning Christs apprehension. 11. How they came to the place & met him. 111. How they laid hands on him. 1V. How they bound him and took him away. For the first, before they enterprised this matter, they did wifely and warily lay their heads together, to consult of the time and place: and also of the manner of apprehending him. So S. Matthew saith, Math. 26, 3,4,5. *There assembled together the chiefe Priests & the Scribes, and the Elders of the people into the Hall of the chiefe Priest called Caaphias: and consulted how they might take Jesus by subtlety.* Whence wee learne two good instructions: first, the Iewes having a quarrell against Christ, could never be at rest till they had his blood: and therefore they consult how they might take him; but God did so order the matter, and dispose of their purposes and consultations, that even the tree did confound them, and their whole nation. For by reason of this hainous sinne against Christ, came the iust wrath of God vpon them, and so remaineth vnto this day. Whereby we see, that the Lord will ouerthrow such in their own wisedome, that will be wife without the direction of Gods word, and against Christ. And thus it was with Achitophel, who for wifesdom was the Oracle of God: yet because hee rebelled against the Lords anointed, God confounded him in his owne wisedome. For when his counsell which he gave against David was not followed, he thought himself despised, as the text saith, 2. Sam. 17:23, *and faled his Affe, and rose and went home into his city, and put his household in order, and hanged himself;* and in this action he shewed himselfe more fencle than a braute beast. And in our daies the Leaguers that haue bound themselves by oath to root out the church of God; by his most wonderfull prouidence turne their fwoards against themselfes, and destroy each other. Therefore if we would be wife, we must learne to be wife in Christ: for els our counfel will be our own contumy. Secondly, hence we learne, that if any shall live in stubbornesse and rebellion against Christ, the Lord will to carry and order those men, or that people, that in the ende they shall bee the very causes of their own perditio. This we mee most plainly in the example of these Iewes: for they euermore enued Christ, & now they go on to

blesings, as health, life, liberty, &c. which notwithstanding God holdes backe, and giveth in stead thereof spirituall graces, patience, faith, contentation of minde. *Augustine* saith, God heares not our prayers alwaies according to our wills, and desires, but according as the things asked, shall be for our saluation. Hee is like the Physician, who goes on to lanche the wound, and heares not the patient though he crye never so, till the cure be ended.

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Audit ad
falsum.
non sicut
ad volum-
inatem.

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

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

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

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

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

After that they are now come to Christ, we are to consider two things in their meetings: I. Christ's communication with them. II. The treason of *Iudas*. Concerning their conference, it is said: *Iesus knowing althoug that should come unto him, went forth, and said unto them, Whom seek ye?* He answered him, *Iesus of Nazareth.* *Iesus answered, I am he.* Now so soone as he had said, *I am he,* the stoutest of them fel to the ground, as being astonisched at the mifief of his word. Where note, that the word of God is a word of power. The same power was in this word when he raised vp *Lazarus*: for when he had lien in the graue, & had entred into some degrees of corruption, he did no more, but said, *Lazarus come forth.* And hence we may also marke what a wonderfull might & power is in the word preached : for it is the very word of Christ, and therefore being preached by his Ministers lawfully called by him thereunto, hath the same power and force in it, which Christ himself shewed when he spake on earth. It is the favour of life unto life, to save those that hear it : or the favour of death unto death. It is like to a vapour or perfume in the ayre, which in some mens nostrils is savorie and pleasant, & doth reuine them; and others again it striketh dead. And therefore every one that either now, or heretofore hath heard this word preached, shal find it to be vnto the either a word of power to faue their soules, or through their corruptiōn the minstry of death and condemnation. Again, if a word spoken by Christ, being in a bale or low estate, be able to overthrow his enemies, then at the last day when he shall come in glory, and power, and maiestie to judge both the quicke & the dead, what power shal his words haue, *Go ye cursed of my Father into everlasting fire, which was prepared for the diuell & his angels.* The consideratiōn of this, that the word of Christ shall euen be as powerful at that day, must be a motiōe to every one of vs to caue vs to come unto him : and while we haue time in these daies of grace and mercy to seeke to be reconciled vnto him for all our finnes, let at the day we haue that dreadfull voice of Christ sounding against vs, *Go ye cursed into everlasting fire, etc.*

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

*Mat. 16.
47.
Luk. 2.
47.
Ioh. 18. 3.*

*Luk. 23.
11.*

*Mat. 2.
49.
Luk. 22.
52.*

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

Secondly, let vs consider what moued *Iudas* to betray his master: namely, the deſire of wealth and gaine; and this concouſnes, which is an infatiate deſire of money, is the root of all finnes: not that all finnes came of it, but because where it is, there all other finnes are preſerued, and do get strength. The deſire of thirty pieces of siluer caused *Iudas* to make an agreement with the Iewes to betray his master. Some man will haply ſay, that this practise of *Iudas* was very ſtrange, and that no man now liuing would do the like for any money. *Answ.* *Iudas* is dead indeed, but his practise is yet aliue: for in the high and weighty calling of the minſtry, he that hath charge of foules, and either can not teach, and feede his flocke, or els will not, though he betray not Christ in his owne perſon, yet he betrays the members of Christ vnto the diuell. If a nouice ſhould take a mans child to bring vp, & yet ſeldome or never give it milke; in fo much that the

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Thirdly, let vs consider what course *Iudas* tooke in betraying Christ: he was very ſubmife, ſaying, *Haile, Mafter, and kiffed him.* Why did he ſo herein he plaied the moft palpable hypocrite: for hauing gotten a pece of money, he thought that neither Christ, nor any of his fellow diſciples ſhould haue known of it, (though Christ knew it well enough) & therefore he comes in this manner to him thinking that Christ would haue conceiued himſelf from among them at the very pinch as he had done ſometimes before. And this practise also of *Iudas* is common in the world: *Iudas* an enemy vnto Christ ſpeakes him faire, and faulters him: and fo do moft of them ſcure and drowſie protestants in England: they faulter Christ, both by hearing his word and receiuing his ſacraments: and as the Prophet ſaith, *Trey honour God with their lipps, but their hearts are farre from him.* We may fee daily expeſience of this: every man will ſay, Lord, Lord, but in their liues and conuerſations, few there be that deny him not, both in their diuines which they owe vnto God, as also in their diuines towards their brethren. Many come to heare Gods word because they are compelled by the Magiflrates lawes: but when they are come, they worship not God in their hearts, which is plainely ſeen by the breach of Gods holy Sabbath in every place: and that they make more account of a meſſe of porridge with *Eau*, then of their birth-right: and of thirty pieces of siluer, then of Christ himſelf.

The third point to be handled in Christ's apprehension, is that they lay hold on him: wherein we muſt conider two things: I. the reſiſtance made by Christ's diſciples. II. their flight. For the firſt, Christ's diſciples reſiſt, & ſpecially Peter drawing his ſword, stroke one of the high Priests seruantes, & cut off his ear.

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

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Luk. 22.
47.

Mat. 23.
13.

Mat. 26.5;

This

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

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

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

The fourth thing to bee considered in Christs apprehension, is their binding of him. In which action of theirs wee are to obserue first of all the circumstance of time, when this binding was. When our Saviour Christ had said vnto them, *Come he*, they being astounded D to the ground, and whilke when Peter had smitten off *Cæphas* eare with the swerd, Christ healed the same miraculously. Yet for all this, though they had seene his wonderfull power both in word and deed, they proceede in malice against him ; and lay hands on him, and bind him as a malefactor. In this we note what a fearfull sinne hardness of heart is: the danger whereof appeareth in this, that if a man be overtakē with it, there is nothing that can stay or daunte him in his wicked proceedings : nor not the powerrful words and deeds of Christ himselfe. And indeede among Gods judgements there is none more fearfull then this : and yet (how fearfull soever it be) it is a rite sinne amongst vs in these our daies. For it is very evident by common experiance, that the more men are taught the doctrine of the

law,

law, and of the Gospell, the more hard and felonie are their hearts: like unto the stony : which, the more it is beaten vpon with the iron hammer, the harder it is. And againe, it is hard to finde mea that sorrow for their sins, and feele the want of Christ : which argueth the exceeding deadnesse of spirit. And let vs be resoluēd that it is a most terrible judgement of God, the rather to bee feared, because it is like a pleasant sleepe, into which when a man is fallen, he feeleth neither paine nor griefe. And therefore wee for our parts must looke vnto it with feare and trembling, least it take such hold of vs that we be putt all hope of recovery.

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

This much of Christs apprehension : now followeth the indictment. For they proceeded against him indicially, after the custome of the Lewes. Christs indictment was two-fold. One before *Cæphas* the high priest in the great Counsell at Ierusalem; the second before the civil Judge *Ponius Pilate*, as is plainely set forth by all the Euangelists. And Christs arraignment before *Cæphas* was a preparation to the second before *Ponius Pilate*, that the Lewes might throughly proceede against him. In the first we are to consider these points: I. The time in which Christ was indicted. II. The end of his indictment. III. The whole tenour & proceeding therof. For the first: Christ was indicted early in the morning at the breakē of the day: for it was apprehended in the night, and withall hast brought into *Cæphas* hall, where they kept him all night: and at the breakē of the day *Cæphas* the high

priest and the elders with the Scribes and Pharisees, held a solemne counsell agaynt him: and there they received accusations and condemned him before morning, at which time they sent him to the common hall, as Saint Matthew faith, *When the morning was come, all the chief Priests, and Elders of the people took counsell against Jesus to put him to death; and led him away bound, and delivered him to *Ponius Pilate*.* In which action of theirs weare to mark two points. First, the diligence of ungodly men, and the quicknesse of their nature to practise sin and wickednesse : as it was said of the old Lewes, their teetremore to euill, and they make haste to shew blood. When the Israelties would sacrifice to the golden calfe which they had made, it is said *they rose early in the morning*. Hence it appereas, that if God leaues us to our selues, we are as ready to practise any mischiefe as the fire is to burne without delay, and that with much violence.

Now the consideration of this mist moche euerey one of vs to take heed of all occasions and provocacions to sin whatsover they be, that the corruption of our nature breake not forth any way. Secondly, in the ciuitinance of the time of this Councell, we may mark the rashnes of this solemne assembly in indiciali proceedings:whereas they examine him both of his doctrine, & also of his Disciples, omitting such circumstances as shoud haue beene vident the serious examining of witneses, & the weyng of his contrary awnwers: for he is taken and brought before the judge and condemned on the sudden. Now as this was the practise of the Councell, so on the contrarie the common complaint of their times is of the slow dispatch of matters in law, and of the long delay: in so much that some bee almost vndone before their suites bee ended;whereas indiciali proceedings were ordained by God, not for mens vndoing, but for the mainaining of the common peace, and libertie, and wealth. And therefore iustice ought to bee dispached with such speede, as men thereby might be furthered and not hindered.

The end of Christs indictment was directly to kill him, and to put him to death. Here is no indifferent proceeding to be looked for, but plotting on every hand for the very blood of Christ. Where note, that in the hearts of all wicked men,there is an ingrafted harte of Christ, and as it were breed in the bone : and the same affection the world carrieth to the membris of Christ. This harte is manifest in the first giving the promise, *I will put enemity betweene thee and he woman, betwixt thy seede and her seede*. It appears in the harte that Cain bare to his brother Abel: *If I sette towards Iacob, Esau towards Iacob*: and the Gentiles that were without the covenant, towards the Church of God at all times. And to come neare to our selues, this ingrafted harte that is in the heart of the wicked agaynt Christ & his members, is as plentifull and as evident as

Math. 27.
12.
16.59.7.

Exod. 21.

Mat. 26.
59.
Mat. 24.

Gen. 3-15

Ioah. 18.
42.

Math. 16.
17.
Mar. 14.
18.
Luke. 22.
66.
Ioah. 18.
19.

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

And thus much of the end and intent of their Councell. The proceeding in judgement stands in these points. I. They examine Christ II. They bring witnesses against him. III. They aduise him to tell them who he is: of these in order. First, they examine our Sauiour Christ of his doctrine, suspecting him to be a false prophet: secondarily, of his disciples, as suspecting him seditoriously to raise vp a new sect unto himselfe, to make a faction amongst the Jewes. Now to this examination let vs make Christs answere, in which he faith nothing at all concerning his disciples: whereas notwithstanding he might have said, that one of them betrayed him, another denied him, & the rest fled away: whereby we note that it is not our duty at all times, and in all places, to speake of the faults & wants that we know by others. Secondly, the answere which he makes is only concerning his doctrine: whereby the Ministers of God and all mens ears are caught, that beeing called before their enemies, to give a reasoun of their doctrine: they are (as Saint Peter faid) *to bee alwaies ready to give an account of the hope that is in them.* And further wee are to consider the wisedome that Christ vseth in answering, for he faith nothing of his doctrine in particular, but said, *I speake openly in the world, I ever say in the Synagogue, & in the temple wher the Jewes refforted, in secret have I taught no thing: ask them therefore what I said which heard me: behold they can tell you what I said.* Now the reason why he answered thus sparingly in general tearmes; is because their examination serued only to intangle him, & out of his words to gather matter of accusation. After whose example we may learne, that being called to make answere of our faith and doctrine before our enemies, we are to doe it so, as thereby we doe not intangle our selues, nor give any advantage vnto our enemies: & hereof we haue a notable example in the Apostle Paul, Act. 23. 6. Againe, in the words of Christs answere we must obserue two things. First, that the place where Christ taught was publicke. Now hence it may bee demanded, whether ministers may handle the word of God privately or no? Ans. The state of Gods Church is two-fold: i. peaceable, or troublesome. In the time of peace, Ministers must preach the word publikely: but in time of perfection, for the safetie and preservation of the Church of God, they may with good warrant preach privately: and indeede at such times the assemblies of the Church make private places publicke. And hence we learne, that in time of peace all those that are called to the office of the ministerie, must (if it be possible)

A spend their labours publikely, so as they may doe most good. Secondly, whereas Christ faid, hee preached in their Synagogues and temple, which at that time were places full of disorder; infomuch as he called the temple a *den of theves:* and the Scribes and Pharisees had corrupted the doctrine of the law, *transgressing the commandments of God by their own traditions:* and they taught infidellity by the workes of the law as Paul faid, *They being ignorant of the righteousness of God, and going about to establish their owne righteousness, which is by works, had not submitted themselves to the righteousness of God.* Besideth all this, they were loose and wicked men in their liues and conuersations: and therefore Christ commanded the people that they shoulde obserue, and do whatsoever the Scribes and Pharisees bid them, fitting in Moyses chaire: but after their *worke* they must not doe, because they say and doe not. Now althoughe these corruptions and deformities were in the Iewish Church, yet our Sauiour Christ made no separation from it, but came and preached both in their temple and synagogues, where these feeders & false teachers were. And hence wee gather, that the practise of al those men in our Church, which separate themselues from all assemblies for the wants thereof, holding that our Church is no Church; that the grace which is wrought by the preaching of the word among vs, is nothing else but a *saithanical illusion;* that Sacraments are no sacraments; I say, that their practise is condemned by our Sauiour Christs conuerting among the Jewes. For if Christ shoulde haue followed their opinion, he ought to haue fled from amongst the Jewes, and not so much as once to haue come into the temple, or caught in their Synagogues; but contrariwise he ioyned himselfe with them: and therefore we cannot in good conscience disioyne our selues from the Church of England. The seconde thing to bee obserued in Christs answere, is that he referres *Caiphas* to the judgement of his hearers, beeinge resolute of the truth of his owne doctrine; though sundry of them were his vniuele enemies. Behold then a good example for all the ministers of Gods word to follow: teaching them to deliver Gods word so purely and sincerely, that if they be called into question about the same, they may be bold to appelle to the consciences of their hearers although they be wicked men.

Now after this answere, one of the servants of *Caiphas* smites Christ with a rod; in whom the saying is verified, *Like master, like servant:* that is, if the masters bee wicked, servants commonly will be wicked also; if the master be an enemy to Christ, his servant will be Christs enemy also. And this is the cause why there are so many lewd apprentices and servants, because there are so many lewd masters. Many masters complain of servants now adates; but there is more cause why they shoulde complain

Mat. 21.
23.Matt. 13.
53.Rom. 10.
10.Mark. 13.
39.Mark. 13.
39.Mark. 13.
39.Mark. 13.
60.Mark. 13.
60.

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

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

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

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

Now arthis false accusation Christ was silent, so as *Caiphas* asked him, *why he answered nothing.* Herein wee are to consider many things: I. Why Christ was silent. The causes be to: first, he was to shew himselfe a patern of true humilitie and patience; therefore even then would hee bee silent, when hee was most falsely accused of his aduersaries. Secondly, he is silent, that standing before the judge to be condemned, the sentence might proceede against him, and he might suffer the death appointed, which was due vnto vs, & so become our redeemer. And in Christs example wee must note, that it is a speciall duty to know when to speake, and when to be silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peraduenture aske, what rule we haue to direct vs herein? Ans. The general rule for the ordering of the tongue, is the law of God. Wee are commanede to seeke the glorie of God in the fistable; and in the seconde the good of our neighbour. when thy speech therefore will fit either for Gods glorie, or the good of thy neighbour, then thou must speake: if it serue for neither, then be silent. Again, if thy silence be either for Gods glorie, or the good of thy neighbour, then be silent: if it will not, then speake. And because it is hard for a man to know when his speech or silence will serue for theit two ends: therefore we must pray vnto God that he will teach and direct vs herein: as David doth, *Set a watch, faith he O Lord, before my mouth, and keep the door of my lips: & a gaine, Open thou my lips, O Lord, and my mouth shall shew forth thy prafe.*

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

Mark. 14.
60, 61.Psal. 1.1.
4. Psal. 5.1.
13.Math. 26.
63.Theb.
5. 17.

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

Christ being thus adured, though silent before, yet now in reuerence to Gods maiestie, answere and said: first *Thou hast said*: and in Saint Marke, *I am he*. In this answer, appears the wonderfull prouidence of God. For though *Caphas* take hence the occasion of condemning Christ, yet hath he wilfully drawn from him a most excellent confession, that hee is the Son of God, & our alone Saviour. And by this means hee proceeds to shew heauen againt his selfe, and to open the same for vs.

Thus wee haue ended the first inditement of Christ before *Caphas*. Now followeth the second, which was before *Pontius Pilate*, in the common hall at Ierusalem. The historie of it is set downe at large in all the Euangelists. In the second inditement of Christ (that wee may reffire every matter to his place) we are to obserue fourre things: I. The accusation of Christ before *Pilate*. II. His examination III. *Pilates* policie to faue Christ. IV. *Pilates* abolishing of him; and then the condemnation of Christ in both courts, Ecclesiasticall and Ciuil: of thefe in order. In Christs accusation, wee must consider many points. The first is, who were his accusers, namely, the high Priests, the Scribes, and Pharisees, and Elders of the people, and the common people: all these conspired together to accuse him. The caufe that mooued the Pharisees, and Elders of the people hereunto, is noted by S. *Mattew*, who fith of enemis they delivered him.

Math. 27. 18. Enemis is nothing but a fadnes in a mans heart, at the prosperte of his better. And it reigned in the Scribes and Pharisees, and the occasion was this. Christ had taught most heavenly doctrine, and confirmed the fame by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharisees and high Priests, repined and grudged at him. Now their example serueth to admonish vs to take heede of this sinne, as beeing the mother of many mischiefs. And wee must rather follow the example of *Moses*, who when *Jehova* desired him to forbide *Eldad* and *Medad* to prophetic, answere, *Eniest thou for my sake? yea I would to God all the Lords people were Prophets*. And we must be of the same minde with *Iohn Baptist*, who hearing by his discipiles, that the people left him and folloewed Christ, said, *his tow was fulfilled for Christ must increase, and he must decrease*. And so wee must be glad & content when we feele the prosperte of our neighbours any way. Now the caufe why the common people ioyne with them, was because the chiche Priests & the Scribes & elders had perswaded them to a bad conceit of Christ. Hence it appears, that it is most requisite for any people, bee they never so good, to haue good Magistrates, and godly

rulers to gouerne them by wifs & godly counseil. The neceſſite hereof was well known to *Iethro* Moſes father in law, though he were a heathen man; for hee biddeth *Moſes provide among all the people men of courage, fearing God, men dealing truly, hating covetousſe, and appoint them to bee rulers over the people*. Teaching vs, that if covetous, malitious, and vngodly men, not fearing God, goe before the people, they also shall in all likelihood bee carried into the like finnes by their example.

The next point concerns the place where they accuse him, which was at the *doore of the common Hall*; for hauing brought him before the Councill at Hierusalem, & there condemned him of blasphemie, afterward they bring him into the common hall where *Pilate* sat Judge. Yet did they not enter in, but stayed without at the doore, *lest they shold be defiled*, and be made vniſt to eat the Pasquier. In which practife of theirs, wee are to marke an example of most notable both superiورitie, & most groſſe hypocriſie. For they make no bones to accuse and arraigne a man most iulf and innocent, and yet are very ſtrift and curiuos in an outward ceremonie. And in like manner they make no conſcience to giue thirtie pieces of ſiluer to betray Christ: but to caſt the fame into the treasury, they make it a great and hainous offence. And for this caufe Christ pronounceth a wo unto the Scribes and Pharisees, calling them hypocriſies for faith he, you beare mint, anſye, and comyn, and leau the weightie matters of the law, at iudgement, and mercie. And the very fame thing wee fee praefited of the Church of Rome at this day, and of ſundry Papifts that liue amonſt vs: they will not eate fleſh in Lent, or vpon any of the Popes fasting daies for any thing; and yet the fame men make no conſcience of ſeeking the blood of the Lords anointed, and their dread Sonne Raigne. And in this wee ſee the moſt palpable, and moſt groſſe hypocriſie of thofe that be of that Churche. But hal we think that our own Churche is free from ſuch men? no assuredly: for take a view of the profefſion that is vſed among the people of England, and it will appearre, that they place their whole religion for the moſt part in the obſeruation of certayne ceremonies. The manner of moſt men is to come to the place of assemblies, where God is worshipped, and their mumble vp the Lords prayer, the Commandementes, and the Beleefe in deſt of prayers, which beeing done, God is wel ſerved thinke they: whereaſe in the meane meaſon they negleſt to leare and praefie ſuch things as are taught them for their ſaluation by the Minifters of Gods word. At the Feaſt of Eafter, every man will be full of deuotion and charite, and come to receive the Lords ſupper, as though he were the holieſt man in the world; but when the time is paſt, al generally turne to their old byas againe: and all the yearre after ſue as they lift, making no conſcience of lying, flaundering, fraude, and deceit

Exod. 18. 21.

Joh. 18. 28.

Mat. 6. 5.

Mat. 23. 25.

Pſal. 130. 4.
and 5. 9.

D For a blaspheſie by the law ſhould be ſtoued, & not criuſed, Mat. 27. 22, 23.

Inuſtice For a

the word & the aroſe. An iwhen Lazarus was dead, & had liuen in the graue to dieſes, he but ſaid, *Lazarus come forth*, & he came forth bound hand and foote. Yea euell hell & death gaue place to his word, and nothing can refiſt his power. And therefore hee that is a true member of Christ, needes not to feare any enemies be they never ſo great or many. And againe, as Christ is able, ſo is he ready & willing to faue & defend all that beleeue in hiſ,

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

The third point is concerning the partie to whom they make this acuſation againſt Christ, namely, not to a Jew but to a Gentile: for hauing condemned him in their Ecclesiasticall court before *Caphas* the high priſt, they bring him to *Pontius Pilate* the Deputie of *Tiberius Caesar* in Iudea. Where wee muſt obſeue the wonderfull prouidence of God, that not onely the Jewes but the Gentiles alſo had a ſtroke in the arraignment of Christ, that might bee true which the Apolleſt ſaith, *Rom. 11. 22. God haſt fuliſhed up all under ſinne, that he might haue mercy upon all*.

The fourth point is, the matter of their acuſation: they accuse our Saviour Christ of three things. I. that he feddeſt the people.

II. That hee forbad to pay tribute to *Cesar*.

III. That he ſaid he was a King. Let vs well conſider these acuſations, especially the two laſt, because they are flat contrary both to Christs preaching, & to his praſtie. For when the people would haue made him a King, after hee had wrought the miracle of the ſue loaues and two fishes, the text ſaith, *but departed from among them*, into a mountaine himſelfe alone. Secondly, when tribute was demanded of him for *Cesar*, though hee were the Kings ſon, and therefore was freed bye earthen he to Peter, *Mat. 17. 27. Let us ſhould ſpend thiſe to the ſea, & cast in an angle, & take the firſt ſhip that commeth up, and when thou haſt opened his mouth, thou ſhaſt find a piece of twenty pence, that take, and give it unto them for thee and me*. And when he was called to be a judge to deuide the inheritance between two brethren, he refiued to do it, ſaying, *Luke 12. 14. Who made me a judge between you?* hee fore in theſe two things they diſmally faule him. Whereby wee leare, that nothing is ſo falſe and vnitrue, but the flanderers dare lay it to the charge of the innocent: the tongues of the flanderers are ſharpe ſwords, and venomous arrowes, to wound their enemis: their throaſe are open ſepulchres, the poyon of aſſe is under their lippes. If a man ſpeak gracious words, his tongue is touched with the fire of Gods ſpirit: but as Saint James ſaith, *Jam. 3. 6. The tongue of the wicked is fire, yea a world of wickednesſe, and it is ſet on fire with the fire of hell*: therefore let this example bee a caueat to vs al to teach vs to take heed of flandering, for the diuell then ſpeakes by vs, and kindles our tongues with the fire of hell.

The fifth point, is the manner of their acuſation, which is diligently to be marked: for they doe not only charge him with a manifeſt vnitrue, but they beſeech *Pilate* to put him to death, crying, * *Crucifie him crucifie him*: to moch that *Pontius Pilate* was afriad of them: where we ſee howe theſe ſhameles Jewes goe beyond their compaſſe, and the bounds of

A all accuſors whose duty is to teſtifie only what they know: Now in the matter of this their accuſation, appears their wonderfull inconfiancie. For a little before when Christ came to Ierusalem riding vpon an ale, iſhewing ſome ſignes of his kingly authority, they cut downe branches from the trees, and frewe them in the waies, crying, *Hofama, Hofama, Bleſſed is he that comes in the name of the Lord*: but now they ſing another ſong, and in stead of *Hofama*, they cry, *Crucifie him crucifie him*.

And the like inconfiancie is to be found in the people of theire ouerthief. They vle to receiue any religion that is offered vnto them: for in the daies of King Edward the sixt, the people of England receiued the Gofpel of Christ: but ſhortly after in Queene Maries time, the ſame people received the wretched & abominable doctrine of the Churche of Rome. And not many yeares after, when it pleased God to bring againe the light of his glorious Gofpel by our gracious Prince, the ſame people turned from Popery, and embraced the true religion againe. And thus with the Jewes one while they cry *Hofama* to Christ, and receiue his Gofpel; and shortly after they cry, *Crucifie him, crucifie him*, by imbracing idolatrous Popery. Let vs therefore leare in the feare of God, by the ficklenesse of the Jewes, that ſing two contrary ſongs in fo ſhort a ſpace, to acknowledge our inconfiancie and weakenesse in the matter of religion: whereby if God leau vs but a little to our ſelues, wee ſhall straightway forake Christ, his Gofpel, and all.

Thus much of the acuſation. Now follows Christs examination before *Pontius Pilate* for when the Jewes had thus falſely acuſed him, then *Pontius Pilate* tooke him & brought him into the common hall, and asked him this question, *Art thou the king of the Jewes?* *Luk. 23. 3.* Now Christ being thus examined, made as Paul alſo teſtifieth a good confeſſion. The ſumme thereof stands in fourre heads. The firſt is, that he confeſſith himſelfe to be a King; not ſuch an one as they acuſed him to bee, yet a true King. Whence wee may leare diuers iſtructions: firſt, that every Christian man in the midſt of his miserie and affliction, hath one that is moſt ſufficient every way to defend him againſt his enemies, the world, the flesh, and the diuell. For this King can do whatſoever he will: and therefore when the legiōn of diuels would enter into a heard of ſwine, they could not without his leaue. And when the Centurions daughter was dead, he but ſpake the word & the aroſe. An iwhen Lazarus was dead, & had liuen in the graue to dieſes, he but ſaid, *Lazarus come forth*, & he came forth bound hand and foote. Yea euell hell & death gaue place to his word, and nothing can refiſt his power. And therefore hee that is a true member of Christ, needes not to feare any enemies be they never ſo great or many. And againe, as Christ is able, ſo is he ready & willing to faue & defend all that beleeue in hiſ,

1 Tim. 6.
13.
Joh. 18.
36, 37.

Math. 8.
11.
Mark. 1.
4, 6, 7.
Loin. 1.
43, 44.

S For

Vol. 1.9.
& 110.1oh. 18.
36.Mat. 13.
46.P. Cor. 7.
31.

For he it is that gave his life for his subiects, which no king would do, and shed his blood for their redemption: which he would never have done, if he had not desired their salvation. Secondly, whereas Christ is a mighty King, which can do whatsoever he will, let all such among vs that have hitherto liued in ignorance, and by reason of ignorance lie in their sins, at length begin to come unto him, and do him homage, and with penitent hearts fall down before him: otherwise if they continue in their old rebellions, let them know whatsoever they be, high or low, that he hath a rod of iron in his hand to bruise them in peices; their souls shall smart for it: as both *Pilate*, *Caiaphas*, and the rest of the lewes were with a full cap rewarded for crucifying the Lord of life. And if Christ can not draw them in this life from the crooked waies, be sure at the houre of death he will break thee in peices like a potters vessel. This must we learne in regard of the first point, that he said plainly, *He was a King*.

Now follows the second part of his confession, namely, that *His kingdom was not of this world*. Where he sets downe what kind of King he is; he is not an earthly king, his kingdom stands not in the power of men, nor in earthly and outward government; but his kingdom is spiritually, and his government is in the very hearts & confidences of men. His kingdom is not outward to be seen of men, but inward in the heart and soule; and therefore it is only begun in this life, and is continued & accomplished in the world to come in the kingdom of glories; where Christ shall be all in all in the hearts and confidences of all the Elect. Now then, if this be so, howsoever Satan have heretofore reigned in vs, and made our hearts as it were his palaces, yet now let vs prepare a roome for Christ that he may come and dweli in vs: let him rule our hearts, wils, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spiritual kingdom may be in vs. This kingdom in the heart and confidence is the pearle and hidde treasure, which when a man findeth, he selleth all he hath, and buyeth it. Let vs therefore in the feare of God, esteem it as the most precious thing that may be, and so lie in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe, seeing this regiment of Christ is heavenly, and the full manifestation of it is referred till the life to come: we must therefore vs this world, and all things in it, as honour, wealth, eafe, and libertie, as though we vied them not. As a traulator vefeth his staff in his journey; as long as it doth further him, so long he will carry it with him: but when it hinders him, then he casts it away: so must we vife the things of this life, namely, as long as they are helpe to further and make vs fit for the kingdom of heaven, but if they be any hinderance to this spiritual regiment of Christ, wee must renounce them and cast

A them away, be they never so pretious to vs. The third part of Chrits confession is, concerning the meanes whereby he governeth his kingdom: *I cam e(faith he, 1oh. 18.37) into this world to bear witness of the truth*, that is, to preach the Gospel and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdom, stands specially in the preaching of the word, which is a principall ordinance of his, seruing to gather his Church from the beginning of the world to the end thereof. And for this cause he hath in all ages set apart chosen miniters for the publishing of the doctrine of the Gospel. And hence it is manifest, that the gift of prophecy, is the greatest gift that God bestowes on his Church for the building thereof. And therefore it ought to be molt highly esteemed, as a most precious iewell. And for this cause also the schooles of learning are to be reuerenced and maintained, and all other meanes vied for the furthering of them; because they are vnder God the fountains and wel-springs of this gift of prophecy.

The last point, is concerning the subiects of Chrits kingdom, expressed in these words, *They which are of the truth, hear my voice*. In which he sets downe the true mark of his seruants & subiects, that they are hearers of that heavenly and fauouring word which he revealed from the bosom of his Father. It may be alledged, the most wicked men upon earth, yea the deviles themselves may be hearers of the truthe of Christ. *Ans.* There be two kinds of hearers one, which heareth only the outward sound of the word with his bodily eares, and then haueing eares to heare doth not heare: the seconde, is he that doth not only receive the doctrine that is taught with his eares, but also hath his heart opened to feel the power of it, and to obey the same in the course of his life. This distynction is notably set forth by *David*, laving, *Sacrifice and burn offerings thou wouldest not have: but my eares hast thou pierced*; whereby he infinites us it were two kinds of eares: one that is deafe and cannot heare; and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a new eare pierced & bored by the hand of God, which causes a mans heart to heare the sound & operation of the word, & the life to expresse the truthe of it. Now the subiects of Chrits kingdom are such, as with the outward hearing of the word, haue an inward hearing of the soule, and grace also to obey: and therfore all those that make no confiance of obedience to the word of God preached vnto them, are no lesse then rebels to Christ. We may privatise our selues that we are good subiects, because we heare the word & receive the Sacraments, but if our lues abound with sinne, and if our hearts bee not pierced thorow by the sword of Gods spirit, whether wee be high or low, rich or poore, let vs be what wee will bee, wee are no right subiects indeede,

but

Ibid.

Mat. 13.9

Psal. 40.6

Chrits
of the Creede. Arraignment. 201

A works. The third point is, that *Herod* derides Christ, and sends him away cloathed in a white garment. This is that *Herod* whom Christ called a foxe; who also when he heard *John Baptis* preach, did many things, and heard him gladly, *Luke 13. 32*. How then comes *Herod* to this outrage of wickednesse, thus to abuse Christ? *Ans.* Wee must know, that although *Herod* at the first heard *John* preach, yet withal he followed his owne affections, and fought how to fulfill the hulps of his flesh. For when *John* tolde him that it was not lawfull for him to haue his brother *Philip* wife, he cast him in prison, and afterward cut off his head for it: after which offence he is growne to this height of impynct, that he now despiseth Christ, & cannot abide to heare him.

B Where we learn, that as wee are willing to haire Gods word preached, so withal we must take heede, that we practise no manner of fin; but make confynce of every thing that may displease God. Thou maist, I grant, be one that feareth and fauourch *John Baptis* for a time, wallowing in thy old sinnes; but after a while, yeelding to the lwing of thy corrupt heart, thou wilst neither heare *John*, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue bene professeours of religion heretofore, & haue had great measure of knowledge, are now become very loose persons, and cannot abide to heare the word preached vnto them; the reason is, because they could not abide to leaue their finnes. Therefore that we may begin in the spirit & not end in the flesh, let every one that cals on the name of the Lord depart frō iniquite.

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

Joh. 19.
23.4Luk. 22.
14.15a

16.

S 2

au.1

and see the ground of al humane policy, which is beside the word of God, namely, the foolish and blinde reaſon of men. The ſecond thing to be conſidered, is the proceeding and iſſue of this poſtice. Pilate muſt either whipe Chriſt being innocent; or put him to death: which are both ſinnes and great offences. Now he maketh choice of the leſter, which is to whip him, and is perwaſed that he ought to do ſo: whereas of two ſinnes or euils, a man ought to do neither. And in doing this, Pilate begins to make a breach in his conſcience: and that is the fruit that all politicks reape of their deuiles, which proceede by the light of their owne reaſon, without the word of God. By this example we are admofened of two things: firſt, that before we enterprize any buſineſſe, we muſt rectifie our iudgements by Gods word. David was a moft wife king, and no doubt had all a grane & wife counſel, yet he preſferred the word of God before al, ſaying, Psal. 119.24. *Thy testimonies are my counſellours.* Secondly, in our proceedings we muſt keepe al upright, pure, and unblaſphemous conſcience, as Paul exhorteth Timotheus to haue the myftery of faith in a pure conſcience; giuing vs thereby to vnderſtand, that a good conſcience is as it were a cheſt or cupboord in which we are to keep and locke vp our religion, and all other graces of God, as the moft precious jewelſ that can be: and that if we ſuffer this cheſt to be broken vp, all our riches and jewelſ are gone.

But let vs yet vee the dealing of Pilate more particulařly: he wippes Chriſt, puts on him a purple garment, puts a reed in his hand, ſets a crowne of thornes vpon his head, and cauſes the foulidors to mocke him, and ſpit in his face. Now in this that Chriſt ſtanding in our roome, was thus shamefully abuſed, we muſt conſider what was done vnto every one of vs for our ſinnes, namely, shame and reproch in thy life, and in the life to come endles conuictiōn. And we fee the confeſſion of Chriſt to be true which he made to Pilate, that his *kingdome was not of this world;* for if it had bin ſo, they would haue put a crowne of golde vpon his head, and not a crowne of thornes, which nothing at all beſeeched an earthly king: and in stead of treaſer they would haue put a ſcepter into his hand; and in stead of buffetting and ſpitting on him, they would haue adored him, and fallen downe before him. Again, where as Chriſt our head in this world, wore no other crowne but one made of thornes, it ſerueth to teach all thoſe that are the members of Chriſt, that they muſt not look for a crowne of glory in this life; because that is reſerved for the life to come. And if we would then wear the crowne of glory with Chriſt, we muſt here in this life wear a crowne of thornes, as he did: for as Paul ſaith, *If we ſuffer with Chriſt, we shall alſo reigne with him;* and that which was fuli veriſied in Chriſt the head, muſt in forme be veriſied in every true member of Chriſt.

Pilate's third poſtice was this; when he ſaw

A that neither of the two former wold preuaile, he comes forth vnto the Iewes and makes an oration to this effect; that now was the feaſt of the paſte-ouer, & that they had a cuſtome that the Gouvernor ſhould then deliver vnto the people a priſoner whom they wou'd: therfore hee asked them whether he ſhould let loſe vnto them *Barrabas*, or Iefus which is called Chriſt: this *Barrabas* was a notable malefactour, that with iuſtice had committed muſterer. And thus Pilate cunningly matches Chriſt with *Barrabas*, thinking that the Iewes would rather choose him then *Barrabas* beeing a notorious malefactour, not worthy to liue on the face of the earth: and by this means hee thought to haue deliuered Chriſt from death, though otherwise he accounted him as a malefactour. The ground of this poſtice (as we ſee) is an old cuſtome of the Iewes that a priſoner ſhould bee loſt at Eaſter. And it may be the end of this cuſtom was, to increafe the solemnity of the feaſt. But whatouer in truth the end was, the fact iſ ſelfe was but prophanation of the time, and an abomination before the Lord: for Salomon ſaith, Pro. 17.15. *Hee that iuſtifieth the wicked, and condemneth the iuſt, even they both are abomination before the Lord.* The like praſtitute takes place with many in theſe daies, who think the Lords day never well spent vniſtyle they may addle ſolemnitie therunto, by reuell and riot, by frequenting of tauernes and ale-houſes. And furthermore, Mat. 27.21, where Pilate matcheth Chriſt being innocent with *Barrabas*, and the people preſſe him before Pilate, hauing libertie to choose either; it ſheweth that God in his providence had appointed that Chriſt ſhould not ſtand in his owne roome before Pilate, but in our roome and stead, as a Mediator between God and vs. And in this faſt of the people, we ſee how ſin by degrees takes hold of men, and that ſpedily. Who would haue thought that theſe Iewes, who a little before cried *Holanna*, and ſpread their garments before Chriſt in the way, would haue euer preferred a muſterer before him? But it was the doing of the high prietis, the Scribes, and Pharites, who di animate and ſtirre them vp to this wickednes: and hereupon when they had yeelded firſt to attack him, and then to accuse him, they are carried to an higher degree of impiety, namely, to feeke his bloodſland and leſt he ſhould eſcape their hands, they plunge themſelues deeper yet, preferring a wretched muſterer, even fadiuous *Barrabas* before him. This muſt teache every one of vs to take heed of the beginnings even of the leaſt ſinnes; for the diuell is cunning, he will not plunge a man into the greatest ſinnes at the firſt; but his manner is, by little and little to creape into the heart: and haung once poſſeſſion thereof, by ſteps to bring me to the height of ſinnes, and that with ſpeed. We muſt therefore in the fear of God preuent ſin occaſions, and at the firſt motion cut off all occaſions herof:

Mat. 27.
15, 16,
17, 18.

Tim. 2.
17.

Pal. 13.
9.

Mat. 27.
21-24.
Luk. 23.
14-25.
Mar. 15.
14.
Joh. 18.
3, & 19.
4.

hereof that which Paul faith of heretie, comparing it to a canker or gangren, may be faid of all ſinne. The nature of the gangren is to run from one ioynt to another, from the toe to the ſoote, from the ſoote to the legge, and from the legge to the thigh, till it haue waſted and defroyed the life of the body: ſo giue any ſinne but an entrance, and it will ſoon ouerſtreſ the whole man: and if the diuell may be ſuffed but to put one talon into thy heart, he will preſently winde himſelfe into thee, his head, his body and all. The Pafmilt faith, that he is bleſſed that takes the children of the Babylonians, and daſheth them againſt the ſtones; and as truely it may be faid, bleſſed is the man that daſheth the head of his ſinnes againſt the ground while they are young, before they get strength to ouermaſter him.

Thus haue we ſene the policies of Pilate: now followeth the abſolution of Chriſt: for when Pilate had vſed many meaſes to deliuere him, & none wou'd preuaile, then he abſolues him, by giuing diuers testimonies of his ianoſcience: for he came forth three times and bare wiſneſſe; and laſt of all hee ſetified the fame by waſhing of his hands: which rite ſignifieth properly the deliuering of the hands before, but as yet Pilate had not deliuered his hands, and therefore he vſed it as a token to ſhew that Chriſt was iuſcē, & that he wold not deliuer his owne hands with innocent blood. There were three cauſes that mooued Pilate to abſolute Chriſt. First, hee ſaw that he was a iuſcē man, as S. Mattheu ſaith, Mat. 27.19, 20, and that the high Prietis and people had deliuered him vpon enemis, as S. Marke ſaith, Mar. 5.10. By this it is plaine, that a very pagan or infidel may in ſome thinges goe before such a beſee in Gods Church, hauing better conſcience, and dealing more iuſtly then they. Ponitum Pilate was a heathen man, and a Gentile, the Iewes were the Church & people of the living God: yet hee ſplainly, that Chriſt was a iuſcē man, & thereupon mooued to abſolute him; where as the Iewes which shou'd bee men of conſcience & religio ſeek his death. And thus a very pagan may otherwhiles fee more into a matter then they that be reputed of the Church. And this muſt admoniſ all ſuch as preſeſe the Goffel, to looke vnto their proceedings, that they doe all things with upright conciēne: for if we deale iuſtly in our proceedings, we may haue neighbours, men of no religion, that will looke through vs, and ſee the groſſe hypocriſie of our poſtice, which alſo would be loth to doe thoſe things which wee do. The ſecond cauſe that mooued Pilate to abſolute Chriſt, was his wiues dreame: for when he was ſet downe vpon the judgement ſteare, ſhee ſent vnto him, ſaying, Mat. 27.19. *Hanē thou nothing to doe with that iuſcē man: for I haue ſiffered many things in a dreame by reaſon of him.*

Dreames are of three forteſ: natural, riſing from the conſtitution of the body: diabolical, ſuch as come by the ſuggeſtion of the diuel. By the fact of this Councell we learne ſundry points: firſt, that generall Councells, and the Pope himſelfe ſitting iudicall in his conſtitutorie may erre. If there were any viſible

uiue, which are from God, ſome haue thought that this dreame was of the diuell: as though hee had laboured thereby to hinder the death of Chriſt, and conſequently our ſaluation; but I rather think it was occaſioned by the things which hee had heard before Chriſt, or that it was immediately from God, as the dreames of Pharaon and Nebuchadnezzar, and ſearched for a further maniſtation of Chriſt's innocence. Here it may be asked, whether we may regard our dreames now, as Pilates wife did, or noſt. We haue the bookeſ of the old and new Teſtament to be our direſt, as Eſay ſaith, *to the law and to the testimony, they must oſer our rule and guide.* In the daies we muſt not ſhake to be taught by viſions & dreameſ: yet ſhall it not bee amifle to obferue this caueat concerning dreameſ, that by them we may giue at the conſtitution of our bodies, & oftentimes at the ſins wherunto we are inclin'd.

The laſt moriue which cauſed Pilate to abſolute Chriſt was a ſpeech of the Iewes: for they ſaid, that Chriſt ought to die by thei're law, because he ſaid he was the ſonne of God. And the text ſaith, when Pilate heard that, he was affraid. Marke how a poore Paynim that knew not Gods word, at the hearing of the name of the Son of God is striken with feare. No doubt he ſhall rise in judgment againſt many amongt vs, that without all feare rende the name of God in pieces by ſwearing, blaſpheming, curſed peaking. But let all thoſe that feare the Lord learn to tremble and be afraid at his bleſſed name.

This much for the cauſes that mooued Pilate to abſolute Chriſt: as also for the ſecond part of Christs arraignment, namely, his accuſation. Now follows the third part, which is his condemnation: and that is two-fold. The firſt, by the Eccleſiaſtical assembly & councell of the Iewes at Ieruſalem, in the high prietis hall before Caiphas. The reuoue of his condemnation was this, *He hath blaſphemed, what haue we any more need of wiſneſſe? he is worthy to die.* The cauſe why they ſay not he ſhall die, but he is worthy to die, is this: The Iewes had two iuridictions, the one eccleſiaſtical, the other ciuil, both preſcribed and diſtinctly execuſed by the commandement of God, till the time of the Machabees, in which both ioyntly together came into the hands of the prietis: but afterward about the daies of Herod the Great the Romane Emperor took away both iuridictions from the Iewes, and mad their Kingdome a prouince, ſo as they could doe no more but apprehend, accufe, and imprifon: as doth appear by the example of Saul, who gaue letters from the high priet to Damascuſ, that if he found any either man or woman that believed in Chriſt, he might bring them bound to Ieruſalem, and imprifon them: but kill or condenme they could not.

By the fact of this Councell we learne ſundry points: firſt, that generall Councells, and the Pope himſelfe ſitting iudicall in his conſtitutorie may erre. If there were any viſible

11a, 8, 10,

10b, 15, 8,

Mat. 26.

Dout. 17.

7, 8, 9.

A 3. 9. 2.

Rom 3:3

Mat 23:10

Luke 23:24

Church of God at the time of Christs arraignement vpon the face of the whole world; it was no doubt the Church of the Jewes. For Caiaphas the high priest was a figure of Christ, the Scribes, & Pharise sat in Moses chaire, & Ierusalem is called by Christ the holy citie, Mat. 4:5, & 27:53. Yet for all this, that which was fore-told is now verified, namely, that the chiefe corner stone shoud be rejected of master builders. For by the generall consent of the Councill at Ierusalem, Christ the head of the Catholike Church, and the redeemer of mankind, is accused of blasphemey, & condemned as worthy of death. Wherfore it is ameere doteage of mans braine to auouch that the Pope cannot possibly erre in giving a definitiue sentence in matters either of faith or manners. Neither can the Church of Rome plead priuilege, for Ierusalem had as many prerogatiues as any people in the world could haue.

Againe, by this we see, there is no reaoun why we should ascribe to any man or to ecumenical Councils themselues, absolute and soueraigne power to determine & giue judgement in matters of religion, consideringe they are in danger to bee overtaken with notable slips and errours. And therfore the soueraignet of judgement is peculiar to the Sonne of God, who is the only Doctor and Law-giuere of the Church: and he puts the same in execution in and by the written word. As for the speech of the Papists, calling the Scriptures a dumbe Image, it is little to be regarded: for the Scriptures are, as it were, a letter of the living God, sent from heauen to his Church vpon earth: and therefore they speake as plainly and as sufficiently vnto vs of all matters of faith, as a man can speake vnto his friend by letter, so to it, we haue the gift of discerning. Yet do wee not barre the Church of God from all judgement. For the ministeriall power of giuing judgement both publickly and privately is granted vnto it of God: and that is to determine and giue sentence of matters in question according to the word, as the lawyer giveth judgement, not according as he will, but according to the tenour of the law.

Thirdly, we learne, that forfonaunce is no infallible marke of the true faith, and of true Pastours: vniuersall be ioynd succission in the doctrine of the Prophets and Apostles. For Caiaphas held his office by succision from Aaron: and yet in publike assembly condemned the Mefias spoken of by Moses and the Prophet. Therefore the succision of Bishops of Rome from Peter is of no moment, vniuersall they can prooue that their religion is the religion of Peter, which they can never doe.

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

A mine thus: the first, was the impatiencie of the Jewes: he for his part was loath to desifie his hands with innocent blood, but the Jewes cried his blood be upon vs, and our children: which according to their wiſh came vp to them within few yeres after, and so remaineth still vnto this day. By which we are taught, to take heed of imprecacons against our selues, our children, our seruantes, or any other creatures: for God heareth mens praier two waies, either in mercy, or in his wrath and anger. If thou curse thy felte or any other, except thou turne vnto the Lord by speedy repenteance, he may heare thy prayer in his wrath, and verifie thy curse vpon thee to vtter confusione. The ſecond reaon that moued Pilate to condemne Christ was, becaufe he feared men more than God: for beeinge deputy vnder Tiberius Cesar ouer the Province of Iudea, for ſeare of loſing his office, and of displeasing the Jewes, he condemned Christ after hee had abfoliſhed him: whereby we fee, that it is a grieuous ſinne to feare diſt & affeſ more then the living God. And therefore S. John faith, Reuel. 21.8. That ſearefull ſhall haue their portion in the burning lake: that is, ſuch as are more afraid of man then God. And this ſinne in Pilate wanted not his iuft reward: for no long after hee loſt his depuitiſhip, and Cefar's fauour, and fled to Vienna where liuing in baniſhment, he killed himſelfe. And thus God meetes with them that feare the creature more then the Creator. That we may therefore avoid the haueine hand of God, let vs learme to fear God above all: eſſe wee shall diſhonour God, and shame the religion which we professe.

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

Mat. 17:14

Job. 19:12,13

Eutob. 11:1,18
12:71.Pet. 3:
18.
1.Ioh. 2:
1.Luk. 23:
35.

he

he would carry it home, locke it vp ſafe and ſound, and many times looke vpon it with great ioy and gladneſſe. Well, this is the caſe of every one of vs: by nature we are rebels & traytors againſt God, & haue by our fins defered ten thouſand deaths. Now our onely ſtay & refuge is, that Chrift the ſonne of God was condemned for vs: and therfore in Chrift we muſt ſue for pardon at Gods hands, and neuer ref. till we haue the affurance thereof ſealed vp in our hearts and conſciences: alwaies rememb'ring, that euer after we leade a new life, and neuer commit the like ſinnes againſt God any more. It were a bleſſed thing if this would enter into our hearts: but alas, we are as dead in our ſinnes as a dead carkaſe is in the graue. The Minifters of God may teach this often vnto vs, & we may alſo hear the ſame: but Satan doth fo poſſeſſ mens hearts, that they ſeldome or neuer beginne to beleeve or receiue it till it be too late. Every one can ſay, God is merciſfull, but that is not enough: for Chrift being moſt righteous was condemned, that thou being a wretched ſinner mighte bee ſaved: and therfore thou muſt labour for thy ſelue to haue ſome teſtimony of thine abſolution by Christs condenmation, ſealed vp in thine owne conſcience, that thou maifeſt more aduertly ſay, God is and will be merciſfull vnto thee.

Hauing ſpooken of the whole arraignement of Chrift, & of his paſſion in general, now let vs proceed to the parts of the paſſion, which are three: Chrifts Execution, his Buriall, and his Descending into hell. This beeing withal remembered, that theſe three parts are likewife three degrees of Chrifts humiliatiōn.

Chrifts execution is that part of his paſſion, which he bare vpon the croſſe, exprefſed in the words of the Creed, he was criſcieſ, & diſed. In handling of it, we muſt obſerve ſue things: I. the perſon that ſuffered: II. the place where he ſuffered. III. the time when he ſuffered. IV. the manner how he ſuffered. V. the excellency of his paſſion. For the perſon that ſuffered was Chrift the iuft, as Peter faith, Chrift alſo hath once ſuffered for ſinnes: the iuft for the iuft: and againe, Chrift ſelues the iuft (ſaint John) is the reuocatiōn for our ſinnes. And in his execution, wee ſhall haue maſtiff declarations of his righteouſiſt and iuſtice, conſifting in two moſt worthy points. First, when he was vpon the croſſe, and the foldiers were nailing his hands and feete therevnto, and racking his body moſt cruelly, hee prayed, Father forgiue them, they know not what they do. Theſe foldiers were by all like-lihood the very ſame that apprehended him, and brought him before Caiaphas, and from thence to Pontius Pilate, and there platted a crowne of thornes, and ſet it on his head, and buffeted him, and ſpitefully treated him as we haue heard: and yet Chrift ſpeaks no word of reuenge vnto them, but with all patiencē in the very extremity of their malice and iuſtry,

A he prayeth vnto his Father to forgiue them. Hence we are taught, that when iniquities are done vnto vs, wee ought to abſtaine from all affections of reuenge, and not ſo much as maſtiff the ſame either in word or deed. It is indee a hard leſſon to learme and practiſe: but it is our parts to endeavour to doe it: and not onely ſo, but to bee ready for euill to doe good: yea, even at that instant, when other men are doing vs wrong; even then (I ſay) we muſt bee ready, if it be poſſible, to do them good. When as Chrifts enemies were practiſing againſt him all the treacherie they could, even then he performeth the worke of a Meſiaſt, and prayeth for them vnto his Father, and feeleth their ſiluation. Againe, B whereaſe Chrift praieſth: Father, forgiue them, we gather, that the moſt principall thing of all that man ought to ſeeke after in this life, is the forgiueniſe of his ſinnes. Some thinke that happieneſſe conſiſteth in honour, ſome in wealth, ſome in pleaſure, ſome in this, ſome in that: but indee the thing which we ſhould moſt labour for, is reconciliation with God in Chrift, that we may haue the free remiſiōn of all our ſinnes. Yea this is bleſſednes it ſelue, as David faith, Bleſſed is hee whose iniquity is forgiuen, and whose ſinnes is couered. Here then beholde the madneſſe of the men of this world, that either ſeeke for this bleſſing in the laſt place, or not at all.

The ſecond testimony of Chrifts righteouſiſt given in the middef of his paſſion was, that he beheld his mother ſtanding by, and commended her to the custody of John his diſcipule: whereby he gaue an example of moſt holy obedience vnto the fiſh commandement, which preſcribeth honour vnto father & mother. And this his fact ſheweth that the obſeruance of this commandement standeth not in outward ſhew and reverence onely; but in a goode recompence, in procuring vnto parents at the good we can, both concerning this and a better life. It often falls out that children be as it were Chems to father & mother; ſome ſtale on them, ſome fight with them; others ſee them pine away and ſtarue, and not reuele them. But all dutiſfull children muſt here learne, that as their parents haue done many duties vnto them, and brought them vp: to they againe muſt in all reverence performe obedience vnto them both in word and deedes: and when occation is offered reuele them, yea in all they can, doe good vnto them. Again, in this we may ſee what a wretched ſlate is that which the Church of Rome calleth the ſtate of perfection; namely, to live apart from the company of men, in fasting & praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not do the duty vnto his parents which Gods law requireth, and Chrift here himſelfe practiſeth; not the duties of a member of Chrift which are to bee done to the whole Church, and to the reſt of the members thereof.

Pſal. 31:1

Job. 19:
26,27

The place where Christ suffered is called *Calvary* or *Golgotha*, that is, the place of dead men's skulls, without the walls of Hierusalem. Concerning the reason of this name, men have of divers opinions. Some say it was so called, because *Adam* was buried there, and that his skull being there found, gave the name to the place. And this is very opinion of some ancient divines, that Christ was there crucified where *Adam* was buried; but because it hath no certaine ground * I leave it as vncertaine. Others think it was called *Calvarie*, because the Jewes were wont to carry out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaults of sundry Churches in this land. And some others think it was called *Golgotha* or *Calvarie*, because thees and murtherers, and malefactors were there executed, stoned, burned: whereby it came to passe that many skulls and bones of dead men were found there.

The time wher Christ was executid, was at the Lewes Passeouer, when not only the Lewes, but also many Profelytes of many countries and nations were assembled: & therefore this execution was not in a private corner, but openly in the view of the world. For as he was a Sauioour not to the Lewes only, but also to the Gentiles: so it was very requisite that his death should be publike before all men both Lewes and Gentiles. As for the hour of the day, in which he suffered, there is some difficulty in the Euangelists: for Saint John saith, that he was condemned about the sixt hour of the day: and Saint Mark saith, he was crucified the third hour. Hence it may bee demanded, how both these can stand together. Answ. Howsoeuer the Lewes naturall day beganne at euening, yet the artificiall day began at sume rising, and ended at sume setting: and is diuided two waies. First, into twelve parts called twelue hours, whether the daies were longer or shorter. Secondly, into fourte parts or quarters, and every part contained three hours: as from the first hour to the third, was one part called *mornynge*: from the thirde hour to the sixt, another part called *the sixt hour*: from the sixt hour to the ninth, the third part called *the ninth hour*: and from the ninth hour to the twelfth, the fourth part called *euening*. Now when Saint John saith, Christ was condemned about the sixt hour, it must be underforde of the second quarter of the day, called the sixt hour: and whereas Saint Mark saith, he was crucified the third hour of the day, hee speakes of the leſſer hours, twelve whereof made the whole day: and thus they both agree, for the third hour of the day, and the beginning of the second quarter follow each other immediately. Again, it may bee answered, that Christ was condemned at sixe of the clocke after the Romane account, which begins the day at mid-night; and crucified at three (which is nine of the clock in the

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

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

The first, that he is brought out of Hierusalem as a malefactor. For the old and ancient custome of the Lewes was to put those whom they judged to be notorious offenders to death without their tents when they waded in the wildernes, & without the walls of Hierusalem, B. then they should any way be defiled with their blood. And this fell out by the speciall prouidence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old Testamēt, when the bodies of beasts were not eaten of the priests, but burnt without the camp: therefore (saith the holy Ghost) *even Iesu that he might sanctifie the people with his owne blood suffered without the gates*.

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

Ioh.7.34.

Leu.21.

14.

Act.7.18

Leu.6.15

Luk.22.

15.

Math.1.

12.

1 Cor.4.

13.

Luk.2.

27.

Heb.1.

3.

Heb.1.

3.

Luk.9.43

13.

Col.1.14

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

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

The fourth point is, that when Christ was carrying his owne croſſe, and was now passing on towards Golgotha, certayne women met him, and pitying his case wept for him: but Christ answere them, and said, *Daughters of Hierusalem, weep not for me, but weep for your selues, and your children, &c.* By this we are fift all caught to pite the state of those that be the children of God: as the Apostle exhorteth vs, saying, *Remember them that are in bonds as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* In this land by Gods especiall blessing we haue enjoyed the Gospell of Christ with peace a longe time, where is other countreys & Churches are in great distresse: some wallow in palpable ignorance and superstition: others haue libertie to haue the Gospell, and want teachers: and some haue both the word and teachers, and yet want peace, and are in continual perfection. Now when we that haue the Gospell with peace doe heare of these miseries in our neighbour Churches, we ought to bee moued with compassion towards them, as though our selues were in the same afflictions. Secondly, where Christ saith, *Weep not for me, but for your selues*, he doth teach vs to take occasion by other mens miseries to bewaile our owne estate: to tune our worldly griefes into godly sorrow for our tunnes, which caueth vs rather to weepe for our offences, then for our friends, although even this may also be done in godly manner. When a man bleeding at the nose is brought in danger of his life, the Physician lets his blood in another place, as in the arme, and turnes the course of the blood another way to save his life: and so haue we turned our worldly sorowes for losse

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

The fifth point is, that when Christ was brought to the place of execution, they gaue him vineger to drinke, mingled with myrrhe and galg: some say, it was to intoxicate his braine, and to take away his sens and memorie. If this be true, we may heare behold in the Lewes a most wicked part, that at the point of death, when they were to take away the life of Christ, they for their parts had no care of his soule. For this is a dutie to bee obserued of all Magistrates, that when they are to execute malefactors, they must haue a speciall regard to the good and saluation of their foules. But some thinke rather that this portion was to shorten and end his tormentes quickly. Some of vs may peraduenture thinke hardly of the Lewes, for giving so bitter a potion to Christ at the time of his death: but the same dothe every siner that repented not. For whensoeuer we sinne, we doe as much astemper a cup of gall, or the payson of apses, and asit were giue it God to drinke: for so God himselfe compareth the sinne of the wicked Lewes to payson, saying, *Their wine is of the vine of Sodom, and of the vines of Gomorrah, their grapes are grapes of gall, their clusters bebitter, their wine is the poison of dragons, & the cruell gall of Apes.* And for this cause we ought to thinke as hardly of our selues as of the Lewes, because so oft as we commit any offence against God, we doe as much as mingle ranke payson, and bring it to Christ to drinke. Now afterward, when this cup was giuen hem, he taſted of it, but dranke not, because he was willing to suffer all things that his Father had appointed him to suffer on the croſſe, without any shortning or lessening of his paine.

This we see in what manner Christ was brought forth to the place of execution: now followeth his crucifying. Christ in the prouidence of God was to be crucified for two causes: one, that the figures of the old testamēt might be accomplished and verified. For the heane-offering lifte vp and shaken from the right hand to the left, and the braſen serpent erected vpon a pole in the wildernes, prefigured the exalting of Christ vpon the croſſe. The secong, that we might inconfidence be refolued, that Christ became vnder the law, & suffered the curse thereof for vs, & bare in his owne body and foute the extremitie of the wrath of God for our offences. And though other kinds of punishment were notes of the curse of God, as stoning, and such like, yet was the death of the croſſe in speciall maner above the rest accursed, not by the nature of the punishment, not by the opinions of men, nor by the ciuill lawes of countreys and kingdomes, but by the vertue of a particular commandement of God, for seeing what maner of death Christ our Redeemer should die. And here upon

2 Cor.7.
10.Mark.15.
23.Deut.32.
32+33.

Gal.3.13

Deut.21.
23.

upon among the Iewes in all ages this kinde
of punishment hath beeene branded with spe-
ciall ignominie, as *Paul* signifieth when he
saith, *He abased himselfe to the death, even to the
death of the crofe: and it hath bin allotted as a*

*Phil. 2.⁹
Num. 25.⁴
2. Sam.
21.6.*

*molt grieuous punishment to molt notorious
malefactours. If it bee said, that the repenta-
thee vpon the crofe dyed the same death
with Christ, and yet was not accursed: the an-
swere is, that in regard of his offences he defer-
red the curse, and was actually accursed; & the
signe of this was the death which he suffered,
that in his owne confession: but because
he repented, his sinnes were pardoned, and the
curse remooved. It may further be said, that
crucifying was not knowne in *Moses* daies, &
therefore not accurred by any speciall com-
mandement of God in Deuteronomie. *Anf.*
Moses indeed speakes nothing in particular
of crucifying, yet neuerthelesse he doth in-
clude the same vnder the general. For if every
one which hangs vpon a tree be accursed,
then he also which is crucified; for crucifying
is a particular kind of hanging on a tree. Lately,
it may be alledged, that Christ in his death
could not be accursed by the law of *Moses*, be-
cause he was no malefactor. *Anf.* Though in
regard of himselfe he was no sinner, yet as he
was our surety he became sin for vs, and
consequently the curse of the law for vs, in
that the curse every way due vnto vs, by im-
putation and application was made his.*

Furthermore, Christ was crucified not after
the maner of the Iews, who vied to hang male-
factours vpon a tree, binding them thereto
with cords, & that when they were dead, but
after the maner of the Romans; his body
being partly nailed to the crofe, and partly
in the nailing extreemly racked, otherwise
I see not but that a map might remaine many
daies together aliue vpon the crofe. And here
we haue occasion to remember, that the Pa-
pists who are so devout and zealous towards
crucifixes, are farre deceiv'd in the making of
them. For first of all, the crofe was made of
three pieces of wood, one fastened upright in
the ground, to which the body and backe lea-
ned; the second fastened towards the toppe of
the first ouerthwart, to which the hands were
nailed: the third fastened towards the bottome
of the first, on which the feet were set & nailed:
whereas contrariwise popish carvers and
painters fasten both the feete of Christ to the
first: seconde, the feet of Christ were nailed
asunder with two distinct nailes, and not nailed
one vpon another with one naile alone, as
Papists imagine, and that to the very body of
the crofe: for then the souldiers could not
haue broken both the legges of the theenes,
but only the outmolt, because one of them lay
upon the other.

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

the crofe, and there suffered the whole wrath
of GOD, not for any offence that euer he
committed, but being our pledge and suretie
vnto God, he suffered all for vs: and therfore
just cause haue wee to mourne for our offens-
es, which brought our fauour Christ to this
low estate. If a man shoule be so farre in debt
that he could not be freed, vniuersle the suretie
shoule be cast into prison for his sake; nay,
which is more, be cruelly put to death for his
debt, it would make him at his wits end, and
his very heart to bleede. And lo is the case
with vs by reason of our sinnes; we are Gods
debtors, yea bankrupts before him, yet haue
we gotten a good suretie, even the sonne of
God himselfe, who to recover vs to our for-
mer liberty, was crucified for the discharge of
our debt. And therefore good cause haue we
to bewaile our estate every dayas, by the Pro-
phet it is said, *They shall look on him whom they
have pierced, they shall lament for him as one
mourning for his owne sonne: they shall sorie for him
as one is sorry for hisիs borne.* Looke as the
blood followed the nailes that were stricken
through the bledde hands & feete of Christ,
so shoulde the meditation of the crofe and pa-
ssion of our Redeemer be as it were nailes and
speares to pierce vs, that our hearts might
bleed for our sinnes: & we are not to thinke
more hardly of the Iewes for crucifying him
then of our selues, because euen by our sinnes
we also crucifie him. These are the very nailes
which pierce his hands and feete, and these are
the speares which pierce through his side. For
the losse of a litle worldly pelfe, oh how are we
grieved! but seeing our transgresions are the
weapons whereby the sonne of God was cru-
cified, let vs (I say againe and againe)learne
to be grieved for them aboue all things, and
with bleeding and melting hearts bow and
buckle vnder them, as vnder the crofe.

Secondly, Christ faith of himselfe, as *Mo-
ses* lift up the Serpent in the wilderness, so must the
sonne of man be lifted up: the comparison is ex-
cellent and worthy the marking. In the wil-
dernes of Arabia the people of Israel rebelled
against God, and thereupon he sent fierie ser-
pents among them, which stung many of
them to death: when they repented, *Mos-
es* was commanded to make a braefen serpent,
and to set it vpon a pole, that as many as were
stung might looke vnto it and recover: and if
they could but cast a glaunce of the eye on
the braefen serpent, when they were stung even
to death, they were restored to health and life.
Now euerie man that lieth, is in the same case
with the Israelites; Satan hath flung vs at the
heart, and giuen vs many a deadly wound, if
we could feele it; and Christ who was prefigured
by the braefen serpent, was likewise exalted
on the crofe, to conferre righteouſeſſe and
life eternall to euerie one of vs: therefore if we
will escape eternall death, we must renounce
our selues, and lift vp the eyes of our faith to
Christ crucified, and pray for the pardon of
our

our sinnes: and then shall our hearts and con-
sciences be healed of the wounds & gripes of
the diuell: and vntill such time as wee haue
grace to doe this, we shall never be cured, but
till lie wounded with the flings of Satan, and
bleeding to death euere at the very heart, al-
though we feele no paine, or griefe at all. But
some may ask how any man can see him
crucified now after his death? *Answ.* Where-
fouer the word of God is preached, there
Christ is crucified, as *Paul* saith, *O foolish Galatians,
who hath bewitched you, that ye should not
obey the truth, to whom before Iesus Christ was
described in your fights, & among you crucified*: mea-
ning, that hee was liuely preached among
them. We neede not go to wooden crosses,
or to golden crucifixes to seeke for him: but
where the Gospell is preached, daither mutt
we goe, and there lift vp our eyes of faith to
Christ, as he is revealed vnto vs in the word; re-
pecting on him and his merits with all: our
hearts, and with a godly forrow confesse and
bewaile our sinnes, craining at his hands mer-
cy and pardon for the same. For till such time
as we doe this, we are grieuously flung by Sa-
tan, and are every moment euen at deaths
doore. And if we can thus behold Christ by
faith, the benefits which come hereby shall be
great: for as *Paul* saith, *the old man*, that is, the
corruption of our nature, and the body of sin
that reigned in vs, *shall bee crucified with him:*
for when Christ was nailed on the crofe, all
our sinnes were layed vpon him; therefore if
thou doest vnfainedly beleue, all thy sinnes
are crucified with him, and the corruption of
thy nature languisheth and dyeth, as hee lan-
guished and dyed vpon the crofe.

Thirdly, we must learne to imitate Christ as
he suffered himselfe to be nailed to the crofe
for our sinns, so answerably must every one of
vs learne to crucifie our flesh, and the corruption
of our nature, and the wickednesse of our
owne hearts, as *Paul* saith, *They that are Christ's,
hane crucified the flesh with lusts and affil-
ions thereof.* And this we shall doe, if for our sins
wee walke and mourne with bitternes, and
preuent the sins to come, into which we may
fall by reason of the corruption of our na-
ture, by vysing all good meanes, as prayer, fa-
filing, and the word of God preached, and by
flying all occafions of offence. We are not to
destroy our bodies, or to kill our selues, but to
kill and crucifie sin that lieth in vs, and to
mortifie the corruption of our nature that re-
bels against the spirit. Christianitie stands not
in this, to haire the word of God, and out-
wardly to protest the same, and in the meane
season still to liue in our sinnes, and to pamper
our owne rebellious flesh; but it teacheth vs
alwaies to haue in readinesse some speare or
other to wound sinne, and the sword of the
spirit to cut downe corruption in vs, that
thereby we may shew our selues to be lively
followers of Christ indeede.

Fourthly, by this we may learne, that the
wrath of God against sin is wonderfull great,
because his owne Sonne bearing our person,
and being in our place, was not only cruci-
fied, and racked most cruelly, but also bare the
whole wrath of God in his soule: and there-
fore wee must leue off to make so little ac-
count of sinne as commonly wedoe.

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

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

In the crucifying of Christ, two things spe-
ciall must be considerid: The manner of the
doing of it, & his continuall alive vpon the
crofe. Touching the manner, the spirit of God
hath noted two things. The first, that Christ
was crucified betweene two theees, the one
vpon his left hand, the other vpon his right: in
which action is verified the saying of the Pro-
phet *Ezay*: *He was numbered among the wicked:*
and the Iewes for their parts done hereby testi-
fie, that they esteemed him to bee, not some
common wicked man, but even the capaine
and ringleader of all theees and male-
factours whatouer. Now whereas Christ stand-
ing vpon the crofe in our roome and stead,
is reputed the head and prince of all sinnes, it
serueth to teach eury one of vs that belieue
in him, to iudge our selues most vile and mis-
erable sinners, and to say of our selues with *Paul*,
that we are the chiefes of all sinnes. The seconde
thing is, that Christ was crucified naked, because he
was stripped of his garments by the foudiers
when he was to be crucified. The causes why
he suffered naked are these. First, *Adam* by his
fall brought vpon all mankind the death both of
body and soule: and also the curses of God
which befall man in this life: among which
this was one, that the nakednesse of the bodie
should bee ignominious; and hereupon when

Pr. 12.17

*Iren. 1.
c.42.
Aug. 1.10
hom. 30.*

*Author
lib. de
Pallone
inter o-
pera Cy-
priani.*

Ite. 53.

*T. 1.
15.7*

Adam

Gen. 3. 7.
8.

Reu. 3. 17

Exod. 3.
25.Prou. 29.
18.

Reu. 5. 18

Reu. 7. 14

Gal. 3. 27

Eph. 4. 24

2 Cor. 5.
1, 2, 3.

*Adam had sinned, and saw himselfe naked, he fledde from the presence of God, and hidde himselfe even for very shame. Christ therefore was stripped of his garments, and suffered naked, that hee might beare all the punishment and ignominy that was due unto man for sin. Secondly, this came to passe by the goodness of God, that we might haue a remedie for our spirituall nakednes; which is, when a man hath his sinnes lying open before Gods eyes; and by reason thereof hee himselfe lyeth open to all Gods iudgements. Hereof Christ speakeith to the angel of Laodicea, saying, *This saith I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked. So when the Israelites had committed idolatry by the golden calfe, Moses relleth them that they were naked, not only because they had spoyled themselves of their earings, but especially because they were destitute of Gods favour, and lay open and naked to all his iudgements for that sinne. And Solomon saith, Where there is no vision, there the people are made naked; that is, their sinnes lye open before God; and by reason thereof they themselves are subject to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also give vnto vs meete garments to cloath vs withall in the presence of God, called white rayement, as Christ saith, I comfelle thee to rayement of myewble rayement, that thou mayst be clothed, and that thy filly nakednesse do not appear; and long white robes dippeid in the blodd of the Lamb, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth where hee saith, All that are baptizid into Christ, haue put on Christ. And Put on the new man, which after God is created in righteousnesse, and true holinesse. Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can bee vnto vs; vntil we haue put on the righteousnesse of Christ to cover the deformity of our soules, that wee may appearre holy, and without spotte before God. Thirdly, Paul saith, Wee know if our earthly house of this tabernacle be destroyed, we haue a building gauen of God, &c. For therefore wee sigh, desirous to bee cleared with our house which is from heauen, because if we be cloathed we shall not be found naked. Where it is like that the Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely, that after this life hee might cloath all his members with eternall glory.**

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

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

The abode of Christ vpon the croffe, was about the space of sixe hours. For the death of the croffe was no iuddaine, but a (4) lingring death. And in this space of time there felou five notable events. The first, that the fouldiers haing stripped Christ of his garments, diuided them into fourte parts, and cast lots for his coate, because it was woun without stame. And by this appears the great loue of Christ to man, who was not only content to suffer, but also to lose all that euer hee had, sene to the garments on his backe to redeeme vs; teaching vs awfully, that if it please God to call vs to any trial hereafter, we must bee content to part with all for his sake, that we may winne him. Againe, in these fouldiers we may behold a picture of this world: wher they had naied Christ to the croffe, they will not lose so much as his garmentes, but they comend deuide them, and cast lots for them: as for Christ himselfe, the Saviour and redeemer of mankinde, they regard him not. And thus fareth the world; it is a hard thing to finde a man to accept of Christ, because hee is Christ his redeemer: but when gaine comes by Christ, then he is welcome. *Esaia* that esteemed nothing of his Fathers blessing, made great account of his brothers portage. The Gadarens made more account of their swine, then of Christ, for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to bee the speciall members of Christ, doe not only with the fouldiers stripe Christ of his garmentes, but more then this, they bereave him of his natures and offices. The Church of Rome by their transuentation stripe him of his manhood: and by making other priests after the same order with him, which doe properly forgive sinnes, stripe him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, and head of the Catholike Church, and that in his presence: whereas all deputiships and commissions came in the presence of the principall. And when they haue done all this, then they further load him with a number of beggarly ceremonies; and so doe nothing else but make a (6) fained Christ, instead of the true and alone Melsias.

The second event was, that Christ was mocked of all sortes of men. First they set vp the cause written why he was crucified, namely, *This is the king of the Iewes*: then the people that pased by reuled him, wagging their heads at him, and said, *Thou that destroyest the temple and buildest it in three daies, sauerie thy selfe, &c.* Likewise the high Pricies mocking him, with the Scribes and Pharisees and the Elders, said, *He saueth others, let him sauе himselfe.* The same also did one of the theeuers that was crucified with him, cast in his teeth. Behold here the wonderfull strange dealing of the Iewes:

Aug. 19. de
tempore.
• Produ-
cta mors.
Mark. 15.
24.

b. Fati-
gium Cri-
stum.
Math. 27.
37, 38,
39.

Math. 27.
37, 38,
39.

they see an innocent man thus pitifully and grievously racked, and nailed on the croffe, and his blodd distilling downe from hands & feete: and yet are they without all pittie, and compassion, and doe make but a mocke and a skoffe at him. And in this wee may plainly see how dangerous and fearefull their case is, who are wholly given vp to the hardness of their own hearts: and we are further aduertised, to take heed how we giue our selues to iesting or mocking of others. And if any think it to be a light sinne, let them consider what beset the Iewes for mocking Christ. The hand of God was vpon them within a while after, and so remaisteth to this day. Little children wickedly brought vp, when they saw Elijs the man of God comming, they mocked him, and said, King. 2. 23, 24. *Come vpp thon bald pate, come vpp thon blide patc*; but Elijs looked backe on them, and cursed them in the name of the Lord, and two wilde Beares came out of the forest, and did tear in pieces two and fortie of them. *Indian*, once a Christian Emperor, but after an Apostate, did nothing else but mocke Christ & his doctrine, and made ictis of sundry places of Scripture: but being in fight against the Perisanis, was wounded with a dart (no man knowing how) & died scoffing and blaspheming. And such like are the iudgements of God, which befall mockers and scorneres. Let vs therefore in the feare of God leare to eschew and auoide this sinne.

Furthermore, if we shal indifferently consider all the mockes and scorning of the Iewes, we shall finde that they cannot truly conuince him of the least sinne; which serueth to cleare Christ, and to proue that he was a most innocent man, in whose wais was no wickednes, and in whose mouth was found no guile: and therefore he was fittest to stand in our roome, and suffer for vs which were more vile and finfull. And here by the way a question offereth it selfe to be skinned. *S. Matthew* farr, Math. 27. 44. *The theeu which were crucified with him cast the same in his teeth*. And this Iew complaineth that he was forsaken, it must be understand in regard of his humane nature, not of his Godhead. And Christs manhood was forsaken, not that his Godhead and manhood were feuered, for they were ever ioyned together from the first moment of the incarnation: but the Godhead of Christ, and to the Godhead of the Father did shew forth his power in the manhood, but did as it were ly asleep for a time, that the manhood might suffer: In wonderful patience he replies not, but puts vp al in silence. Whiche we are taught, that when a man shal raigne on vs wrongfully, we must not returne rebuke for rebuke, nor

a taunt for taunt: but we must either be silent, or els speake no more then shal serue for our iust defence. This was the practise of the Iewes, by the appointment of *Hecchia*, when *Rab-shakhs* reuled the Iewes, and blasphemid the name of God: the people held their peace, and answered him not a word, for the kings commandement was, *Answer him not*, 2 Kin. 1. 8-36. So *Hannah* being troubled in minde prayed vnto the Lord, and *Hely* marked her mouth, for shee spake in her heart, and her lippes did moue onely, but her voice was notheard, therefore *Hely* thought hee had bin drunken, and said, *How long wilt thou be drunken? put away thy drunkeenesse from thee*. Such a speech would haue mooued many a one to very hard words: but shee said, 1 Sam. 1. 14. *Nay my Lord, but I am a woman troublid in spirit; I haue dranke neither wine nor strong drinke; but I haue poured out my soule before the Lord*. This is a hard lesson for men to leare; but wee must endeauour our selues to practise it, if we will be followers of Christ, and ouercome euill with good.

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

manhood, and thus the manhood seemed to be forsaken. The third point is, 'the manner of this complaint, *My God, my God, saith he : these words are words of faith, I say not of qualifying faith whereof Christ spood not in neede but he had such a faith or hope, whereby he did put his confidence in God. The last words, why hast thou forsaken me? seeme at the first to be words of distrust. How then (will some say) can these words stand with the former? for faith and distrust are flat contraries.'*

Answ. Christ did not utter any speech of distrust, but only make his moane and complaint by reason of the greatness of his punishment; & yet still relied himselfe on the assistance of his Father. Hence we learne first, that religion doth not stand in feeling but in faith, which faith we must haue in Christ, though we haue no feeling at all : for God oftentimes doth withdraw his grace and fauour from his children, that may teach them to beleue in his mercie in Christ; then, when they feel nothing lesse then his mercie. And faith and feeling cannot alwaies stand together, because faith is a subsyding of things which are not seene, and the ground of things hoped for, and we must live by faith, & not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchsafe to give it vnto his children; and therefore in the extremitie of afflictions & temptations, we must alwaies trauel and rely on God by faith in Christ ; as Christ himselfe doth when it were plunged into the sea of the wrath of God. Secondly, here we may see how God deals with his children: for Christ in the fence & feeling of his humane nature was forsaken, yet he had sure trauel and confidence in God, that caused him to say, *My God, my God, God will oftentimes calst his deere children into huge gulles of woe & miserie, where they shall fee neither banke nor bottoome , nor any way to get out; yet men in this case must not despair, but remember still that that which befall Christ the head, doth also befall his members. Though Christ himselfe at his death did bear the wrath of God in such measure, as that in the fence and feeling of his humane nature he was forsaken: yet for all this he was the Sonne of God, and had the spirit of his Father, crying, My God, my God. And therefore though we be wonderfully afflicted either in body or in minde, so as we haue no fence or feeling of Gods mercy at all, yet must we not despair & thinke that we are cast-awaies, but still labour to trauel and rely on God Christ, and build vpon him that we are his children, though we feele nothing but his wrath vpon vs; against mercie cleaing to his mercie. This was David's practise: In day of trouble (faith he) I sought the Lord; my foreame and ceafead not in the night; my soule refugid comfort. I did think upon God and was troubled; my soule was full of anguish,*

Psal. 77.2, 3. and so he continued on saying, Psal. 10.11, 12. &c. Will the Lord absent, binselfe were

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

The fourth thing which fell out when Christ was on the crofe was this: after Christ knew that all things were performed, and that the scriptures were fulfilled, he said, *Job. 19.28, 29, 30. I thirst, and then there standing a vessel full of vineger, one ran and filled a sponge therewith and put it about an hysope stalle, and put it to his mouth: which when he had received, he said, It is finished. The points here to be considered, are four. The first, that Christ thirsteth. And we must know that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when Sisera was ouercome by Israel, and had fled from his enemies to Israels tent, *Jude. 4.19.* he called for a little water to drinke, beeing more troubled with thirst, then with the feare of death at the hand of his enemies. And indeede thirst was gretuous to men in the Easte country, as any torment else. And hereupon Samson was more grieved with thirst, then with feare of many thousand Philistines, *Jude. 15. 18.**

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

The second, that a sponge full of vineger tied vpon an Hysope stalle, was reached to Christ vpon the crofe. Now it may be demanded, how this could be, considering the stalle of the hysope is not past a foot long. *Answ.* As the tree of Murther-fed with the Iewes is far greater & taller then with vs, so much that the birds of heauen build their nests in it; so it may be that hysope growth much longer in those countries then with vs. Or as I take it rather, the Hysope stalle was put vpon a reed, and by that meanes the sponge was put to the mouth of Christ.

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

were to goe through-sift in our particular callings, that God might be glorified by vs. When Abrahams seruant came to Bethuel to get a wife for Isaac, meat was set before him, but he said, *Gen. 24.33. I will not eat before I have fadomy message.* So likewise we must first see Gods glory proured in our affaires, and the in the second place, if commodity or praise redound to vs, we must afterward take it.

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

*The fifth event that fell out when Christ was vpon the crofe was, that he cried with a loud voice, & said, *Luk. 23.49. Father, into thy hand I lay downe my spiri, that is, I commend my soule, as beeing the most precious thing which I haue in this world, into thy custodie, who art a most faithful keeper thereof. These words are taken by Christ out of the Psalms: for when David was in danger of his life by reacon of Saul, and had no friend to trauel, hee makes choise of God to bee his keeper, and said, *Psal. 21. 5. Imo thy hands, O Lord, do I commend my spiri.* Now our Saviour Christ being in the like ditresse, both by reason of the Iewes, who every way fought his final deftretion and confutacion, & especially because hee felte the full wrath of God zeaging vpon him, doth make choise of Davids words, and apply them to himselfe in his ditresse. And by his example we are caught, not onely to read the general history of the Bible, but also to obserue the things commanded and forbidden, and to apply the same vnto our selues, and to our particular estates & dealings wherouer: thus the Prophet David saith, *Psal. 40.7. In the roll of the book it is written of me, that I shoulde thy will, O my God. How can this be? for no part of Scripture penned before the dates of David saith thus of him. True indeed; but as I take it, Davids meaning is, that he read the booke of the Law, & found general precepts & commandements given to Kings and Princes, that they shoulde keepe all the ordinances & commandements of God: whiche being a King***

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

Now in that Christ commends his soule into the hds of his Father, he doth it to rectifie that he did not by constraint, but willingly: and by his owne practise, he doth teach vs to do the like, namely, to give vp our own soules into the hands of God: and because this dutie is of som difficultie, wee must obserue three motiues or preparatiues which may induce vs to the better doing of it. The first is, to consider that God the Father of Christ, is the creator of our soules, and therfore he is called the father of spiri. And if he be a creator of them, then is he also a faithful preuerer of them. For sure it is, that God wil preferre his own workmanship. Who is or can be to carefull for the ornament & preueration of any worke as the crafts-maister? and shall not God bee more carefull then man? Wherfore S. Peter exhorteth vs to commit our soules unto God, *an ento a faithful Creator.* The second motiue is this: we must looke to be resolved in our consciences, that God the Father of Christ is our Father: every man for himselfe mult laboure to haue the affurance of the pardon of his owne sins, & that the corruption of his soule be washed away in the blood of Christ, that he may say, I am iustified, sanctified, & adopted by Christ. And when any man can say thus, he shall bee most desirous and willing to committ his soule into the hands of God. This was the reaon which moued Christ to lay downe his soule into the hands of God, because he is his father.

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

The time when wee are specially to command our foules into the hands of God, is firt of all the time of any affliction or danger. This was the time when David commended his soule into the hands of God in the Psalme before named. We know that in any common danger or peril, as the lacking of a Citie, or burning of an house, if a man haue any preciuose Iewell therein, he wil firt fetch that out, & make choise of a faithfull friend, to whose custodie he will commit the same: even so, in common perils and dangers we must alwaies remeber to commit our soules as a most precious iewel into the hands of God, who is a faithfull Creator. Another more special and necessary time of practising this dutie, is the hour of death, as here Christ doth, and Secundus, who when the Iewes stoned him to death

called on God, and said, Act. 7.59. *Lord Iesu receive my spiriſt.* And as this duty is very requisite and necessary at all times, to most especially in the hour of death; because the danger is great, by reaſon that Satan will then chiefly affait vs, and the guilt of ſinne will especially then wound the conſcience. Laſtly, at all times wee muſt commit our foulſe into Gods hands: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lieth downe to reſt, he knoweth not whether he ſhall rife againe or no; and when he arifeth, he knoweth not whether hee ſhall lye downe againe: yet at this very hour we know not what will befall the next.

And great are the comforts which arife by the practice of this duty. When *David* was in great danger of his life, and his owne people would haue ſtoned him, because their hearts were vexed for their ſons & daughters which the Amalekites had taken; it is ſaid, 1 Sam. 30. 6. *he comforted himſelfe in the Lord his God.* And the practice of *Paul* in this caſe is moſt excellent: *For the which cause (ſith hee) I ſuffer thoſe things, but I am not ashamed: for I know whom I haue beleueed, and am perfwaded that hee is able to keepe that which I haue committed unto him againeſt day, 2 Tim. 1. 12.* This worthy ſervant of God had committed his life and foulſe into Gods hands: and therefore hee faſh, *In all my ſuffriſing I am not ashamed: where we fee, that if a man haue grace in his life time to committ his foulſe into Gods hand, it wil make him bold euen at the point of death. And this muſt be a moſt iuine to cauſe every man daily & hourly to lay downe his foulſe into the hands of God, althoſh by the course of nature hee may haue twentie or forty years longer. But howſoever this duty be both neceſſarie and comfortable, yet few there be that practice the fame, Men that haue children are very carefull and diligent to bring them vp vnder ſome mans tuition; and if they haue cattell, ſheepe, or oxen, they prouide keepers to tend them: but in the meane ſeaſon for their owne foulſe they haue no care; they may ſinke or ſwimme or doe what they will. This ſhewes the wonderfull blindneſſe or rather madneſſe of men in the world, that haue more care for their cattel, then for their own foulſe: but as Christ hath taught vs by his example, ſo let every one of vs in the feare of God, leare to committ our foulſe into the hand of God.*

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

A of beaſts do, the neglect therof were no great matter: but ſeeing it muſt lie for euer either in eternall ioy, or elſe in endleſſe paines & torments, it stands vs vpon every man for himſelfe, ſo to provide for his foulſe in this life, that at the day of death when it ſhall depart from his body, it may lie in eternall ioy and happiness. The ſecond, that there is an especiall & particular prouidence of God, because the particular foulſe of Chrift is committed into the hands of his Father, and ſo answeryer the foulſe of every one of the faithfull are. The third, that every one which beleueſ him ſelfe to be a member of Chrift, muſt be willing to die when God ſhall call him therto. For when we die in Chrift, the body is but laid aſleepe, & the foulſe is received into the hands of a moſt louing God and mercifull father, as the foulſe of Chrift was. Laſtly, wheras Chrift ſurrendring his foulſe into his Fathers hands, caſt it a ſpirit, we note, that the foulſe of man is a ſpirit, that is, a ſpirituall, inuiſible, ſimplē eſſence without composition, created as the angels of God are. The queſtion whether the foulſe of a childe come from the foulſe of the parents, as the body doth come from their bodies, may eafily be refolued. For the foulſe of man beeing a ſpirit, cannot beget another ſpirit: as the angels beeing ſpirituall doe not beget angels: for one ſpirit begetteſ not an other. Nay which is more, one ſimplē element begetteſ not another, as the water begetteſ not water, nor aire begetteſ aire: and therefore muſt leſſe can one foulſe beget an other. Againe, if the foulſe of the childe come from the foulſe of the parents, then there is a propagation of the whole foulſe of the parent or of ſome part thereof. If it be ſaid, that the whole foulſe of the parents is propagated, then the parents ſhould want their own foulſe & could not live. If it be ſaid, that a part of the parents foulſe is propagated: laſtly, that the foulſe beeing a ſpirit or a ſimplē ſubſtance, cannot be parted: & therfore it is the ſafeſt to conclude, that the body indeed is of the body of the parents, & that the foulſe of man while the body is in making, is created of nothing: and for this very cauſe God is called the ſather of ſpirits. Thus much of the crucifying of Chrift: now followeth his death. For huiung laid downe his foulſe into the hands of his Father, the holy Ghost ſaith, Luk 23.46. *He gave up the ghost* to giue vs to vnderland, that his death was no fantatiſcal, but a reall death, in that his body and foulſe were ſeuereſ as truly as when any of vs die. In treating of Chrifts death wee muſt conſider many points. The firſt, that it was needful that he ſhould die, & that for two cauſes. Firſt, to ſatisfie Gods iuſtice: for ſin is fo odious a thing in Gods fight, that he will puniſh it with an extreme punishment: therfore Chrift ſtanding in our room muſt not onely ſuffer the miſeries of this life but also die on the croſſe, that the very extremity of punishment which wee ſhould haue borne, might bee

be laid on him: and ſo we in Chrift, might fuliſh ſatisfie Gods iuſtice: for the wages of ſinne is death. Secondly, Chrift died that he might fulfill the truth of Gods word, which had ſaid, that man for eating the forbidden fruit ſhould die the death. The properties of Chrifts death are two: the firſt, that it was a voluntary & willing death: the ſecond, that it was a cursed death. For the firſt, wheras I ſay, Chrifts death was voluntary, I meane that Chrift died willingly, & of his owne free accord gaue vp himſelfe to ſuffer vpon the croſſe. Howſoever the Jewes did arraigne, & condemne, and crucifie him, yet if he had not willed his own death, & of his free accord givēn hymſelfe to die: not the Jewes, nor all the worldewold could euer haue taken away his life from him. He died not by constraint or compulſion, but moſt willingly: and therefore he faſh, Job 10.18. *No man taketh my life from me, but I (alſt he) lay it downe, & haue power to take it againe.* And our Sauour Chrift gaue euident tokens hereof in his death, for then he ſcrewed with a loud voice, and gaue vp the Ghost. Ordinarily men that dy on the Croſſe, lagiugh away by little and litle, and before they come to yeild vp their liueſtē loſt their ſpeech, & only rattle or make a noife in the throat: but Chrift at that very instant whē he was to give vp the Ghost, cried with a loud voice: which ſheweth plainly, that he in his death was more then a conqueror ouer death. And therefore to give all men a token of his power, and to ſhew that he died voluntarily: it pleafed him to cri with a loud voice. And this made the Centurion to ſay that he was the Son of God. Againe, Chrift dyed not as other men do: becauſe they ſirft giue vp the Ghost, and then lay their heads afide: but hee in token that his death was voluntary, first laies his head afide after the manner of a dead man, & then afterward giues vp the Ghost. Laſtly, Chrift dyed ſooner then men are wont to doe vpon the croſſe, and this was the cauſe that made Pilate wonder that he was ſo ſoone dead. Now this came to paſſe, not becauſe he was loath to ſuffer the extremity of death: but becauſe hee would make it manifeſt to al men, that he had power to die, or not to die. And indeed this is our comfort, that Chrift died not for vs by conſtraint, but willingly of his owne accord.

And as Chrifts death was voluntary, fo it was alſo an accuſed death, and therefore it is called the *death of the croſſe*. And it containeth the firſt and the ſecond death: the firſt, is the ſeparation of the body from the foulſe: the ſecond is the ſeparation of body and foulſe from God: and both were in Chrift: for before the bodily death, he did in ſoule apprehend the wrath of God due to mans ſin, and that made him cri, *My God, my God, why haſt thou forſaken me?*

And here wee muſt not omit a neceſſarie point, namely, how farre forth Chrift ſuffered death. *Ah w.* Some think that hee ſuffered only a bodily death, and ſuch paines as fol-

A low the diſolution of nature: but they no doubt, come too ſhort: for why ſhould Christ haue feared death so greatly, if it had bin nothing but the diſolution of nature? Some againe think that he died, not only the firſt, but alſo the ſecond death; but it may be they goe too farre: for if to die the firſt death, be to ſuffer a totall separation of bodie and foulſe, then alſo to die the ſecond death, is wholly and eueny way to be ſeuereſ from al fauour of God, and al the leaſt for a time to bee opprefed of the lame death as the damned are. Now this never befalleth Christ, no not in the midle of his ſufferings, conſidering that euen then he was able to call God his God. Therefore the ſafeſt is to follow the meane, namely, that Chrift diſted the firſt death, in that his body and foulſe were really and wholly ſeuereſ, yet without ſuffering any corruption in his body, which is the effect and fruit of the fame: and that with all he further ſuffered the extreme horrores and pangſ of the ſecond death, not dying the fame death, nor being forſaken of God, more then in his own apprehencion or ſeeling. For in the very midle of his ſufferings the Father was well pleased with him. And this which I ſay doth not any whit leffen the ſufficiencie of the merit of Chrift: for whereas hee ſuffered truly the very wrath of God, and the very tormentſ of the damned in his foulſe, it is as much as if all the men in the world had dyed the ſecond death, and had bin wholly cut off from God for euer and euer. And no doubt Chrift diſted the firſt death, only ſuffering the pangſ of the ſecond; that the firſt death might bee an entrance not to the ſecond death, which is eternal diſtortion, but a paſſage to life eternal.

The benefits and comforts which arife by the death of Chrift, are especially four. The firſt, is the change of our natural death, I ſay not the taking of it away, for we all muſt die: but whereas by nature death is a curse of God vpon man for eating the forbidden fruit, by the death of Chrift it is changed from a curse into a blesſing, and is made as it were a middle way and entrance to conuey men out of this world into the kingdome of glory in heaven: and therefore it is ſaid, Chrift by his death *had delivered them from thefeare of death, which all the daies of their liues were ſubiect to bondage* Hebr. 2.15. A man that is to encounter with a ſcorpion, if he know that he hath a ſting, he may be diſmaſied: but being affaide that the ſting is taken away, he neede not feare to encounter therewith. Now death in his own naſture conſidered, is this ſcorpion armed with a ſting: but Chrift our Sauour by his death hath pulled out the ſting of our death, and on the croſſe triumphantly faſh, 1 Cori 15.55. *O death where is thy ſting! O grave where is thy victorie!* and therefore euuen then when me ſeele the pangſ of death approach, we ſhould not feare but conceiue hope, conſidering that our death is altered and changed by the vertue of the death of Chrift. Secondly, the

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death of Christ hath quite taken away the second death from those that are in Christ: as Paul saith, Rom. 8.1. *There is no condemnation to them which are in Christ Jesus, which walk not after the flesh, but after the spirit.* Thirdly, the death of Christ is a meane to pacifie his last will and testament. *For this cause was Christ the Mediator of the new Testament; that through death (which was for the redemption of the transgressions which were in the former Testament) they which were called might receive the promise of the eternal inheritance.* For where a Testament is, there must be the death of him that made the Testament: for the Testament is confirmed when men are dead: for it is yet of no force so long as he is alive that made it. And therefore the death of Christ doth make his last will & testament which is the covenant of grace, authenticall unto vs. Fourthly, the death of Christ doth serve to abolish the original corruption of our sinfull hearts. As a strong corrasion laid to a sore, eates out all the rotten & dead flesh: even so Christs death being applied to the heart of a penitent sinner by faith, weakens & consumes the sinfull cleaues so fast wto our natures and dwells within vs. Some will say, how can Christs death which now is not, because it is long ago past & ended, kill sinne in vs now? Ans. Indeed if we regard the act of Christs death, it is past, but the vertue and power thereof endureth for ever. And the power of Christs death is nothing else, but the power of his Godhead, which enabled him in his death to overcome hell, the grave, death, and condemnation, and to disburden himselfe of our sins. Now when we have grace to deny our selues, and to put our trust in Christ, and by faith are loyed to him, thenas Christ himselfe by the power of his Godhead overcame death, hell, and damnation in himselfe; so shall we by the same power of his Godhead kill and crucifie sinne and corruption in our selues. Therefore seeing we reape such benefit by the death of Christ, if we will shew our selues to be Christians, let vs rejoyce in the death of Christ: and if the question bee, what is the chiefeft thing wherein wee rejoyce in this world? wee may answere, the very croffe of Christ, yea the very least droope of his blood.

The duties to bee learned by the death of Christ are two: the first concernes all ignorant and impenitent sinners. Such men whatsoeuer they be, by the death of Christ vpon the croffe, must bee mooued to turne from their sins: and if the consideracion hereof will not mooue them, nothing in the world wil. By nature every man is a vassall of sin, and a bond-servant of Satan: the diuell reignes & rules in all men by nature, and we our selues can do nothing but serue and obey him. Nay, which is more, we live under the fearefull curse of God for the least sin. Well now, see the loue of the Sonne of God, that gave himselfe willingly to death vpon the croffe for thee, that hee might free thee from this most fearefull bondage.

A Wherefore let all those that liue in sinne and ignorance reaſon thus with themselves: Hath Christ the Sonne of God done this for vs? and shall we yet liue in our sins? hath hee set open as it were the very gates of hell, & shall we yet lye weltring in our damnable waies and in the shadow of death? In the feare of God let the death of Christ bee a meane to turne vs to Christ: if it cannot moue vs, let vs be refolded that our case is dangerous. To goe further in this point, every one of vs is by nature a sicker man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sick, and behold, Christ is the good Phyſician of the soule & none in heaven or earth, neither Saint, Angell, nor man can heal this our spirituall wound, but healeone: who though he were equall with the Father, yet he came down from his bofome and became man: and liued here many yeeres in misery and contempt: and when no herbe, nor plaifter could cure this our deadly wound or desperate sicknesse, he was content to make a plaifter with his own blood: the paine hee tooke in making it, caufed him to sweate water and blood: nay the making of it for vs caſt him his life, in that hee was content by his owne death to free vs from death: which if it bee true, as it is most true, then woful and wretched is our case, if we will still liue in sinne, and will not vſe means to lay this plaifter to our hearts. And after this plaifter is applied to the soule, we should doe as a man that hath beeene grieuously sick, who whē he is on the mending hand, gets strength by little and little. And lo should we become new creatures, going on from grace to grace, & shew the fame by living godily, righteouſly, and soberly, that the world may fee that we are cured of our spirituall diseafe. O happy, yea thricke happy are they that haue grace from God to doe this. The ſecond duty conernes them which are repenteant fifters. Hath Christ given himſelfe for thee, and is thy conſcience ſerled in this? Then thou muſt awfully bearre this minde, that if thy life would ſerve for the glory of God and the good of the Church, thou wouldest then give it most willingly if thou be called thereto. Secondly, if Christ for thy good hath given his life, then thou muſt in like manner bee content to dye for thy brethren in Christ, if need be. He (faith S. John) laid downe his life for vs, therefore we ought to lay downe our liues for our brethren. I. Job. 3. 16. Thirdly, if Christ was content to ſhed his own heart-blood not for himſelfe, but for the ſins of every one of vs, then we muſt be thus affected, that rather then by ſinning we would willingly offend God, we ſhould be content to haue our owne blood ſhed: yea, if these two things were put to our choife, either to do that which might difleaf God, or elſe to ſuffer death, we muſt rather die then do the ſame. Of this mind haue bin all the Martyrs of God, who rather then they would yield to Idolatry, were content to ſuffer moſt bitter torments & cruell

cruell death. Yea, every good Christian is ſo affected, that he had rather chooſe to die then to ſine, not mooued by impatiencie in respect of the miseries of his life: but becauſe he wold ceaſe to offend ſo louing a Father. To ſinne is meat & drinke to the world, but to a touched and repentant heart there is no torment ſo grievous as this is, to ſin againſt God, if once hee be persuaded that Christ died for him.

Thus much for Christs death: now follow those things which beſtell Christ when he was newly dead, and they are two especially. The firſt, that his legges were not broken as the legges of the two theeuers were. Of the firſt, S. John rendreth a reaſon, namely, that the Scripture might be fulfilled, which ſaith, *No bone of him ſhall be broken:* which words were spoken by Moyses of the paſchal lambe, and are here applied to Christ, as beeing typically figured thereby. And hence we obſerne theſe two things. Firſt, that Christ crucified is the true paſchal Lamb, as S. Paul faith, *Chrif our paſſeour is ſacrificed;* and S. John faith, *Behold the Lamb of God,* diſtinguishing him thereby from the typicall lamb. In this that Christ crucified is the true paſchal Lamb, the child of God hath wonderfull matter of comfort. The Ifraclites did eat the Paſſeouer in Egypt, and ſprinkled the blood of the lamb on the pofts of their dores, that when the Angel of God came to destroy the firſt borne of man and beaſt, and tau the blood vpon their houſes, he might paſſe ouer them, that the plague ſhould not be vpon them to deſtruſion. So likewife if thou doeft feede on the Lambe of God, and by a lively faith ſprinkle the doore of thine heart with his blood, the judgement of God in thiſe life, & the terrible curse of death, with the fearefull ſentencie of condenmation at the day of iudgement, and all punishments due vnto thy ſins ſhall paſſe ouer thee, and not fo much as touch thee. And whereas the legges of our Sauour Christ were not broken by the fouldeours, who fought by all meanes poſſible to worke againſt him al the miſchief they could: we may note, that the enemies of Christ and his Church, let them intend to ſhew neuer ſo much malice againſt him, they can not go beyond that libertie which God giueth them, they can doe no more, for their liues then that which G O D willen. The Medes and Perians are called the *Lords ſanctified ones:* Cyrus is called the *Man of Gods conſcience;* because whatſoeuer they intended againſt the people of God, yet in all their proceedings they did nothing but that which God had determined before to bee done. And when Scanderib came againſt the Jewes as a wild beaſt out of his denne, the Lord telleth *Hezeliel* concerning *Abur,* that he will put his booke in his myſtels, & his bridle in his lip, and bring him backe againſt the ſame way that hee came, that he wil rule him, that hee ſhall not doe the leaſt hurt vnto the Jewes, more then God will. This is a matter of great comfort to Gods Churche opprefed with ma-

nifold enemies, Papifts, Jewes, Turkes, and all infidels, maliciouſly bent againſt it for Chrifts fake. For though they intend and praefite miſchiefe, yet more then Gods will and counſell is, they can nor doe: becauſe he hath his ring in their noſtrils and his bridle in their lippeſ to rule them as he listeth.

The ſecond thing which fell out immeadiately vpon the death of Christ, is that the ſouldiers pierc'd his ſide with a ſpear, & thence iffued water and blood. The vſe which arifeth of this point is two-fold: firſt it ſerues to prooue that Christ died truly, & not in thew, or a faſed death: for there is about the hart a film or ſkin like vnto a purſe, wherein is contained cleare water to coole the heat of the hart; and therefore when water & blood iffued out after piercing of the ſide, it is very likely that a that very ſkin was pierc'd: for elſe in eaſon we can not conieue where this water hold come.

S. John aneye-witneſſe of thiſ thing, being about to prooue that Iefus the ſonne of Mary was the true Mefias, bringeth in five witneſſes: three in heauen, *The Father, the Word, and the holy Ghost;* and three in earth, *the water, the Spirit, and the blood;* where no doubt he alludeth to the water and blood that iffued out of the ſide of Christ: by þis, we may understand the efficacie and operation of Gods ſpirit, making men to bring forth the fruits of the ſame, as loue, peace, joy, &c. And the ſecond witneſſe, namely water, hath relation to the Water that came forth of Chrifts ſide, which ſignifieth the inward wafing away of ſin, and the purging of the heart by Chrifts blood: which alſo is, & was ſignified by the outward wafing of the body with water and baptiſme. The third witneſſe, hee calles blood, alluding to the blood that iffued out of Chrifts ſide: whereto is ſignified the expiation or ſatisfaction made to Gods iuſtice for mans ſin. The ſame vſe had the ceremoniall ſprinkling, in the old Teſtament, typically ſigifying the ſprinkling of Chrifts blood. Now theſe three witneſſes are not to be fought for in heauen, but every Chriftian man muſt ſearch for them in his own heart & conſcience, & there ſhall he find them in ſome meaſure. And this water and blood flowing out of the ſide of Chrift beeing now dead, ſignifieth that he is our iuſtification and ſanctification, even after his death: & that out of his death ſprings our liues & therfore as Eve was made of a rib taken out of the ſide of Adām: ſo ſprings the Churche out of the blood that flows out of the ſide of the ſecond Adām.

Hauing thus iuited of Chrifts execution, let vs now come to the laſt point, namely, the excellency of Chrifts paſſion, coniuing in theſe two points: 1. a Sacrifice. II. a Triumph. For the firſt, when Chrift died he offered a propitiatory and reall ſacrifice to his Father; and herein his death & paſſion diſſereth from the ſufferings and deathes of all me whateuer. In thiſ ſacrifice we muſt confirme two things. I. who was the priet. II. what

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de re A.
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diuum.I. Job. 5.
7, 8.Ioh. 19.
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Exod. 12.
46Exod. 12.
23Ioh. 11.
3.
Ioh. 40.11Ioh. 17.
29

Heb. 3. 1.

Exod. 15. 7.

Psal. 133. 2.

Psal. 45. 7

Exod. 18. 2.

Exod. 12. 8.

12. 2.

verse 15. 2.1.

was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himself, as the author of the Epistle to the Hebrews prooves at large from the third chap. to the 9. and of him we are to consider these four points. The first, what is the office of Christs priesthood? Ans. The office of Christs priesthood stands in three things. I. To teach doctrine, and therefore he is called the *high priest of our profession*, that is, of the Gospel which we profess, because hee is the Author and Doctor of the fame. II. To offer vp himselfe unto his Father in the behalfe of man, for the appeasing of his wrath for sine. III. To make request or intercession to God the Father, that hee would accept the sacrifice which hee offered on the croffe for us. The second point is, According to which nature hee was a priest: whether in his manhood, or in his godhead, or both together? Ans. The office of his priesthood is performed by him according to both his natures: and therefore he is a priest not as the Papists would haue him, according to his manhood only, but as hee is both God and man: for as he is a Mediator, so is he a priest; but Christ is a Mediatur according to both natures; each nature doing that which is peculiar to it, and conseruing something to the worke of redemption: and therefore hee is a priest as he is both God and man. The third point, After what order he is a priest? Ans. The Scripture mentioneth two orders of priests: the order of *Levi*, and the order of *Melchisdeck*. Christ was not a priest after the order of *Aaron*: and yet notwithstanding in that priesthood were many notable rites whereby the priesthood of our Saviour Christ was resembld, and we may note five especially. First, in the anointing of the high Priest; as of *Aaron*, and his sonnes after him, oyle was poured on his head, and it ranne downe to the very edge of his garments, whereby was signified that Christ the true high Priest was anointed with the oyle of gladness above his fellowes; that is, that his manhood was filled with the gifts and graces of God, both in measure, number, and degree aboue all men and angels. Secondly, the sumptuous and glorious apparel which the high Priest put on, when he came into the Sanctuarie, was a signe of the rich and glorious Robe of Christs righteousness, which is the puritie & integritie of his humane nature, and of his life. Thirdly, the speciall parts of the high Priests attire were first the *Ephod*, the two shoulders whereof had two onyx stones, whereon were engrauen the names of the twelve tribes of Israel: five names on the one stone, and fixe on the other, as stones of remembrance of the children of Israel to Godward: The second order of priesthood is the order of *Melchisdeck* of which order Christ was, as *David* saith, *Thou art a Priest for ever after the order of Melchisdeck*; and that in two special respects. I. *Melchisdeck* was both a Priest and a King: so was Christ. II. *Melchisdeck* had neither father, nor mother, because his historie is set downe with mention of neither: so

were figured two things in Christ: by the first that he carries all the Elect on his shoulders, and supports them by his spirit so long as they are in the world, against the world, the flesh & the diuell. By the second, that Christ our high Priest being now in his sanctuary in heaven, hath in memory all the Elect, and their very names are written as it were in tables of gold before his face: and he hath an especiall loue unto them and care ouer them. Vpon this ground the Church in the Canticles prayes on this manner: *Set me as a seal on thy heart, & as a signe upon thy arme*. And indeede this is a matter of comfort vnto vs, that Christ hath our fewall names written in precious stones before his face: though hee be now in heaven and we on earth: and that the particular estate of every one of vs is both known and regarded of him. Againe, God gave to *Mosè* the *Vrim* and *Thummim*, which was put on the breast-plate of the high Priest, when he was to aske counsell from GOD of things vinknown, before the mercie-seat, whence God gaue answer. What the *Vrim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but gien by God; and how it was vied we cannot tell: but yet the signification of the words affordeth matter of meditation. *Vrim* signifies lights, and *Thummim* signifies perfections. And by this a further matter was prefigured in Christ, who hath the perfirmy and *Thummim* in his breast: first, because in him are hid all the treasures of wisedome and knowledge: secondey, because he reueales to his Church out of his word such things as none can know but the children of Godas *David* saith, *The secrete of the Lord is revealed unto them that feare him*. And for this cause the spirit of Christ is called the *spirit of wisedome and revelation*: and the *spirit of God*, whereby wee know the things that are given vnto vs of God: as namely, our election, vocation, justification, & sanctification in this life, and our eternall glorification after this life: yea to every member of Christ within his Church he giveth a speciall spirit of revelation out of the word, whereby he may know that God the Father is his father; the Sonne the redeemer, his redeemer; and the holy Ghost his sanctifier and comforter. Lastly, the high Priest had a plate on his forehead, and therevpon was engrauen the holiness of *Iehovah*: this signified the holiness of Christ: for as he is God, he is holiness it selfe: and as he is man, he is most holy, being sanctified by the holy Ghost for this end, that hee might couer our sinnes and vnyrighteousnesse, with his righteousness and holy obedience.

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

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Gen. 14. 18.

Can. 8. 4.

Promiss. non ob-
ligati.Exod. 31.
30.Heb. 7. 1-4
Imagina-
ri.

Col. 1. 3.

Psal. 1. 1.

4.

Eph. 1. 17.

1.

Cor. 1. 22.

Exod. 18.
3.

6.

Mar. 8. 19.

Heb. 7. 1.

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

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

one onely priest euene Christ himselfe God & man. Indeed all Christians are priests to offer vp spirituall sacrifice: but it is the property of Christ alone to offer an outward and reall sacrifice vnto God now in the new testament. Thus much of the first point, who is the priest. The secound followeth: what is the sacrifice. Ans. The sacrifice is Christ, as he is man, or the manhood of Christ crucified. As the priest is both God and man: so the sacrifice is man (and) not God. So it is said, we are *sanc*t*ified* ⁴ or the *by the offering of the body of Iesus Christ*. Touching this sacrifice, sundry questions are to be skinned. The first, what kind of sacrifice it was. Ans. In the old Testament there were 2. kinds of sacrifices: one, propitiatory which serued to satisfie for sin the other, eucharisticall for praise and thanksgiving. Now the sacrifice of Christ was a sacrifice propitiatory especially prefigured by the typical sacrifice called the whole burnt offering; for it was all consumed to ashes vpon the altar, and turned into smok, so the fire of Gods wrath did feaste vpon Christ on the croffe, and did confirme him as it were to nothing, to make vs something. Secondly, when *Noe* offered an whole burnt offering after the flood, it is said, God *smelled a favour of rest*: not because he was delighted with the smell of the sacrifice, but because he approued his faith in Christ. And hereby was signified, that Christ vpon the croffe was an offering, and a *sacrifice of a sweet smelling savor unto God*, because God was well pleased therewith. Now whereas Christ was content wholly to offer vp himselfe to appease the wrath of his Father for vs: i. mifte teach vs to give our bodies and soules, as holly, liuing, and acceptable sacrifices, wholly dedicating them to the seruice of God.

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

^{10.}
Hab. 1. 10.

^{10.}
Gen. 8. 1.

^{11.}
Eph. 5. 2.

^{12.}
Heb. 10.

^{23.}

Heb. 9.

also an imperfect sacrifice, because it is repeated and iterated: for upon this ground doth the author to the Hebrews proue, that the sacrifices of the old testament were imperfect, because they were daily offered. And wheras they say there be two kinds of sacrifices, one bloody once only offered vpon the croſte: the other vnbloody, which is daily offered: I answer, that this distinction hath no ground out of Gods word: neither was it known to the holy Ghost who faſhion, that without blood there is no remifion of ſinnes.

The third queſtion is, what is the fruit of this ſacrifice. *Ay.* The whole effect thereof is contained in three ſhort things: I. the oblation of Christ purgeth the beleuer from all his ſinnes, whether they be original or aſual: ſo it is faid, *If we walk in the light, we have fellowship with another: and the blood of Jesus Christ his ſonne purgeth us from all ſinne:* whether they be ſinnes of omifion in regard of our duties; or of commiftion in doing euill. II. the oblation ferueth for the ſtifying of a ſinner before God, as Paul faſhion, *We are ſufiſted by his blood, and are reconciled to God by his death.*

This being here remembred, that in the pafſion of Christ we include his legal obedience, whereby he fulfilled the law for vs. III. the oblation of Christ ferues to purge mens conſciences from dead works; *How much more then ſhall the blood of Christ, which through the eternal ſpiriſt offereth himſelfe without ſpot to God, purge your conſciences from dead works to ferue the uing God!* IV. the oblation of Christ proceſſes vs liberty to enter into heaven, *By the blood of Christ If ſua me be bold to enter into the holly place, by the new & living way which he hath prepared for vs through the vele, that is, his ſteſt.* By our ſinnes there is a partition wall made betweene God and vs: but Christ by offering himſelfe vpon the croſte, hath beaten downe this wal, opened heauen: & as it were, trained the way within our own bloud, whereby we may enter into the kingdome of God, & without the which we cannot enter in at all.

The laſt queſtion is, how this ſacrifice may be applied to vs. *Ay.* The means of applying this ſacrifice be two. I. the hand of God which offereth. II. the hand of the beleuer that receueth the ſacrifice offered. The hand of God whereby he offereth vnto vs his benefit, is the preaching of the word, & the administration of the facraments, baptism, & the Lords ſupper: and wherofuer theſe his holy ordinances are rightly adiurned & put in practice, there the Lord putteth forth his hand vnto vs, and offereth moſt freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleuer which is faith in the heart: which, when God offereth, doth apprehend and receive the thing offered, and make it ours.

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

of Christ. He was both the priest, the ſacrifice, and the altar: the ſacrifice, as he is man; the priest, as he is both God and man; the altar as he is God. The property of an altar is to fanſtife the ſacrifice as Christ faſhion, *Ye foole and blinde whether is greater the offering, or the altar that ſanſtifieth the offering?* Now Christ as he is God, ſanſtifieth himſelfe as he was man: and therefore (faſhion he) for their ſakes ſanſtifieth I my ſelfe, by doing two things: I. by ſetting apart the manhood to be a ſacrifice vnto his Father for our ſinnes. II. by giving to this ſacrifice merit or efficacy to deferue at Gods hands remifion of our ſinnes: the manhood of Christ without the godhead hath no vertue nor efficacy in it ſelfe to be a meritorious ſacrifice; & therefore the dignitie and excellencie which it hath is derived thence. As for the chalkie & ſtone altars of the Church of Rome, they are nothing else but the toyes of mans braine. Christ himſelfe is the only reall altar of the new testament. And in stead of altars which were vnder the law, we haue now the Lords table whereon we celebrate the facrament of his body and bloud, to ſhew forth his death till he come.

The fourth point, is concerning the time of Christs oblation, which he himſelfe calleth the acceptable year of the Lord: alluding vnto another year under the law called the year of Jubile, which was every fiftie year: among the fewes, in which at the ſounde of a trumpet all that had ſet or fold their poſſefſions received them againe: all that were bondmen were then set at libertie. This Jubile was but a figure of that perfect deliverance which was to be obtained by Christs pafion, which was not temporarie deliverance for every fifty year, but an eternall freedome from the bondage of ſinne, hell, death, and condemnation. And the preaching of the word is the trumpet founded which proclaimeth vnto vs freedom from the kingdomde of darkeneſſe, and inuites vs to come and dwell in perfect peace with Christ himſelf. Well, if the year of perpetual Jubile be now come, what a wretched eſtate are all our loofe and blide people that eſtēme nothing of that liberty which is offered to them, but chooſe rather to liue in their ſinnes, and in bondage vnder Satan and condenmation, then to be at freedome in Christ?

Now follow the vies which are to be made of the ſacrifice of Christ. The prophet Aggai faſhion, that the ſecond temple built by Zorobabel was nothing in beauty vnto the firſt which was buiſt by Salomon: & the reaſon is plaine, (for as the Jews write) it wanted ſue things which the firſt temple had: I. the appearing of the preſence of God at the mercy seat betweene the two Cherubins. II. the Vrim & Thummim on the breſt-plate of the high Priest. III. the iſpiration of the holy Ghost vpon extraordinary Prophets. IIII. the Arke of the Cœūant: for that was lost in the captiuitie. V. fire from heauen to burne the ſacrifices.

¶ our ſacrifices, is the cleane offering which is the lifting vp of pure hands to God without wrath or dobbing in our prayers: alſo our bodie, & foulſe, our hearts and affections, the works of our liues, and the works of our callings: all which muſt be dedicated to the ſervice of God for his glories and the good of his Church. The alter whereon wee muſt offer our ſacrifice, is Christ our Redemeer, both God and man, becauſe by the vertue of his death as with sweete odours, hee perfumes all oþer obediencie, and makes it acceptable to God. The minifters of the Goffel are alſo in this manner priests, as Paul inſinuateth when he calleth the Gentiles their offering unto God. And the preaching of the word is as it were a ſacrificing knife, whereby the old Adam muſt be killed in vs; and wee made an holy and acceptable ſweete ſmelling oblation vnto GOD, ſanſtified by the holy Ghost.

*B Therefore every one that heareth Gods word preached and taught, muſt indeauour that by the profitable hearing therof, his ſinnes and whole nature may be ſtabuid and killed; as the beaſt was ſlaue and ſacrified vpon the alter by the hand of the Leuite. Laſtly, the exhortation of the holy Ghost muſt here be conſidered: *Seeing (faith he) we haue an high Prieſt, which is over the houſe of God, let vs draw neare with a trauell heart in affiſſe of faſhion, ſprinkled in our hearts from an euill conſcience, & wafed in our bodies with pure water.* The meaning of the words is this, that if Christ haue offered ſuch a ſacrifice of ſuch value and price, which procureth pardon of ſinne, iuulfacion, fanſtification, and redēption, then wee muſt labour to be partakers of it; to haue our bodies and foulſe purified and cleaſed by his bloud, and ſanſtified throughout by the holy Ghost, that thereby we may be made fit to doe ſacrifice acceptable to God in Christ. This is the vife which the Apoſtle maketh of the doctrine of Christs priesthood in that place, which alſo every man ſhould apply vnto himſelfe: for why ſhould we liue in our ſinnes and wicked waies, every hour incurring the danger of Gods iudgements, ſeeing Christ hath offered ſuch a ſacrifice whereby wee may bee purged and cleaſed, and at length freed from all woe and miſerie?*

*D Thus much of Chrift ſacrifice: now folloues his triumph vpon the Croſte. That Christ did triumph when he was vpon the croſte, it is plainly ſet downe by the Apoſtle Paul, where he faſhion, Col. 2. 14, 15. *That putting out the hand writing of ordinances that was againſt us, which was contrarie to us, hee tooke it out of the way, and ſtaffed it vpon the croſte, and hath ſpoyleſt the principaliaties and powers, & hath made ſhew of them openly, & hath triumphed ouer them in the ſame croſte.* This triumph is ſet forth by iugnes & teſtimonijs of two fortis. I. By ſignes of his glorie and maiestie. II. By ſignes of his glorie and maiestie are principally ſeaue. The firſt, is the title ſet over his head vpon the croſte.*

cross, Joh. 19.18. *Iesus of Nazareth king of the Jewes.* The end why titles were set over the heads of malefactors was, that the beholders might know the cause of the punishment, and be admonished to take heed of like offences, and be stirred vp to a dislike of the parties executed for their offences. And therefore no doubt, *Pilate* wrote the title of Christ for the aggravation of his cause, & that with his owne hand. Yet marke the strange event that followed: for when *Pilate* was about to write the superscription, God did so gouerne and ouerrule both his heart and hand, that in stead of noting some crime, he sets downe a most glorious and worthy title, calling him, *Iesus of Nazareth king of the Jewes:* which words containe the very summe and pith of the whole Gospell of Christ, deliuered by the Patriarkes and Prophets from age to age. We must not think that *Pilate* did this of any good mind, or vpon any loue or fauour that he bare to Christ; but onely as he was guided and ouer-ruled by the power of God for the advancemente of the honour and glory of Christ. The like did *Caiaphas* who thought a sworne enemy to Christ, yet he vttered a prophecie of him, saying, Joh. 11.50 *That it was necessary that one should die for the people:* not that he had any intent to prophecie: but because the Lord vised him as an instrument to publish his truth. And when *Balaam* for the wages of vngrievousnesse would haue cursed the Lords people, for his life he could not nay, all his cursings were turned into blessings. By this then it appears, that it is not possible for any man, doe what he can, to stop the course of the Gospell of Christ: nay, (as we see) God can raise vp the wicked sometyme to spread abroad & to publish the truth, though they themselues intend the contrary. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace & ignominie vpon our Sauour Christ; then did they most of all extoll and magnifie his name; they could not for their liues haue given him a more renowned title then this, that he was king of the Iewes. And the same is the case of all the members of Christ: for let a man walke in a good conscience before God and man, he shall finde this to be true, that when he is most disgraced in the world, then commonly he is most honoured with God and men.

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

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

A to change the title, saying, *Write not the king of the Jewes, but that he said, I am the king of the Jewes:* but *Pilate* answered them againe, *That which I have written, I have written.* Though *Pilate* had bin ouer-ruled before to condemne Christ to death, against his owne conscience, yet wil he not in any wise cōdefēd to change the superscription. How comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was he confirmed in not changing it. Hence wee leare sundry instructions. First, that no man in the world, let him indeavour himselfe to the uttermost of his power, is able to stop the course of the kingdom of GOD: it stands firme and sure, and all the world is not able to preuaile against it. Secondly, whereas *Pilate* being but a heathen man was thus conistant, that he will not haue his writing changed; we may note, how permanent and vncchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the prophets & Apostles, as God gave them vtrance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by *Pilates* confection, we leare to be conistant in the practise and professions of the religion of Christ: this is a necessary lesson for these daies, wherin mens professions do fleete like water, and goe & come with the tide. Many zealous profecutors to day, but to morrow as cold as water. And the complaint of the Lord touching times past, agrees to our daies: O! 6.4. O *Ebraim*, *What shall I say to thee? thy confusio[n] is like the morning daw.*

The second is, the confection of the theefe: a most worthy argument of the God-head of Christ. For by it when he was vpon the croſſe and in the very middest of his paſſion he giues vnto all the world a liuely and notable experiance of the vertue and power of his deeth, so as his very enemies might not onely behold the paſſion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the paſſion of Christ, we must ioyn the confection of the theefe: which is as it were a chriftal glaſe wherein we may sensibly behold the endles merit and vertue of the obedience of Christ to his Father, even to the death of the croſſe. And therefore I will briefly touch the ſpeciall iſtructions which are to be learned by it. First, let vs marke that both the theeues in every reſpect were equal, both wicked and leud liuers: & for their notorious faults both attatched, condemned, & executed both on the croſſe at the ſame time with Christ: yet for all this, the one repenting was fauored, the other was not. And in their two examples we ſee the ſtate of the whole world, whereof one part is choſen to life eternall and thereupon attaines to faith and repenteance in this life: the reſt are reiectet in the eternall counſell of God, for iuft cauſes known to himſelfe,

Ioh. 19.
12.Rom. 9.
13.Gen. 35.
11.Luke 22.
40.

Ioh. 7.8

Ioh. 32.
19.Pſal. 34.
11.

Ex. 15.19

A ſelfe, and ſuch being left to themſelues never repent at all. Secondly, we are taught hereby, that the whole worke of our confection and filiation muſt be ascribed wholly to the meere mercy of God: of theſe two theeues the one was as deeply plangid in wickednes as the other, & yet the one is fauored, the other condemned. The like was in *Abrahā & Eſau*; both borne at one time, & of the fame parents, and neither of them had done good, nor euill, when they were borne: yet one was then loued, the other was hated: yea if we regard outward prerogatiues, *Eſau* was the firſtborn, & yet was refuſed.

Furthermore, the theife on the croſſe declarereth his confection, by manifest ſignes & fruits of repenteance, as appears by the words which he ſpake to his fellow, *Fearſt thou not God? Feareſt thou art in the ſame condenmation?* Though hands and feete were fast nailed on the croſſe, yet heart & tongue are at liberty to give ſome tokens of his true repenteance. The people of this our land hearre the word, but for the moft part are without either profit in knowledg, or amendment of lif: yet for all this, they perfwadeth theſelues that they haue good hearts, & good meanings; though they cannot bear it away, & vitter it fo wel as others. But alas, poore foules, they are deſtituted by Satan: for a man that is confectioned cannot but exprefſe his confection, & bring forth the fruites thereof. And therefore our Sauour Christ ſaith, *If a man be leuen in me, one of his belly ſhall flow rivers of waſer of life.* The grace of *Eſau* ſaith of God, is like new wine in a vefſel which muſt haue a vent, & therefore he that ſheweth no tokenes of Gods grace in this life, is not as yet confectioned: let him thinke & ſay of himſelfe what he will. Can a man haue life, and never throue, nor take breath? and can he that brings forth no fruit of confection ſue into God? wel, let vs now ſee what were the fruites of the theifes repenteance. They may be reduced to foigne heedes. First, he rebukes his fellow for mocking Christ, indeavouring thereby to bring him to the ſame condition with himſelf, if it were poſſible: whereby he diſcouers vnto vs the property of a true repentant ſinner, which is to labour & ſtrive, fo much as in him lyeth, to bring all men to the ſame ſtate that he is in. Thus *Daud* having tried the great force and fauour of God toward himſelf, breaketh forth & ſaith, *Come children; hearken unto me, & I will teache you to fear of the Lord.* Shewing his defire that the ſame benefit which it had pleafed God to befallow on him, might alſo in like manner be couied to others. Therefore it is a great shame to ſee men profeſſing religion, carried away with enuy company, and with the vanities & fashions of the world, wherevſe they ſhould rather draw even the wroſt men that be to the fellowhippe of the ſaintes of God which they haue receiu'd. That which the Lord ſpake to the Prophet *Jeremy*, muſt be applied to all men: *Let them returne vnto thee, but returne not thou vnto them.* In iſtrumentes of muſike the

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

Againe, in that hee chekkes his fellow, it ſhewes that thoſe which be touched for their own liens, are alſo grieved when they ſee other men ſin and offend God. But to goe further in this point, let vs diligently & carefully marke the maner of his reprofe, *Fearſt thou not God, ſeeing thou art in the ſame condenmation?* In which words hee rippes vp his lewdheide even to the quicke, and gives him a worthy Item, telling him that the caufe of all their former wickednes, had bin the want of the fear of God. And this point muſt evrey one of vs marke with great diligēce. For if we enter into our hearts and make a thorough ſearch, we ſhall finde that this is the roote & foundation of all our offences. We miſerable men for the moft part haue not graſe to conider that we are alwaies before God; and to quake & tremble at the conſideration of his preſence: & this makes vs fo often to offend God in our liues as we doe. *Abrahā* comming before *Abimelech*, ſhifting for himſelf ſaid, that *Sara* was his wife, & being demanded why he did ſo, anſwered, *Because he thought the feare of God was not in that place;* inſinuating that he which wants the feare of God, will not make conſcience of any finne whatſoever. Would we then euen from the bottom of our hearts turne to God, & become new creatures? the let vs leare to fear God: which is nothing elſe but this, when a man is perfwaded in his own heart & conſcience that wheresoever he be, he is in the preſence & ſight of God, and by reaſon thereof is a fraide to fin. This wee muſt haue fully ſettled in our hearts, if we deſire to leare but the firſt leſon of true wiſdom. But what reaſon vlefth the theife to draw his fellow to the feare of God? *Thou art (faith he) in the ſame condenmation;* that is, by thy fins & manifold tranqſigions, thou haſt deferted death, and it is now moft iutly infliſhed vpo thee, wil thou not yet ſeare God? Where we are taugh, that temporal punishments and crosses, ought to be a meane to worke in vs the feare of God; for that is one end why they are ſent of God. *It is good for me (faith Daud)* that I haue beene chaffifed, that I may leare my ſtares. And *Paul* faith, *When we are chaffifed, we are nurſed of the Lord.* And the Iewes are taught by the Prophet *Micah* to say, *I will bearre the wrath of the Lord, because I haue ſinned againſt him.*

The ſecond fruit of this confection is, that he condemneth himſelfe and his fellow for their finnes, ſaying, *Indeed we are righteouſly here for we receive thinges worthy for that we haue done;* that is, wee haue wonderfulliſt finned againſt Gods maietie; and againſt our brethren: and therefore this grievous punishment which we bare, is moft iut & due vnto vs. This fruit of repenteance ſprings & growes very thin among vs, for few there be which doe leſeriously condenme themſelues for their own ſins, the manner of men to be condenme others, and to cry

Gen. 20.
11.Pſal. 119.
71.1 Cor. 11.
33.

Micah. 7.9

Tim. 1.
15.

out that the world was never so bad; but bring them home to themselves, and you shall finde that they have many excuses and defences as plaister-worke to cast ouer their foule and filthy sinnes: and if they bee vrged to speake against themselues, the world will be thus, God helpe vs, we are all sinners, even the best of vs. But certaine it is, that he which is throughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus *Paul*, when he was converted, calld himselfe the *chief of all sinners*. And the prodigall childe confessed that he had sinned against heauen and against his father, and was not worthy to be called his childe.

The third fruit of his conversion is, that he excuseth our Saviour Christ, and giveth testimony of his innocency, saying, *But this man hath done nothing amiss*. Marke here: Pilate condemned Christ, Herod mocked him, all the learned Scribes and Pharisees condemned him, and the people cri, Away with him, let him be crucified; and among his own discipules Peter denied him, and the rest ran away; there remaines only this poore silly wretch upon the crofie to give testimony of Christ's innocency: whereby we learn, that God chooseth the simple ones of this world, to ouerthrow the wisedome of the wife: and therefore wee must take heed that we be not offended at the Gospel of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, this one theefe being converted had a better judgement in matters concerning Gods kingdom, then the whole body of the Iewes. And by this also students may learne, that if they deafe to have in themselves vright judgement in matters of religion, first of all they must become repentant sinners: and though a man haue never so much learning, yet if he be carried away with his own blind affections & lusts, they will corrupt and darken his judgement. Men which work in mines & cole-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out. Now every mans sinnes are the dampes of his heart, which when they take place, doe dimme the light of his judgement and cast a mist ouer the minde, and darken the understanding & reaon: and therfore a needfull thing it is, that men in the first place shoule provide for their own conuerion.

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

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

B The answere which Christ made to his prayeres was, *I this day shal thou be with mee in Paradise*. Whereby he testifies in the midſt of his ſufferings the power which hee had ouer the foules of men: and verifies that gracious promife, *Aske and ye shall receive, ſeke and ye ſhall finde, knocke, & it ſhall be opened to you*; and withall confutes the Popish purgatorie. For if any man ſhould haue gone to that forged place of torment, then the theefe upon the crofie, who repented at the laſt gaspe wanted time to make ſatisfaction for the temporall punishment of his ſinnes. And by this conuerſion of the theefe wee may learn, that if any of vs would turne to God and repente, we muſt haue three things. 1. The knowledge of our owne ſinnes. 2. From the bottome of our hearts wee muſt confeſſe and condemne our ſelues for them, and ſpeak the worſt that can be of our ſelues, in regard of our ſins. 3. We muſt earnestly craue pardon for them, and call for mercie at Gods hands in Christ, withall reforming our liues for the time to come: if we do, we giue tokens of repenteance; if not, we may think what we wil, but we deceiue our ſelues and are not truly converted. And here wee muſt be warne to take heede leſt we abuse, as many do, the example of the theefe, to conclude thereby that wee may repente when we will, because the theefe on the crofie was conuerted at the laſt gaspe. For there is not a ſecond example like to this in all the whole Bible: it was also extraordinary. Indeed ſudry men are called at the eleventh hour, but it is a moſt rare thing to finde the conuerſion of a ſinner after the eleventh hour, & at the point of the twelfth. This mercy God vouchafed this one theefe, that he might be a glaffe in which wee might behold the efficacy of Christs death, but the like is not done to many men; no not to one of a 1000. Let vs rather conſider the estate of the other theefe, who neither by the dealing of his fellow, nor by any ſpeech of Christ could be brought to repenteance. Let vs not therfore deferre our repenteance to the houre of death;

for

Heb. 11.
Rom. 4.
18.
Iob 13.
15.Luke 13.
43.1 Encl.
Chon.
Tenu.
Apoc.
11.
Orocl. 7.
C.2 Cor. 3.
15.Mal. 4. 1.
2.Isa. 8. 20.
Luke 14.
79.Pct. 1.
19.

for then we ſhall haue ſore enemies againſt vs: the world, the flesh, the diuell, & a guilty conſcience; & the beſt way is before-hand to prevent them. And experiance ſhewes, that if a man deferrepentance to the laſt gaspe, often when he would repente he cannot. Let vs take *Salomon's counſell*, *Remember thy Creator in the daies of thy youth, before the eniſt daies come*. Ecccl. 12.1. If we will not heare the Lord when he calld vs, he will not heare vs when we call him.

The third ſigne was, the eclipsing or darkning of the Sunne from the ſixt houre to the ninth. And this eclipsing was miraculouſe. For by the course of nature the Sunne is neuer ecclipted, but in the new Moone: whereas contrariwise this eclipsing was about the time of the Paſſouer which was alwaies kept at the full Moone. Question is made touching the largenes of it: ſome moued by the words of *Luke*, who ſaith that darkenes was vpon the whole earth, haue thought that the eclipsing was vniuerſal ouer the whole world: but iſ rather think that Saint *Luke* meaning is, that it was ouer the whole Region or countrey of Iury. For if ſuch a wonder had happened ouer the whole world, all historiographers Greke & Latine, and Aſtronomers, diligent obſervers of all eclipses, would haue made ſpeciall mention thereof. And though ſome(+) writers ſay that it was ouer the whole earth, and that it was ſet downe in Record both by the Romanes, and Grecians: yet all their writings proue no more but this, that it was ouer Iury and Galile, and the countries bordering neare vnto.

C The vies of this miracle are manifold. 1. This darkning of the Sunne gives a checke to the Iewes for their crucifying of Christ: they were not alſhamed to apprehend, accufe, and condemn him, yet this glorious creature the Sunne pulleth in his beames, beeing as it were alſhamed to behold that, which they were not alſhamed to do. II. It ſerues to ſignifie the great judgment of God to come vpon the Iewes. For as when Christ ſuffered, darknes was ouer all the land of Iury, and all the world beſides had the light of the Sunne, ſo shortly after blinding of mind was ouer the whole nation of the Iewes and all the world beſides ſaw the Sun of righ-teouſneſſe ſhining vnto them in preaching of the Gospel. III. It ſerues to aduertize vs, that ſuch as carry themſelues towards Christ as the Iewes did, haue nothing elſe in them but darknes, and that they ſit in the darkness and shadow of death; and therefore not able any whit better to ſee the way that leadeth vnto life, then he which is caſt into a darke dungeon camp, who if they thus remaine, ſhall at length be caſt into vter darkenes. This beeing the estate of all them that be forth of Christ, we muſt labour to be freed from this darkenes, that the day-starre may riſe in our hearts, and ſhine vpon vs, and put life into vs. IV. This miraclous and wonderfull darkning of the Sunne doth conuince the Iewes, that Christ whom they crucified was the Lord of glory, and the Sau-

A oug of the world: and it is very like, that this was the principall end of this miracle. For whereas neither his doctrine, nor his former miracles could moue them to acknowledge him for that Mefias, yet this one worke of God doth as it were ſtrike the nayle to the head, and ſtop all their mouthes. V. Besides this, whereas at the very instant when Christ was about to make ſatisfaction to the justice of his Father for our ſinnes, the Sunne was thus darkened: it teacheþ vs first, to thinke of the paſſion of Christ, not as of a light matter, but as one of the greates t wōders of the world, at the fight whereof the very frame of nature was changed: ſecondly, to thinke of our owne ſins, as the vileſt things in the world, and that they deſerve the intolerable wrath of God: conſidering that at the time, when they were to be abolifhed, the course of nature even in the very heauens is turned vſide downe.

B The fourth ſigne, is the rending of the veile of the temple from the top to the botome. The temple was diuided into two parts: the more inward, into which no man might come, but the high priet, and that once a yere; and it was called the holy of holies: the other was that where the people came and offered ſacrifices vnto the Lord. Now that which parted the temple into theſe two parts was called the veile, and at the time of Christs paſſion it was rent from the top to the very botome. This hath diuers vies: I. The holy of holies signified the third heaven, where God ſheweth himſelf in glory and maiestie vnto his ſaints: and the rending of the veale figureth vnto vs, that by the death of Christ, heauen which was otherwife ſhut by our ſins, is now ſet open, & a way made to enter thereto. II. It ſignifieth, that by the death of Christ we haue with our impeſiment, free access to come vnto God the Father by earnest prayer in the name of Christ: which is a moſt vnspeakable benefit. III. It ſignifieth, that by Christs death an end is put to all ceremonies, to ceremoniall worship, and the ſacrifices of the old Testament: and that therefore in the new Teſtament there remaineth one only real & outward ſacrifice, that is, Christ crucified on the crofie: and the whole ſervice and worship of God for outward ceremonies moſt ſimpli & plaine. IV. The temple was the chiefē and one of the moſt principall prerogatiues that the Iewes had; it was their glory that they had ſuch a place wherein they might worship and doe ſeruice to the true God: & for the temples ſake God often ſpared them, & therefore Daniel praies: O Lord heare the prayer of thy ſervant, and his ſupplication, and caſe thy face to ſhine vpon the Sanctuary, that thy ſaints may ſeeme before the Lord ſafe. Yet for all this, whē they began to crucifie the Lord of life, their prerogatiues helpe them not, nay they are depriued thereof, & God even with his own hand rends the veale of the temple in ſunder, ſignifying vnto them, that if they forſake him, he will alſo forſake them. And ſo we may ſiy of the Church

Math. 27.
51.

Heb. 9. 8.

Job. 1. 51.

Dan. 9.
17.

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

*Mat. 27.
51.*

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

*Agg. 1.
7.*

The sixt signe of the power of Christ, is that *graves did open & many bodies of the Saines which slept arose*, and came out of their graves after his resurrection, and went into the holy city, & appeared vnto many. The vſe of this signe is this: it signifieth vnto vs, that Christ by his death vpon the croſſe did vanquish death in the graue, and opened it, and thereby testifieth that he was the resurrection and the life: so that it shall not have everlasting dominion ouer vs: but that he will raiſe vs vp from death to life, and to everlasting glory.

*Mar. 15.
39.*

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

A Thus we ſee it is an easie matter for Christ to defend his owne caufe: let *Iudas* betray him, *Peter* deny him, and all the reſt forſake him, yet he can, if it ſo please him, make the Centurion that ſtandeth by to fee him executed, to teſtifie his innocence. But what was the occaſion that mooued him to giue ſo worthy a teſtimony? *Matthew* faith, *Mat. 27.54.* it was feare, and that feare was cauſed by hearing the loud cri of Christ, and by ſeing the earthquake and things which were done. And this muſt put vs in minde, not to paſſe by Gods iudgements, which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meaneſ to ſtrike & alſoſt the rebellious heart of man, & to bring it in awe & ſubjection to God. After that the two firſt captaines with their fifties, commanding the Prophet *Elias* to come downe to king *Achazias*, were conuincid with fire from heauen, the king ſent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth he? it is ſaid, he fell on his knees before *Elias*, and beſought him, ſaying: *O man of God, I pray thee, let my life and the lives of these fiftie ſervantes be preſious in thy sight.* But what was the cauſe why he prayed thus? ſurely he obſerued what iudgements of God fell vpon his two former fellow captaines. Behold, ſaith he, there came down fire from heauen, & devoured the two former captaines with their fifties: therefore let my life be preſious now in thy sight. Thus laying to his owne heart & making vſe of Gods iudgements, he humbled himſelfe, and was ſpared with his fiftie. And *Habacuk* faith, *When I heard thy voice, namely, of Gods iudgements, rattemeſt entred into my bones, and I tremble in my ſelfe, that I might bee ſafe in the day of the Lord.* Now what this feare of the Centuriō was, there is a further queſtione, and it is very like, that it was but a ſudden motion, or a certaine preparatiue to better things. For he was but an heathen man, & had as yet no knowledge of Christ, & whether he repented or not, it is vncertaine: and we muſt not maruel att this: for there are many ſudden motions in ſhew very good, that vpon like occaſions ſtart in the hearts of natural men. When God plagued the land of Egypt, then *Pharao* ſent for *Mofes*, and confeſſed that *the Lord was righteous*, but he and his people were wicked, and desired *Mofes* to pray to God to take away the plague, who did ſo, *Exo. 9.27. & 34.* but ſo loone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that commeth out of the water thaketh his eares, and yet returneth into it againe: ſo is the manner of the world: when croſſes and calamities befall men, as ſickneſſe, loſe of friends or goods, then with *Ahab* they outwardly humble themſelves, and go ſoftly: they vſe to frequent that place where the word is preached, and Gods name called vpon: but alſo, common experience ſhewes, that thoſe things are but fits arising of vncertaine and

flittering

B *Mar. 12.
31,32.* Thus we ſee it is an easie matter for Christ to defend his owne caufe: let *Iudas* betray him, *Peter* deny him, and all the reſt forſake him, yet he can, if it ſo please him, make the Centurion that ſtandeth by to fee him executed, to teſtimony. But what was the occaſion that mooued him to giue ſo worthy a teſtimony? *Matthew* faith, *Mat. 27.54.* it was feare, and that feare was cauſed by hearing the loud cri of Christ, and by ſeing the earthquake and things which were done. And this muſt put vs in minde, not to paſſe by Gods iudgements, which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meaneſ to ſtrike & alſoſt the rebellious heart of man, & to bring it in awe & ſubjection to God. After that the two firſt captaines with their fifties, commanding the Prophet *Elias* to come downe to king *Achazias*, were conuincid with fire from heauen, the king ſent his third captaine ouer fiftie with his fiftie to fetch him downe: but what doth he? it is ſaid, he fell on his knees before *Elias*, and beſought him, ſaying: *O man of God, I pray thee, let my life and the lives of these fiftie ſervantes be preſious in thy sight.* But what was the cauſe why he prayed thus? ſurely he obſerued what iudgements of God fell vpon his two former fellow captaines. Behold, ſaith he, there came down fire from heauen, & devoured the two former captaines with their fifties: therefore let my life be preſious now in thy sight. Thus laying to his owne heart & making vſe of Gods iudgements, he humbled himſelfe, and was ſpared with his fiftie. And *Habacuk* faith, *When I heard thy voice, namely, of Gods iudgements, rattemeſt entred into my bones, and I tremble in my ſelfe, that I might bee ſafe in the day of the Lord.* Now what this feare of the Centuriō was, there is a further queſtione, and it is very like, that it was but a ſudden motion, or a certaine preparatiue to better things. For he was but an heathen man, & had as yet no knowledge of Christ, & whether he repented or not, it is vncertaine: and we muſt not maruel att this: for there are many ſudden motions in ſhew very good, that vpon like occaſions ſtart in the hearts of natural men. When God plagued the land of Egypt, then *Pharao* ſent for *Mofes*, and confeſſed that *the Lord was righteous*, but he and his people were wicked, and desired *Mofes* to pray to God to take away the plague, who did ſo, *Exo. 9.27. & 34.* but ſo loone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that commeth out of the water thaketh his eares, and yet returneth into it againe: ſo is the manner of the world: when croſſes and calamities befall men, as ſickneſſe, loſe of friends or goods, then with *Ahab* they outwardly humble themſelves, and go ſoftly: they vſe to frequent that place where the word is preached, and Gods name called vpon: but alſo, common experience ſhewes, that thoſe things are but fits arising of vncertaine and

*King.
1.3.*

Verse 1.

Bar. 3.10.

flittering motions in the heart. For ſo ſteate as the croſſe is remoued, they returne to their old byas againe, and become as bad and as backward as euer they were: being like to the tree that lies in the water, which for a while is green, but afterward withereth. And therefore we for our partes, when any good motions come into our hearts, as the beginnings of further grace, wee (I ſay) muſt not quench them, but cheriſh and preſerue them, ſcemeing that the kingdom of heauen is like a graine of muſterd ſeede, which when it is ſowne, is the leaſt of all ſeedes: but afterward it groweth vpi into a tree, the ſoules of heauen may build their nests vpon it: and like to this are the ſixt motions of Gods ſpirit, and therfore they muſt be cheriſhed and maintained.

B And thus much for the ſaueſignes of the power of Christs Godhead. Now followeth the ſecond part of the triumph of Christ, which containeth ſignes of his victorie: vpon the croſſe, notably exprefſed by *Paul*, when hee ſaith, *Col. 2.14, 15.* *And putting on the hand writing of ordinances which was against vs, which was contrary to us, he even took it out of his way, and fastned it vpon the croſſe, & hath ſpared the鞭capitalities & powers, and hath made a ſlowe of them openly, and hath triumphed openly in the ſame:* In which words he alludes to the manner of heathen triumphs: for it was the custome of the heathen princes, when they had gotten the victorie over their enemies, first to cauſe a pillar of flone, or ſome great oake to be cut downe, and ſet vp in the place of victory, vpon which either the names of the chiefen enemies were ſet, or their heads were hanged, or words were written in the pillar to teſtimony the victory. This being done, there followed an open ſhow, in which firſt the conquerour prepares for himſelfe a chariot of victory, wherein he was himſelfe to ride, and then the chiefē of his enemies bound and pinionned, were led openly after him. Now on the ſame manner vpon the croſſe there was a piaſed field: the conqueror on the one ſide was Christ; his enemies on the other ſide were the world, the flesh, hel, death, damnation, the diuell, and all his angels: all which, banding togidher agaſt him, were all ſubduid by him vpon the ſame croſſe: and he himſelfe gaue two ſignes of his triumph, one was a monument of the victory, the other open ſhow of his conquest. Now the monument of Christs victory was the croſſe it ſelfe whereon hee nayled the obligation or bill which was againſt vs; whereby Satan might haue accouled and condemned vs before God. For we muſt confider, that God the Father is a creditor and wee all debtors vnto him: he hath a bill of our hands which is the law, in that it giueth testimony againſt vs; ſi, it by the legall wafing, which did ſhew and ſignifie, that wee were altogether defiled and vnaſtaine: ſecondly, by the ſacrifices that were daily offred for the propitiation of our fins. Now Christ was our ſaueſt, and paid every inc-

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

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

The mediation of this point ſerueth to accomplish vs to abandon all manner of ſime, and to make conſcience of every good duty, if we will aright proſecute the Gospell of Christ; for when we ſine, we doe as it were pull Christ out of his chariot of triumph, and vancie Satans bonds, and geue him weapons, and (as much as we can) make him valiant and ſtrong againe. Now for any man to make Satan and ſin valiant and ſtrong, quench himſelfe, whereas Christ hath weakened him; and when hee brifed his head, is no better then to become an enemy to the croſſe of Christ. Againe, herby wee are taught to pray veto God, that our blinde eyes be opened, that we may diſcernē aright of the paſſion of Christ. It is a wonder to fee how men are carried away with a liking of vaine ſhewes, gaudies, & enterdaides: how they ſpend their whole daies in beholding them, & their money also that they may come to the places where they are: oh then how exceedingly ought our hearts to be vanquished with this moſt admirable ſhow, in which the Son of God himſelfe rideſ moſt gloriously in his chariot of triumph, and leads his & our moſt curſed enemys captiue, yet treadſ them vnder his foot! This triumph is ſet torth vnto vs in the preaching of the Gospell, and may be ſeen of vs all freeſe without money, or mony-worth. What wretches then ſhall we be, if we ſuffer our hearts to be filled with earthly delights, & in the meane feaſon haue little or no deſire to behold with the eyes of our minde this goodly ſpectacle that is to be ſeen in the paſſion of Christ, that ſerueth to reuele and refreſh our foulſe to life eternall?

Thirdly, if Christ when he was moſt weake and base in the eyes of men, did moſt of all triumph vpon the croſſe: then every one of vs muſt learn to fy with the Apoſtle *Paul*, *God forbiddeth that I ſhoulde reuoyce in any thing, but in the croſſe of Christ Iefus our Lord.* That we may fy this truly, firſt of all we muſt labouer to haue the benefit of the croſſe of Christ, not only in the remiſſion, but alſo in the mortification of our finnes: ſecondly, we muſt not be diſcomfordeſt but rather reioyce and triumph therin. A Chritian man can neuer haue greater honor then to ſuffer for the Gospell of Christ, when God calſ him therunto; and therefore *S. Paul* ſetth forth another moſt glorious ſhow,

Cor. 4.4.

V 3

which

Gal. 6.1.

which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the devil, and are placed as it were on a theater; and in this conflict the beholders are men & angels: yea the whole hoist of heaven and earth: the vimpire or judge is God himselfe, who will give sentence of victory on their side, and so they shall ouercome. We must not hereupon thrust our felues into danger: but when it shall please God to call vs thereto, we must thinke our felues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamity, we must not despair, or be ouer grieved, but rather rejoyce and addresse our felues, then with our Sauour Christ to make a triumph.

Thus much of Christs triumph, and the pafion of his crofle. Now followeth the second degree of his humilation, in these words, *And buried*. Where we must consider these points: I. Why it was needfull that Christ shoule be buried. II. Who was the author of his buriall. III. The manner or preparation to his buriall. IV. The place and time where and when he was buried. Of these in order. For the first, the causes are many, but especially four, why Christ was to be buried. I. That the truth & certainty of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a phantatical death, or his body a phantatical body: for men vfe not to bury a living but a dead man: or a man in shew, but a true man. II. That his buriall might bee vnto him a passage from the estate of humilation to the estate of exaltation, which began in his resurrection: and he could not haue risen againe, if he had not bin first buried. III. That the outward humilation in the forme of a seruant, which he took vpon him, might bee continued vpon him to the lowest degree of all: and therefore it was not sufficient that he should be crucified even to death, but being dead, he must also be buried. IV. Christ was buried, that he might not onely vanquish death on the crofle, but euen after the manner of conquerours, subdue him at his owne home, and as it were, plucke him out of his owne cabin or denne.

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

and *Nichodemus* take courage to themselves, and in time of danger openly professe themselves to bee Christs discipiles by an honourable & solemne buriall: God no doubt opening their hearts and enabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospel in peace haue bin timorous in persecution, whereas weake ones haue stood out against their enemies even unto death it self. The reason is, because God will humble those his seruantes which are oftentimes indued with great meafeure of graces, & contrariwise exalt & strengthen the weak and feeble: and the fame of doubt will be found true among vs, if it should please God to send any new trial into the Church of England. This serueth to teach vs to think charitably of those which are yet but weake among vs: & withhold in our profesiō to carry a lowe fale, and to thinke basely of our felues, & in the whole course of our liues creepe alow by the ground, running on fear and trembling, because the Lord ofterimes humbles those that be strong, and giues courage and strength to weake ones boldly to confess his name. Secondly, wheras these two discipiles haue such care of the buriall of Christ, we learne that it is our duty to be carefull also for the honest and solemne buriall of our brethren. The Lord himselfe hath commanded it: *I was art dñe, & to dñe shal þt returne*. Also the bodies of men are the good creatures of God, yea the bodies of Godchilidren are the temples of the H. Ghost, & therefore there is good cause why they should bee honerly laid in the earth. And it was a curse & iudgement of God vpon *Ishakabin*, that he must not be buried, but like a dead asse be drawnne and cast out of the gates of Ierusalem. And so the Lord threatens a curse vpon the Moabites, because they did not bury the king of Edom, but burnt his bones into lime. And therefore it is a necessary duty, one neighbor & friend to looke to the honest buriall of another. Hence it folowes, that the practice of Spaine & Italy and all the popish countries, which is to keepe the parts of mens bodies and suchlike reliques of Saints vnburied, that they may bee seene of men & worshipped, hath no warrant: dñst they are, and to dñst they ought to be returned.

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

calling, neither did hee scorne to take vpon him to base an office, considering it was for the honour of Christ: where we learne, that if wee truly loue Christ, and our hearts be set to beleeme in him, we wil never refuse to performe the basest seruice that may be for his honour; nothing shall hinder vs. It is further said, that hee was a good man and a iust, and also a rich man. And the fift appeareth in this, that hee would neither consent to the counsel nor fact of the Lewes in crucifying Christ. It is rare to find the like man in these daies.

From this example we learne these Lessons. I. That a rich man, remaining a rich man may bee a seruant of God, and also be sau'd: for riches are the good blessings of God, and in themselves do no whit hinder a man in coming to Christ. But none will say, Christ himselfe faith, *It is easier for a (a) cable to gē through the eye of a needle, then a rich man to enter into the kingdomē of heaven*. Answe. It is to be understand of a rich man, so long as hee swelleth with a confidence in his wealth: but we know, that if a cable bee vntwisted and drawne into small thredds, it may be drawne through the eye of a needle: so hee that is rich let him denie himselfe, abafe himselfe, & lay aside all confidence in himselfe, in his riches and honour, and be as it were, made small as a twine thred, and with this good *Senatour Joseph* become the discipile of Christ, he may enter into the kingdomē of heauen. But Christ faith in the parable, that riches are thornes, which choake the grace of G O D. Answe. It is true, they are thornes in that subiect or in that a man that putteth his trust in them; not in their owne nature, but by reason of the corruption of mans heart, who makes of them his God. S. John faith further, that *Joseph was a discipile of Christ*, but yet a cloſe discipile for the Lewes. And this shewes, that Christ is most ready to receive them that come vnto him, though they come laden with manifold wants. I say not this, that any hereby shoulde take boldnesse to lie in their sinnes, but my meaning is, that though men be weake in the faith, yet are they not to be dismayed, but to come to Christ, who refuseth none that come to him. *Draw nearē to God* (saith Saint James) *and he will draw nearē to you*.

Christ doth not forsake any, till they forsake him first. Lastly, the h. Ghost faith of him, that he waited for the kingdomē of God, that is, he did beleeme in the Mefsias to come, and therfore did waite daily til the time was come, when the Mefsias by his death and passion shoulde abolish the kingdomē of sin and Satan, and establish his owne kingdomē throughout the whole world. The same is said of Simeon, that he was a good man, and feared God, and waited for the conforlation of Irael. This was the most principall vertue of all that *Joseph* had, and the very roote of all his goodnes and righteouſnes, that he waited for the kingdomē of God. For it is the property of faith, whereby we haue confidence in the Mefsias, to change

our nature, and to purifie the heart, and to make it bring forth workes of righteouſnes. There bee many among vs, that can talkc of Christs kingdomē, & of redemption by him, and yet make no conscience of sinne, and haue little care to liue according to the Gofpell which they profess: and all is, because they do not soundly beleeme in the Mefsias, and they wait not for the kingdome of heauen, & therefore there is no change in them: but we for our parts must laboure to haue this affiance in the Mefsias with *Joseph*, & to waite for the second appearance, that thereby wee may bee made new creatures, hauing the kingdomē of Satan barreled and beaten downe in vs, and the kingdomē of God erected in our hearts.

B Touching *Nichodemus* S. John faith, that he came to Iesu by night. Many men build vpon this example, that it is lawfull to bee preuent at the maffe: so be it, in the meane meaſon wee keep our hearts to God: and indeede such men are like *Nichodemus*, in that they labour to buriue Christ as much as they can, though now after his resurrection hee shoulde not bee buried againe. But though *Nichodemus* durst not openly at the first professe the name of Christ, yet after his death when there is most danger, he doth, and by this meanes he reformeth his former action.

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

2 P.Ram.
Theol.
1.c 14
seemes to
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Christs
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grave.

1.Cors 19.

Mat. 7.
59.

Tit. 2.3.

1.Titus:
2.
regis:
Ion. 19.
42.
Mat. 17.
60, 66.

odours put there to. Besides all this, in the Iewes burials there was embalming and washinge of the body, but Christs body was not (^a) embalmed or washed, because they had no time to doe it, for the preparation of the Passeouer drew neare. And whereas these two men burye Chrifl at their owne cost and charges, we are taught to bee like affected to the living members of Chrifl; when they want we must relēgeue and comfort them liberally and freely. It may here be demanded, whether men may not be at cost in making funerals, considering even Chrifl himselfe is with much cost buried. Answ. The bodies of all dead men are to be buried in seemly and honest manner, & if they bee honourable, they may bee buried honourably: yet now there, in no cause why mens bodies should be washed, anointed, and embalmed, as the vife was among the Iewes: for they vied embalming as a pledge and signe of the resurrection: but now since Chrifl comming, we haue a more certaine pledge thereof, even the resurrection of Chrifl himselfe, and therefore it is not requisite that we shoud vife embalming & washinge as the Iewes did. And the clause which is specified in Saint Mattheus is not to bee omitted, that Ioseph wrapped Chrifl body in *As lange tyme as he durst*, whereby we learne, that howsover the strange fashions fetcht from Spaine & Italy, are monstrous and to be abhorred, yet seeing the body of a man is the creature of God, therefore it must be arrayed in cleanly manner, and in *boby comelynesse*. Paul requires that the minister of the Gospell in all things bee seemly or comely: and herein he ought to be a pattern of soberitie unto all men. Thirdly, after they haue wound the body of Chrifl, they *lay it in a tombe*, and lastly, *they make it sure, closing it up with a stone rolled over the mouth of it*. Also the Iewes request *Pilate to seal it*: that none might prefigre to open it: besides they set a band of soldiars to watch the tombe, and to keepe it that his body not be stollen away. Many reasons might be alledged of this their dealing, but principally it came to pass by the prouidence of God, that hereby he might confirme the resurrection of Chrifl. For whereas the Iewes would neither bee moued by his doctrine, nor by his works and miracles to believe, he caught this to bee done, that by the certaintie of his resurrection, he might conuince them of hardnesse of heart, and prove that he was the Sonne of God.

Thus much of the manner of his buriall. Now followes the place where Chrifl was buried. In the place we are to mark three things: First, that Chrifl was laid in *Ioseph's tombe*, whereby wee may gather the greatnesse of Chrifl's poorenes, in that he had not so much ground as to make himselfe a graue in: and this muet bee a comfort to the members of Chrifl that are in pouertie. And it teacheth them, if they haue no more but food and rayments, to bee therewith content, knowing that

A Chrifl their head and king hath consecrated this very estate unto them. Secondly, the tombe wherein Chrifl was laid was a new tombe wherein never any man lay before. And it was the speciall appointment of Gods prouidence that it shold be so, because if any man had beene buried there a foretime, the malitious Iewes would haue pleaded, that it was not Chrifl that rofe again, but some other. Thirdly, we must obserue, that this tombe was in a garden, as the fall of man was in a garden and as the apprehension of Chrifl in a garden and by the brooke Cedron. And herewere must note the practise of a good man: this garden was the place of *Ioseph's delight and haly re-creation*; wherein he viced to solace himselfe in beholding the good creatures of God: yet in the same place doth hee make his owne graue long before he died: whereby it appereas, that his recreation was ioyned with a meditation of his end: and his example must be followed of vs. True it is, God hath giuen vs his creatures not only for necessity, but also for our lawfull delight; but yet our dutie is, to mingle therewith serious meditation and consideration of our last end. It is a brutifull part to vise the blessings and creatures of God, and not at all to bee bettered in regard of our last end by a furthereyle thereof.

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

To conclude the doctrine of Chrifl's buriall. Here it may be demanded, how he was alwaies after his incarnation boord God and man, considering that he was dead and buried, and therefore body and soule were sundred, and a dead man feemes to be no man. Answ. A dead man in his kinde is as true a man as a living man: for though body and soule be not vntited by the bod of life, yet are they vntited by a relation which the one hath to the other in the counsell and good pleasure of God; and that as truly as man and woman remaine cou-

pled

Ioh. 19.
41.
Gen. 8.
Ioh. 19.1.

Rom. 6.3

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

King.
1.1.4.

Act. 17.2.

P.Virein
7m.

A pled into one flesh by covenant of marriage, though afterward they bee distant a thousand miles asunder. And by vertue of this relation every soule in the day of judgement shall be reunited to his owne body, and every body to his owne soule. But there is yet a more streight bond betwene the body and soule of Chrifl in his death and buriall. For as when he was living, his soule was a meane or bond to vuite his Godhead and his body together: so when he was dead his very Godhead was a meane or middle bond to vuite the body and soule; & to say otherwise, is to disolute the hypostatical union, by vertue whereof Chrifl's body and soule though seuered each from other, yet both were still ioyned to the Godhead of the Sonne.

B The vse and profit which may be made of Chrifl's buriall istwo-fold. 1. It serveth to work vs vs the buriall of all our sinnes. *Know ye not (faith Paul) that all who haue bee baptiz'd into Chrifl, haue bee baptiz'd into his death, and are buriel with him by baptisme into his death?* If any shall demand, how any man is buried into the death of Chrifl, the answer is this: Every Christian man in woman are by faith mytically vntited unto Chrifl, and made all members of one body, whereof Chrifl is the head. Now therefore as Chrifl by the power of his Godhead when he was dead and buried, did ouercome the graue and the power of death in his owne person; so by the very same power, by meanes of his spirituall communion doth hee worke in his members a spirituall death and buriall of sinne and naturall corruption. When the Iraelites were in burying of a man, for feare of the soldiars of the Moabites, they cast him for halfe into the euphule of *Elisha*. Now the dead man, so soone as he was downe, and had touched the body of *Elisha*, hee reuived and stood vp on his feete: so let a man that is dead in sinne bee cast into the graue of Chrifl, that is, let him by faith but touch Chrifl dead & buried, it will come to passe by the vertue of Chrifl's death and buriall, that he shall bee raised from death and bondage of sinne to become a new man.

D Secondly, the buriall of Chrifl serveth to be a sweete perfume of all our graues & burials: for the graue in it selfe is the house of perdition, but Chrifl by his buriall hath as it were consecrated & perfumed all our graues: and instead of houses of perdition, hath made them chambers of rest and sleepe, yea beds of downe: & therefore howsoever to the eye of man the beholding of a funerall is terrible, yet if we could then remember th' buriall of Chrifl, & consider how thereby hath changed the nature of the graue, evnthen it would make vs to reioyce. Lastly we must imitate Chrifl's buriall in being continually occupied in the spirituall buriall of our finnes.

This much of the buriall. Now followeth the third and last degree of Chrifl's humiliatiōn: *He descended into hell*. It seemes very like-

Brahm.
Colloq.

Ruff in
explic.
synd.

a Varia
lectio
Matth.
17. 9
Terme
for Za-
charie.

Luk. 1. 3.
c Omnia
affiquo
dilect.

Ioh. 20.
31.

there-

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

^b Lib de
incar.
Christi
hom., &
in symb.

In cord.
marium.
Ezech.
17:4

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

Obiect. II. Act. 2. 37. Thou wilt not leave my soule in hell, neither wilt thou suffer thy body one to see corruption. Ans. These words cannot proue any local descent of Christs soule. For Peters drift in alledging of them is, to proue the resurrection, and he falle expressely, that the words must bee vnderstood of the resurrection of Christ. ver. 31. *Hee seeing this before, spake of the resurrection of Christ.* What? namely these words, *his soule was not left in hell,* &c. Now there

is no resurrection of the soule, but of the body onely, as the soule can not bee said to fall, but the body. It will be replied that the word *not* cannot signifie the body, and the word *the* the graue. Answer. The first word, signifieth not onely the spirituall part of man, the soule; but also the whole person, or the man himselfe, Rom. 13.1. 1. Cor. 15.40. And the second is as well taken for the graue, as for hell. Apoc. 20.14. *Death and shee are cast into the lake of fire.* Now we can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needs haue this sense. For Peter makes an opposition betweene the graue into which *Danis* was shut vp, and the hell out of which Christ was deliuere, v. 29. 31. Againe, it will be said, that in this text there be two distinct parts: the first, of the soules comming forth of hell, in these words, *Thou wilt not leave my soule in hell.* The second, of the bodies rising out of the graue, in the next words: *Neither wilt thou suffer my flesh to see corruption.* Ans. It is not so. For flesh in this place signifieth not the body alone, but the humane nature of Christ, as appears verse 30. vnsle we shall say, that one and the same word in the same sentence is taken two waies. And the words rather carrie this sense: Thou wilt not suffer me to continue long in the graue; nay which is more, in the time of my continuall there, thou wilt not suffer me so much as to feele any corruption: because I am thy holy one.

Obiect. III. 1. Peter. 3. 19. Christ was quickned in spiri, by the which spiri he went and preached to the spiri which are in prison. Ans. The place is not for this purpose. For by spiri is not meant the soule of Christ, but his Godhead, which in the ministrerie of Noe preachea reuertance to the old world. And I thinke that Peter in this place alludes to another place in Gen. 6.3, where the Lord saith, *My spiri shall not alwaies strive with man, because he is but flesh.* And if the spiri doe signifie the soule, then Christ was quickned either by his soule, or in his soule. But neither is true. For the first, it can not be said, that Christ was quickned by his soule, because it did not ioyn it selfe to the body; but the Godhead ioyned them both. Neither was hee quickned in soule: for his soule died not. It could not die the first death, which belongs to the body: and it did not die the second death, which is a total separation from God: only it suffered the torowres of the second death, which is the apprehension of the wrath of God; as a man may feele the pangs of the first death, and yet not die the first death, but live. Again, it is to no end that Christs soule shoulde goe to hell to preach, considering that it was never heard of that one soule shoulde preach to another, especially in hell, where all are condemned, and in conscience conuict of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely real or experimental, because

Christ

Christs shewes himselfe there to conuincethe vnbeseete of his enemies: but this is flatte agaist reason. For when a man is iustly condemned by God, and therefore suffitiently conuict, what neede the judge himselfe come to the place of execution to conuict him? And it is flat agaist the text: For the preaching that is spoken of here, is that which is performed by men in the ministrerie of the word, as Peter expounedes himselfe, 1 Pet. 4.6.

To this purpose was the Gospell also preached unto the dead, that they might bee condemned according to men in the flesh, but they might live according to God in the Spirite. Lastly, there is no reaon why Christ should rather preach and shew himselfe in hell, to them that were disfobidient in the daies of Noe, than to the rest of the daied.

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

Thirdly, others there bee which expound it thus: *He descended into hell,* that is, Christ Iesus, when hee was dying vpon the crose, fel and suffered the pangs of hell and the full wrath of God feazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifieth the torowres and paines of hell, as *Hanna in her song vnto the Lord saith, The Lord killeth and maketh alive, he bringeth down to hell and raiseth vp,* that is, he makes men feele woe & miserie in their loules, evn the pangs of hell, and after reltoreth them. And David saith, *The torowres of hell laid hold on me, and the terrors of hell laid hold on me.* This is an vnsuall exposition received of the Church, and they which expound this Article thus, give this reason thereof. The former words, *was crucified, dead and buried,* doe containe (by they) the outward sufferings of Christ: now because he suffered not only outwardly in body, but also inwardly in soule, therefore these words, *he descended into hell,* doe set forth vnto vs his inward sufferings in soule, whiche he fel vpon the crose the full wealth of God vpon him. This exposition is good and true, and wholoeuer will may receive it. Yet neuerthelesse it seemes not so fit to agree with the order of the former ar-

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

But let vs come to the fourth exposition, *He defended into hell,* that is, when he was dead and buried, hee was held captive in the graue, and lay in bondage vnder death for the space of three dayes. This exposition also may be gathered forth of the Scriptures. S. Peter saith, *God hath raised him up (speaking of Christ) and loseth he sorowes of death, because it was unprofitable that hee should be holden of it.* Where we may see that betweene the death & refrectiōne of Christ, there is placed a third matter, which is not mentioned in any clause of the Apolites Creede, saue in this; and that is his bondage vnder death, which commeth in betwene his death and rising again. And the words themselves doe most fitly bearre this sense, as the speach of Jacob sheweth, *I will goe downe into hell vnto my fome mourning.* And this exposition doth also bettē agree with the order of the Creede: first, he was crucified and died; secondly, he was buried; thirdly, laid in the graue, and was therein held in captiuitie and bondage vnder death. And these three degrees of Christs humilliation, are most fitly correspondent to the three degrees of his exaltation. The first degree of exaltation, *he rose againe the third day,* answering to the first degree of his humiliatiōne *he died:* the second degree of his exaltation, *he ascended into heaven,* answering to going downe into the graue, *he was buried:* and thirdly, *his rising at the right hand of God* (which is the highest degree of his exaltation) answering to the lowest degree of his humiliatiōne, *he descended into hell.* These two last expositions are commonly received, and we may indifferently make chioce of either: but the last (as I take it) is most agreeable to the order and words of the Creede.

This much for the meaning of the words: now follow the vices. And first of all *Christs descending into hell,* teacheth every one of vs, that professe the name of Christ, that if it shall please God to affliet vs, either in body or in mind, or in both, though it bee in molt grieuous and tedious manner, yet milt wee not thinke it strange. For if Christ vpon the crose not only suffered the pangs of hell, but after he was dead, death takes him, & as it were carries him into his den, or cabin, and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the Sonne of God: and therefore when Gods hand is heavy vpon vs any way, we are not to despair, but rather thinke it is the good pleasure of GOD to fraine and faliion vs, that wee may become like vnto Christ Iesus as

Gen. 37.
* Or the
graue.

After iust
execut
on con
viction is
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Bellar,
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1 Sam.
6.

Plat. 18.5

good

Job 2.8.
9.

good children of God. *Daniel* a man after Gods owne heart was by *Samuel* annoyned King ouer Israel, but withall GOD raised vp *Saul* to persecute him, as the fowler hunteh the Partridge in the mountaines, in so much that *Daniel* said, there was but one steppe betweene him and death. So likewise *Iob* a iust man & one that feared God with all his heart, yet how heauily did God lay his hand vpon him his goods and cattle were al taken away, and his children slaine, and his body stricken by Sathan with lofthome byles from the sole of his foote to the crowne of his head: so as he was faorne to take a postheard, and scape himselfe sitting among the ashes. And *Jonah* the seruant and Prophet of the most high God, when he was called to preach to Nineue, because he refused for feare of that great citie, God met with him, and he must be cast into the sea, & there be swallowed vp of a Whale, that so he might chaffe him selfe, and thus doth he deale with his own seruants, to make them conformable to Christ. And further when it pleaseth GOD to lay his hand vpon our soules, and make vs haue a troubled and distressed confluence, so as wee doe as it were struggle with Gods wrathes for life & death, and can find nothing but his indignation feazing vpon our soules, which is the most grievous and perplexed estate that any man can bee in: in this case howsooner we cannot discerne or see hope or comfort in our selues, wee must not thinke it strange, nor quite despise of his mercy. For the Sonne of God himselfe descended into hel, and death carried him captiu, and triumphed ouer him in the graue; and therefore though God seeme to bee our vter enemie; yet we must not despise of his helpe. In divers Psalms wee reade how *Daniel* was not onely persecuted outwardly of his enemies, but euen his soule and confluence were perplexed for his sinnes, so as his very bones were consumed within him, and his myghte was turned into the drogh in sommer. This caused God to cry out, that the arrows of God were within him, and beceme thereof did drake up his spirit, the terrors of God did fight against him, and the greife of his soule was aswaght as the sand of the sea, by reason whereof he fauth that the Lord did make him a marke & abute to shoure at: and therefore when God shall thus afflict vs either in body, or in soule, or in both, wee must alwaies think that it is the wrathful hand of the Lord that beginnes to bring vs to vter condemnation for our sinnes, but rather his fatherly worke to kill sinne in vs, and to make vs grow in humilitie, that so we may become like unto Christ Iesus. Secondly, wheras Christ for our sakes was thus abased, even vnto the lowest degree of humiliatiōn that can bee, it is an example for vs to imitate, as Christ himselfe precriebeth: *Learn of me that I am meek and lowly*. And that we may the better doe this, wee must learne to become nothing in our selues, that wee may be all in all.

Psal. 32.
34.
Iob. 6.4.Mat. 11.
2.2.

A forth of our selues in Christ: we must loath, and thinke as basely of our selues as possiblē may bee in regard of our sinnes, Christ Iesus vpon the croſſe was content for our sake, to become a worme and no man, as *Daniel* faith; which did chiefly appear in this lowest degree of his humiliatiōn, when as death did as it were tread on him in his denne; and the same mind mult likewife bee in vs which was in him. The liking that we haue of our selues must be mere nothing, but all our loue and liking must bee forth of our selues in the death and blood of Christ.

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

O'ev'l. de
ſubit. fad.
& Th.
Bzta.

Pſal. 2.6.

Christs
of the Creede.

Resurrection. 235

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

B The ſecond thing required in the exaltation of Christs manhood is, that both his body and ſoule were beautified & adorned with all qualities of glory. His minde was enriched with as much knowledge & understanding as can poſſibly befall any creature, and more in measure then all men and angels haue: and the fame is to be ſaid of the graces of the ſpirit in his will and affections: his body alſo was incorruptible, and it was made a ſhining body, a reſemblance wherof ſome of his diſciples ſaw in the mounte: it was indued with agilitie, to mooue as well vpward as downward, as may appear by the ascencion of his body into heaven, which was not cauſed by constraint, or by any violent motion, but by a proprieitie agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we muſt remember two cauteas: firſt, that he did neuer lay aside the eſſential properties of a true body: as length, breaðen, thicknes, visibility, locality, which is to be in one place at once and no more, but keeps all thine ſtill, because they ſerve for the ſeing of his body. Secondly, we muſt remember the gifts of glory in Christs body are not infinite, but finite: for his humane nature being but a creature, and therfore finite, could not receive infinite graces and gifts of glory. And hence it is more then maniſt, that the opinion of thone men is false, which hold that Christs body glorified, is omnipotent & infinite, euery way able to do whatſoever he will: for this is to make a creature to be the creator.

C Thus much of Christs exaltation in general. Now let vs come to the degrees thereof, as they are noted in the Creede, which are in number three: 1. *He arose againe the third day:* 1. *He ascended into heaven:* III. *He ſitteth at the right hand of God the Father Almighty.* In the handling of Christs reſurection we muſt confider theſe points: 1. Why Christ ought to riſe againe 11. the manner of his riſing: III. the time when he roſe 1 V. the proothes of his reſurection: V. the vites thereof. For the firſt, it was neceſſary that Christ ſhould riſe again, and that for three ſpeciall cauſes. Firſt, that hereby he might ſhew to al the people of God that he had fully overcome death. For alſo, if Christ had not riſen how ſhould we haue bin peraduentured in our conſciences, that hee had made a full and perfect ſatisfaction for vs? nay rather we ſhould haue reaſoned thus: Christ is not riſen, and therfore he hath not overcome death, bat death ouercame him. Secondly,

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

Eph. 2.5.

B Now to come to the manner of Chrifts reſurection: five things are to be conſidered in it. The firſt, that Chrift roſe againe not as a ery private man doth, but as a publick person repreſenting all men that are to come to life eternall. For as in his paſſion, so alſo in his reſurection, he flood in our roome and place: and therfore when he roſe from death, we all, yeal the whole Church roſe in him, & together with him. And this point not conſidered, we do not conceiue aright of Chrifts reſurection, neither can we reape ſound comfort by it.

C The ſecond is, that Chrift himſelfe, and no other for him, did by his own power riſe himſelfe to life. This was the thing which hee meant, when he ſaid, Job. 2.19. *Destroy this iēple, and in three daies I will build it againe:* and more plainly, *I haue (faith he, Job. 10.18.) power to lay downe my life, & I haue power to take it againe.* From whence we leare diuers iuſtructions. Firſt, whereas Chrift raſeth himſelfe from death to life, it ſerveth to proue that he was not onely man, but also true God. For the body being dead, could not bring againe the ſoule and ioyn it ſelfe vnto the fame, & make it ſelfe aliue againe; neither yet the ſoule that is departed from the body can returne againe and quicken the body: and therfore there was ſome other nature in Chrift, namely his Godhead, which did reunite ſoule and body together, and thereby quicken the manhood. Secoundy, if Chrift gaue life to himſelfe being dead in the graue, then much more now being aliue in heauen glorified, is he able to riſe vp his members from death to life. We are all by nature euen ſtarke dead in fine, as the dead body rotten in the graue: and therefore our duty is, to come to Chrift our Lord by humble prayer, earnestly interceſſing him that hee would riſe vs vp every day more and more from the graue of our ſinnes to newnes of life. He can of men dead in their ſinnes, make vs aliue vnto himſelfe, to live in righteouſneſſe and true holineſſe all the daies of our life.

D The third thing is, that Chrift roſe againe with an earthquake. And this ſerveth to prove that he loft nothing of his power by death, but

Gen. 19,
1.13.
Exod 12,
29.
2 King.
19-35.

Still remained the absolute Lord and King of heaven & earth, to whom therefore the earth under his feete trembling doth him homage. This also poureth vnto vs, that Christ which lay dead in the graue, did rase himselfe againe by his owne almighty power. Lastly, it serueth to conuine the Keepers of the graue, the women which came to embalme him, and the discipiles which came to the sepulchre, and would not yet beleue that he was risen againe. But how came this earth-quake? Ans. S. Matthew saith, there was a great earth-quake. For the Angel of the Lord defended from heauen, &c. Matthe. 28. 2. This sheweth the power of Angels is great, in that they can moue and stirr the earth. Three angels destroyed Sodome and Gomorrah. An angel destroyed all the first borne of Egypt in one night. In the hoaft of Sennacherib one angel flew in one night an hundred thousand foyre and five thousand men. Of like power is the diuell himselfe to shake the earth, and to destroy vs, but that God of his goodness limits and restraines him of his libertie. Well, if one angel be able to shake the earth, what then will Christ himselfe doe when he shall come to iudgement the second time, with many thousand thousands of angels? oh how terrible and fearefull will his comming be! Not without cause, saith the holy Ghost, that the wicked at that day shall cry out, wising his to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angell ministered to Christ, being to rise againe, in that he came to the graue, and rolled away the stone, and satte vpon it. Where obserue, first that the angels of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiestie, and authority is not included within the bounds of the earth, but extends it selfe to the heauens themselves & the hoafts therof, and that according to his humanity. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures; but the angels of heaven most readily accept him as their soueraigne Lord & King: as in like maner they did in his temptation in the wildernes, & in his agony in the garden. Secondly, that the opinion of the Papists & others, which thinke that the body of Christ went through the graue alone when he rose againe, is without warrant. For the end no doubt, why the angel rolled away the stoue was that Christ might come forth. And indeed it is against the order of nature, that one bodie should passe throw another, without corruption or alteration of either, considering that every bodie occupies a place, & two bodies at the same instant cannot be in one proper place.

Furthermore it is said, that when the angell satte on the stoue, Mat. 28. 3.4. His countenance was like lightning, & his rayment as white as snow; and this serued to shew what was the glory of Christ himselfe. For if the seruant and minister

A be so glorious, then endlesse is the glory of the Lord and master himselfe. Lastly it is said, that for feare of the angell the watch-men were affrighted, and became as dead men: which teacheth vs, that what God would have come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stome, and set a band of soldiars to watch, left Christ shoud by any meanes be taken away, yet all this availeth nothing: by an angell from heauen the seale is broken, the stome is remoued, and the watch-men are at their wits ends. And this came to passe by the prouidence of God; that after the watch-men had testified these things to the Iewes, they might at length bee conuictid, that Christ whom they crucified, was the Mefisus.

B The fifth and last point is, that Christ rose not alone, but accompanied with others: as S. Matthew saith, Mat. 27.52.53. that the graues opened, and many bodies of the Saints which slept, arose, and came out of the graunes, and went into the citie, and appeared unto many after Christs resurrection. And this came to passe, that the Church of God might know & consider, that there is a reiuening & quickning vertue in the resurrection of Christ, whereby he is able, not only to rase our dead bodies vnto life, but also when wee are dead in sinne, to rase vs vp to newnes of life. And in this very point stands a maine difference betwene the resurrection of Christ, and the resurrection of any other man.

C For the resurrection of Peter nothing availeth to the rasing of David or Paul: but Christs resurrection availeth for all that have belieued in him: by the very same power whereby he rased himselfe, he raseth all his members: and therefore is called a quickning spirit. And let vs marke the order observed in rising. For Christ rised, & then the Saints after him. And this came to passe to verifie the Scripture, which saith, that Christ is the first borne of the dead. Now he is the first borne of the dead, in that he hath this dignety & priuiledge to rise to eternall life the first of al men. It is true indeed that Lazarus & sundry other in time rose before Christ: but yet they rose to liue a mortall life, & to die againe. Christ he is the first of all that rose to life everlasting and to glory: neuer any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the Saints of God, not wicked men: whereby we are put in minde, that the Elect children of God only are partakers of Christs resurrection. Indeed both good and bad rise again, but there is great difference in their rising: for the godly rise by the vertue of Christs resurrection, & that to eternal glory: but the ungodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible Judge, & is to execute iustice on them. And they rise again for this end, that besides the first death of the body, they might suffer the secound death, which is the powring forth of Gods wrath vpon bodie & soule eternally. This diffe. ece is proued v-

1 Cor.
15.20.

Hils.
bode in the
graue
was
about 18
hours.

Col.
1.18.

Mat. 26.
1.

to

A to vs by that which Paul saith, Christ is the first fruits of them that sleep. Among the Iewes such as had corne fields gathered some little quantity therof, before they reaped the rest, and offered the same vnto God: signifying thereby, that they acknowledg'd him to be the author and gauer of all increase; and this offering was also an affurance vnto the owner, of the blessing of God vpon the rest, and this beeing but on handfull did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge and an affurance of the resurrectiōn of the faithful. When a man is cast into the sea, and all his body is vnder the water, there is nothing to bee looked for but present death; but if he carie his head above the water, there is good hope of a recovery: Christ himselfe is risen as a pledge that at the last shal rise again: he is the head vnto his Church, & therfore all his members must needs follow in their time. It may bee demanded, what became of the Saints that arose againe after Christs resurrection. Ans. Some think they died againe: but seeing they rose for this end to manifeſt the quickning vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heauen.

B Thus much of the manner of Christs resurrection: Now follows the time when he rose againe, and that is specified in the Creede, The third day he rose againe. Thus saith our Saviour Christ into the Pharisees, Mat. 12.39. As Iona was three daies & three nights in the Whales belly: so shall the forme of man be three daies & three nights in the heart of the earth. And though Christ was but one day and two pieces of two daies in the graue; (for he was buried in the evening before the Sabbath, & rose in the morning the next day after the Sabbath) yet is this sufficient to verifie the saying of Christ. For if the analogie had stood in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that he should lye thus long in the graue, that it might be knowne that he was thoroughly dead: and he continued no longer, that he might not in his body fee corruption. Againe, it is said that Christ rose againe in the end of the Sabbath, whē the first day of the week began to dawnē. And this very time must be considered, as the real beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shone out of darkness vpon the deapes; so in the first day of this new world, the Sunne of righteoufesse riseth and giueth light to them that sit in darkeenesse, and dispels the darkenesse that was vnder the old Testamente. And here let vs marke the reaon why the Sabbath day was changed. For the first day of the week, which was the day following the Iewes Sabbath, is our Sabbath day, which day we keepe holy in memory of the glorious resurrection of Christ: and therfore it is called

A the Lords day. And it may not vnfitly be tarened (a) Sunday, though the name came first from the heathen, because on this day the blessed Son of righteousnes rose frō death to life.

B Let vs now in the next place proceed to the proofs of Christs resurrection, which are diligently to be obserued, because it is one of the most principall points of our religion. For as the Apostle saith, Rom. 4.25. Hee died for our sinnes, and rose againe for our iustification: and againe, 1 Cor. 15.14. If Christ be not risen, then is our preaching vaine, and your faith is also vaine.

C The proofs are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the dates following. The appearances of Christ the same day he rose againe are few. And first of al early in the morning he appeared to Mary Magdalene, Mark. 16.9. In this appearance divers things are to be considered. The first of what note and quantite the partie was, to whom Christ appeared. Answer. Mary Magdalene was one that had bin possessed with seauen diuels, but was delivered and became a repentaunt sinner, and fidele by when Christ suffered; and came with sweet odours when he was dead to embalme him. And therefore to her is granted this prerogatiōne, that she shold be the first that shold resifie his resurrection vnto men. And hence we leare, that Christ is ready and willing to rescue most miserable wretched sinners, even such as haue bin vassals and bondslaves of the diuell, if they will come to him. Any man would thinke it a fearefull case, to be thus possessed with diuels, as Mary was; but let al those that lie in ignorance, and by reaon thereof lie in sinne without reapeance, know this; that their case is a thousand times worse then Mary Magdalene was. For what is an impudent sinner? surely nothing else but the cattel and hold of the diuell, both in body and soule. For looke as a captaine that hath taken some hold or skorne, doth rule and gouerne all therein, and dispoſeth at his will & pleasure: even so it is with all blinde & impudent sinners; not one diuell alone: but evē legions of diuels poſſeſſ them, and rule their hearts: and therefore howsover they may foote themſelves, and say all is well, for God is merciful; yet their case is farre worse then Maries was. Nowthen, would any be freed from this fearefull bondage, let them learne of Mary Magdalene to follow Christ, and to ſecke vnto him, and then albeit the diuell and all his angels poſſeſſ their hearts, yet Christ beeing the strong man, will come and calt them all out, and dwell there himſelfe.

D The ſecond is, what Christ in his appearance ſaid to Mary. Ans. He ſaid, Job. 20.27. Touch me not, for I am not yet ſcandaleſe my Father. Mary no doubt, was glad to ſee Christ, and therfore looked to haue conuerced as familiarly with him as ſhe was wont before his death: but he forbids her to touch

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1. Hie-
reame.

him, that is, not to looke to enjoy his corporall presence as before, but rather to seeke for his spiritual presence by faith; considering he was shortly to ascend to his Father. For this cause when he appeared to his disciples, he staied not long with them at any time, but only to manifest himselfe vnto them, thereby to prooue the certeintie of his resurrection. This prohibition sheweth first of all, that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuites doe, who stand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popish crucifixes, and all the carv'd and molten images of Christ, wherein the Papists worship him. For corporall presence is now not required: therefore spiriuall worship only must be given vnto him. Thirdly, it ouerthroweth the real presence of Christ in the Sacrament. Many are of minde, that they cannot receive Christ, except they eate and drinke his body and blood corporally: but it is not much materiall, whether we touch him with the bodily hand or no, so feare we apprehend him spiriually by faith. Lastly, as we must not haue earthly considerations of Christ, so must we on the contrary labour for the spiriuall hand of faith, which may reach vp it selfe to heauen, & there lay hold on him. This is the very thing which Christ infinitelie vnto Mary in saying, *Touch me not*. And Saint Paul faith, a Cor. 5.16, 17. Hence know we, no man after the flesh, yea though wee had knowne Christ after the flesh, yet now we know him more: that is, we know him no more as a man liuing among vs, and therefore he addeth, *If any man be in Christ, he is a new creature*: and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.

The second appearance was to *Mary Magdalene*, and to the other *Maries*, as they were going from the graue to tell his disciples; at which time, Christ meets them, & bids them goe tell his brethren that he is risen againe. And wheras Christ sendeth women to his disciples, he purposed hereby to checke them for their vngiefie. For their women forsooke him not at his death, but stood by & saw him suffer, and when he was buried they came to embalme him: but all this while what became of his disciples? Surely, Peter denied him, and all the rest fled away, even *James* and *Iohn* the sonnes of thunder, lue that *Iohn* stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them, to publish that vnto them which they by their calling ought aboue another to haue published. Secondly, this teacheth that wheras Christ buildeth his kingdome and publisheth his Gospel by Apostles, Evangelists, Pastours, Teachers, he can if it please him, perforne the same by other meanes. In this his second appearance, he vlef weake & felly women to publish his resurrection, and thereby sheweth that hee

is not bound to the ordinary meanes, which now he vleth. Thirdly, he sent them to his disciples, to shew that howsoever they had dealt unfaithfully with him, by forsaking him, and denying him, yet hee had not quite forsaken them, but if they would repent and beleue, hee would recue them into his loue and fauour againe, and therefore calleth them his brethren, saying: *Goe and tell my brethren*. This teacheth vs a good lesson, that howsover our sinnes palt are to humble vs in regard of our felues, yet must they not cut off, or dismay vs from seeking Christ; yea euen then when we are laden with the burden of them, we must come vnto him, and he will eafe vs. Mar. 16.7. Fourthly, whereas felly women are sent to teach Christs disciples, which were schollers brought vp in his owne schoole, wee are admonished, that superiortie in place & calling, must not hinder vs sometime to heare and to be taught of our inferiours. Job faith, Job 31.13, hee never refused the counsell of his servant: and *Naaaman the Syrian* obeyed the counsell of a felly maidie which aduised him to goe to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had bin with the prophet, hee obeyed the counsell of his servants, that perswaded him to do all the Prophet had said. *Wash, and be cleane*.

Now after that the women are come to the disciples & make relation of Christs resurrection, the text fith, Luk. 24.11. *Their words seemed as fained things unto them, neither beleueen they them*. Hence wee leare two things: the first, that men of themselves cannot beleue the doctrine of Christian religion; it is a hard matter for a man to beleue fudny things in the worke of creation. The temporall delurance of the children of Israell seemed to them as a dream: and the resurrection of Christ, euen to Christs owne disciples, seemed a fained thing. The second, that it is an hard thing truly and vntainedly to beleue the points of religion. Disciples brought vp in the schoole of Christ, and often catechized in this very point of Christs resurrection, yet dall are they to beleue it. This confuteth and condemneth our carnal gospellers, that make it the lightest and easiest thing that can bee to beleue in Christ: and therefore they say their faith is so strong, that they would not for all the world doubt of Gods mercy: whereas indeed they are deceiued, and haue no faith at all, but blind presumption.

The third appearance was on this manner: As two of Christs disciples were going from Ierusalem to *Emmaus* about three score furlongs, and talked together of all the things that were done, Jesus draw neare and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, & poured out of the Scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, and their eyes were

were opened, and they knew him by breaking of bread: but he was take out of their sight. In this notable appearaunce we may obserue these four points: The first, that Christ held their eyes that they could not know him: they saw a man indeede, but who he was they could not tell. By this it is more then manifest, that the vfe of our outward sensis, as seeing, feeling, smelling, &c, is supplied vnto vs continually by the power of Christ: & therefore euen in these things we must acknowledge the continuall goodness of God. Now if one man can not so much as discerne an other but by the blesing of Christ, then shall we never be able to discern the way of life from the way of death without him: and therefore we must pray vnto God that hee would giue vs his holy spirit to enlighten the eyes of our understanding, whereby we may be able to see & know the way that leadeth vnto life, & also to walke in the same.

The second, that as Christ was in expounding the Scriptures vnto them, *their hearts burned within them*. By this we leare, that howsover the ministers of God publishe the Gospell to the outward ears of men, yet it is the proper works of Christ alone to touch & inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteouesnes and true holinesse: it is he only that *baptizeth with the holy Ghost and with fire*. And it further admiseth vs, that we shold haue heard the word preached from the mouth of Gods ministers with burning and melting hearts: but alas, the ordinary practise is flat contrary; mens eyes are droutie and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there follows but little profit.

The third thing is, that Christ did *cure with the two discipiles, and was knowne of them in breaking bread*. It is very like that our Sauour Christ did in some speciaall manner blesse the bread which he brake, whereby his discipiles discerned him from others. And in like manner we must by blessing our meates & drinks distinguishe our felues, though not from such as are the seruants of God, yet from all vngodly and carelesse men. Many deceiuing felues do make their children to give thanks, and to blesse their meates. And indeede it is a commendable thing if it bee done sometimes to nurture the childe; but for men to disburden themselves wholly of this duty, is a fault. And it is a shame, that that mouth which openeth it selfe to receive the good creatures of God, shoulde never open it selfe to blesse and praise God for the same. Therefore in this action of eating and drinking, let vs shew our felues followers of Christ, that as by blessing the same, he was knowne from all other; so we may also hereby distinguishe our felues from the profane and wicked of this world. Otherwise what difference shall there bee betweene vs & the very hogge that eateth mift on the ground, bat never lookes vp to the tree from whence

it eateth? And as Christ revealed himselfe vnto his discipiles, at that time when they canst him to eate meat with them; so let vs suffer Christ to bee our guelt, and let vs enteraunce him in his members, & no doubt he will blesse vs, and withall renueale himselfe vnto vs. The fourth thing is, that haung eaten, hee is taken out of their sight. And this came to passe not because the body of Christ became spiriuall, but because either he held their eyes as before, or hee departed with celerry and speede according to the properties of a bodie glorified.

The fourth appearance of Christ was to *Peter* alone, mentioned only by S. Paul, 1. Cor. 15. He was scene of *Cephus*.

The fifth appearance was to all the discipiles together fane *Thomas*, Joh. 20.19. In it we must consider three things, which are all effectuall arguments to prooue Christs resurrection. The first, that he came and stod in the midle among the dore being flut. Now it may be demanded, how this could be. Ans. The Papists say, his body was glorified & so passed through the dore, but (as i haue said) it is against the nature of a bodie, that one shoulde passe through another, as heate doth through a piece of yron, both bodies remaining intire and sound: therefore we may rather thinke, that whereas Christ came in, when the dores were flut; it was either because by his mighty power he caused the dores to giue place, the discipiles not knowing how: or else because he altered the very substance of the dores, that his body might passe through, as he thickned the waters to carrie his body when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures gave place to Christ, and became pliable vnto his commandement, then much more ought wee to carrie our hearts conforamble and pliant to the will of our Lord Iesu in all his commandements. The second point is, that when as the discipiles thought Christ to haue bin a spilit, hee to prooue the truth of his manhood, shewed vnto them his hands & feet, and the wound in his side, and cals for meate, and eateth amonst them. But it may bee asked how this could be, considering that a glorified bodie hath no blemish, and needs not to eat, but is supported by God without meate: for if this be true in our bodies when they shall be glorified, then much more was it true in Christ.

Ans. True it is, a glorified body hath no blemishes; but our Sauour Christ had not yet entered into the substance of this glory. If hee had bin fully glorified, he could not so sensiblie & plainly haue made manifest the truth of his resurrection vnto his discipiles: and therefore for their sakes and ours he is content, after his entrance into glory, still to reaine in his body some remains of the ignomynies and blemishes, which if he had pleased him, he might haue laid aside, hee is also content to eat, not for need, but to prooue that his body was not a body in shew, but a true body. This teacheth

1 Cor.
19^oMat.
19^o

vs two lessons: first, if Christ for our good and comfort be content to retaine these ignominious blemishes, then answerafully every one of vs must as good followers of Christ retorne the workes of our calling to the good of oþers, as Paul saith, *He was free from all men; yet he was content to become all things unto all men, that by all means he might win them more.* Secondly, we learne, that for the good of our neighbour, and for the maintaininge of loue & charitie, we must be content to yield from our own right, as in this place our Saviour Christ yeelds of his owne glory for the good of his Church.

The third point is, that he then gave the Disciples their Apostolical commission, saying, *Go and teach all nations:* of which, three points are to be confidered. The first, to whom it is given. *Aft* To them all, as well to one as to another, and not to Peter only. And this overthrowes the fond and forged opinions of the Papists concerning Peters supremacy. If his calling had bene above the rest, then hee shold haue had a speciall commission above the rest: but one and the same commission is giuen alike to all. The seconde, that with the commission he giues his spirit; for whom hee appoinþeth to publish his will and word, them he furnisheþ with sufficient gifts of his holy spirit to discharge that great function: and therfore it is a defect, that any are set apart to be ministrers of the Gospell of Christ, which haue not received the spirit of knowledge, the spirit of wildecome, and the spirit of prophecy in some measure. The third point is, that in conferring of his spirit hee vñþt an outward signe: for the text saith, *Job. 20. 22. Hee breathed on them, and aduise them the ghost.* The reason hereof may be these: First, when God created Adam, & put into him a living soule, it is said, *Gen. 2. 7. He breathed his face.* And so our Saviour Christ in giuing vnto his Disciples the holy Ghost, doþ the same, to shew vnto them, that the same person that giueth life, giueth grace; & also to signifie vnto them, that being to send them ouer all the world to preach his Gospell, he was as it were to make a second creation of man, by renewing the image of God in him which he had lost by the fall of Adam. Againe, he breathed on them in giuing his spirit, to put them in mind that their preaching of the Gospell could not bee effectuall in the hearts of their hearers, before the Lord doþ breath into them his spirit, and thereby draw them to beleue: & therfore the spouse of Christ desires the Lord to send forth his north and south wind to blow on her garden, that the fishes thereof might flow out, *Cant. 4. 16.* The garden is the Churc of God, which desires Christ to comfort her, & to poure out the graces of his spirit on her, that the people of God which are the hearers and trees of righteousness, may bring forth sweet splices, whose fruit may bee for nake, and their leavens for medicines.

This much for the fute appearances of Christ the same day he rose againe: Now fol-

lowe the rest of his appearances which were in the fourtie daies following, which are in number fixe. The first is mentioned by S. John in these words, *Job. 20. 26. Eight daies after when the disciples were within, and Thomas with them, came I saw when the doors were shut, & stod in the middest of them, and said, Peace be vnto you.* In it we must consider two things: I. The occasion thereof: II. the dealing of Christ. The occasion warþ this: after Christ had appeard vnto the other disciples in Thomas absence, they told him that they had seene the Lord: but he made answer, *Except I see in his bosome the print of his nayles, and put mine hand into his side, I will not beleue.* Now eight daies after, our Saviour Christ appeared againe vnto all his disciples, especially for the curing of Thomas his vñbelieve, which was no small sinne, considering it containes in it three great sins. The first, is blindness of minde: for he had bin a heare of our Saviour Christ a long time, & had bin instructed touching the resurrection divers times: he was also with Christ & saw him when he raised Lazarus, & had seene, or at leþt wife had heard the miracles which he did: and also had heard all the disciples say that they had seene the Lord, and yet will it not sink into his head. The seconde is deadnes of heart: When our Saviour Christ went to raise Lazarus that was dead, Thomas spake very confidently to his fellow disciples, and said, *John. 11. 16. Let us go, that we may die with him,* yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certenly told thereof, he wil not acknowledge it or yield vnto it. The third, is wilfulness: for when the disciples told him that they had seene the Lord, he said flatly, that vñbelieve hee saw in his hands the print of his nayles hee would not beleue, and that which is worse then all this, he continued eight daies in this wilfull minde. Now in this exceeding measure of vñbelieve in Thomas, any man, euen he that hath the most grace, may see what a mase of vñbelieve is in himselfe, and what wilfulness and vñowardinesse to any good thing, in so much that we may truly say with David, *Lord what is man that thou so regardest him?* And if such meaſure of vñbelieve was in such men, as the disciples were, then wee may assure our selues, that it doþ much more exceede in the common profision of religion in these daies, let them protest to the contrary what they will.

Now the caufe of his vñbelieve was this: hee makes a law to himselfe, that he will see and feele, or else he will not beleue: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indeede, in things natural a man must first have experience in seeing and feeling, and then beliefe: but it is contrary to diuinity, a man must first haue faith and beliefe, and then comes experience afterward. But Thomas having not learned this, doþ ouer-throote himselfe, and herein alio many deciuine themselues, which think

Verse 21.

Job 10.
27.Psal. 103.
13.
11a. 4. 3.

Psal. 8. 4.

Job 10.
18.

think they haue no faith, because they haue no feeling. For the chiefest feeling that wee must haue in this life, must bee the feeling of our sinnes and the miseries of this life, and though we haue no other feeling at all, yet we must not therefore cease to beleue.

In Christ dealing with Thomas wee may consider three actions. The first, that he speaks to Thomas alone, and answers him according to the very words which hee had spoken of him in his absence, & that word for word. And by this he laboured to ouerthow his vñbelieve, and to conuince him, that being absent he knew what the spake. And by this we learne that though we want the bodily presence of Christ, he being now in heaven, yet he knoweth well what we say, and if neede were, could repeat all our sayings word by word: and if it were not so, how could it be true that we must give an account of euery idle word? Now this must teach vs, to looke that our speech bee gracious according to the rule of Gods holy word. Secondly, this must make vs willing and ready to direct our prayers to Christ, confidering he knoweth what we pray for, and heareth every word we speake. The seconde action is, that Christ confideð to Thomas, and giues him libertie to seele the print of the nayles, and to put his finger into his side. Hee might haue rejected Thomas for his wilfulness, yet to helpe his vñbelieve, hee yeeldeth vnto his weakness. This sheweth that Christ is most compasioneer to all those that vñfaidely repente them of their sinnes and cleaue vnto him, although they do it laden with manifold wants. David saith, that the Lord hath compassion on them that feare him, as a father hath compassion on his children: and hee addes the reaþon: *For he knoweth of what we are made.* And the Prophet Ezechiel saith, *Hee will not break the bruised reede, and smacking flaxe hee will not quench.* When a child is very sick, in so much that it catcheth vp al the meat which it taketh, the mother wil not be offended therat, but rather pitie it. Now our Saviour Christ is ten thousand times more merciful to them that beleue in him, then any mother is or can be. The third action is, that when Thomas had seene and felt the wounds, Christ renewed his faith, wherepon hee bare forth and said, *My Lord & my God.* In which words hee doþ most nobly bewaise his blindeſte and vñbelieveſe; and as a fire that hath bin smoothered, so doþ his faith burst forth and shew it ſelfe. And in this example of Thomas we may fee the estate of Gods people in this life. First, God giueth the faith, yet afterward for a time he doth (as it were) hide the fame in some corner of their hearts, so as they haue no feeling thereof, but think themselves to be vnde of all grace: and this he doþ for no other end but to humble them: & yet againe after all this, the fift grace is further renewed and reuinied. Thus deale the Lord with David & Salomon (for whereas hee was a pen-man of Scripture, & therfore an ho-

ly man of God, we may not think that he was wholly forsaken) with Peter, and in this place with Thomas. And the experiance of this shall every servant of God finde him selfe.

The second appearance of Christ was to ſeven of his Disciples as they were on fishing,

Job. 21.
1. 6.

in which hee giues three testimonies of his godhead, & that by death his power was nothing dimiñished. The first, that when the Disciples had fished al night, and caught nothing, afterward by his direction they catch fish in abundance and that preſently. This teacheth vs, that Christ is a Soueraigne Lord over all creatures, & hath the diſpoling of them in his owne hands: and that if good ſuccesse follow not when men are painefull in their callings, it is because God will prepare and make them fit for a further bleſſing. Christ comes in the morning, and giues his Disciples a great draught of ſhill: yet before this can bee, they must labour all night in vaine. Job ſhall bee made ruler ouer all Egypt, but firſt he must be caſt into a dungeon where he can fee no Sun, nor light, to prepare him to that honour: and David ſhall be king ouer Israel, but the Lord will firſt prepare him hereunto, by raiſing vp Saul to perſecute him; therefore when God ſendeth any hinderances vnto vs in our callings, we muſt not despaire, nor be diſcouraged; for they are the inanes whereby God maketh vs fit to receive greater bleſſings at his hands, either in this life or in the life to come. The ſecond is, that he nev̄ was vnbroke, though it had in it great fiſhes to the number of an hundred fifty three. The third, that when the diſciples came to land, they fave hooles & fish laid thereon, and bread. Now ſome may ask, whence was this ſooder? The ſame Lord that was able to provide a whale to ſwallow vp Iona, & ſo to ſave him: and he that was able to provide a fish for Peters angle with a peece of twenty pence in his mouth: & to make a little bread & a fewe fiſhes to feed to many thouſands in the wildernes; the ſame alio doþ of himſelf provide bread and fishes for his diſciples. This teacheth vs, that not onely the bleſſing, but alio this very haung of meate, drinke, apparel is from Christ: and hereupon all ſtates of men, even the kings of the earth are taught to pray that God would giue them their diſtreyd. Again, when we fit down to eat & drink, this muſt put vs in minde that we are the geuels of Christ himſelf: our food which we haue, cometh of his meere gift; and he it is that entaines vs if weee could fee it. And for this caufe we muſt soberly & with great reuerence, in feare and trembling vſe all Gods creatures as in his preſence. And when we eat & drink, we muſt alwaies looke that all our ſpeech bee ſuch as may beſteeme the geuels of our Lord and Saviour Iesus Christ. Finally the practice of men is far otherwize, for in eating many take liþerty to ſarfer, & to be drunk, to ſwear, and to blaþeme: but if we ſerve the Lord let vs remember whose geuels we are, and who is our

entertainer; and so behauie our selues as being in his presence, that all our actions and words may tend to his glory.

The third appearance was to *James*, as *S. Paul recordeth*, although the same bee not mentioned in any of the Euangelists.

The fourth was to all his disciples in a mountaine whither he had appointed them to come.

The fifth and last appearance was in the mount of Olives, when he ascended into heaven. Of these three last appearances, because the holy Ghost hath onely mentioned them, I omit to speake, and with the repeating of them I let them passe.

Thus much of the appearances of Christ after his resurrection: the witness thereof are of three sorts: I. angels. II. women that came to the grane to embalme him. III. Christ's own disciples who did publish and preach the same according as they had seene and heard of our Saviour Christ: and of these likewise I omit to speake, because there is not any speciall thing mentioned of them by the Euangelists.

Now follow the yses, which are two-fold: some respect Christ, and some respect our felues. Yses which concern Christ are three: I. Wheras Christ Iesu being sharke dead rose againe to life by his owne power, it serueth to proue vnto vs that he was the Son of God. Thus *Paul* speaking of Christ saith, that he was declared *mightily* to be the Sonne of God touching the spirit of sanctification, by the resurrection from the dead. And by the mouth of *David* God said, *Psl. 2.7. Thou art my sonne, this day haue I begotten thee.* Whiche place must be vnderstood not so much of the eternall generation of Christ before all worlds, as of the manifestacion thereof in time after this manner. *This day*, that is, at this time of thine owne incarnation, but especially at the day of thy resurrection; *I haue begotten thee*, that is, I haue made manifest that thou art my Sonne: for it is this place expounded by *Saint Paul* in the Acts. Secondly, Christ's rising from death by his owne power, proues vs evidently, that he is Lord ouer all things that are: & this yse *S. Paul* makes hereof, for saith he, *Rom. 14.9. Christ therefore dyed, that he might be Lord both of the dead and of the quick.* And indeede whereas he rose againe on this maner, he did hereby shew himselfe most plainly to bee a mighty Prince ouer the grane, death, hell, and condemnation, and one that had all-sufficient power to overcome them. Thirdly, it proues vnto vs, that he was a perfect Prince, and that his death & passion was a perfect satisfactiō to the iustice of God for the sinnes of mankind. For whereas Christ died for our sinnes: now if he had not fully satisfied for them all (though there had remained but one sin, for which he had made no satisfaction) he had not risen againe: but death which came into the world by sin, and is strengthened by it, wold haue held him in bondage: & therfore, whereas he rose againe,

it is more then manifest, that he hath made so full a satisfaction, that the merit thereof doth and shall counteruert the iustice of God for all our offences. To this purpose *S. Paul* saith, *1 Cor. 15.17. If Christ be not risen againe, your faith is vaine, & you are yet in your sins*, that is, Christ had not satisfied for your sins, or at least you could not possibly haue knowne that hee had made satisfaction for any of them, if he had not risen againe.

The yses which concerne our felues are of two sorts: comforts to the children of God, & duties that are to be learned and practised of vs all. The comforts are especially three. First, Christ's resurrection serueth for the iustification of all that beleue in him, even before God the Father: as *S. Paul* saith, *Rom. 4.25. Christ was given to death for our sinnes, and is risen againe for our iustification*: which words haue this meaning: when Christ died, we must not consider him as a private man, as we haue shewed before, but as one that stood in the stead and roome of all the elect: in his death he bare our sinnes, and suffered all that we should haue suffered in our owne persons forever, and the guilt of our offences was laid vpon him: and therefore *Ely* saith, *he was numbered among the wicked*. Now in this his rising againe, he freed and disburdened himselfe not from any sinnes of his owne, because he was without sinne, but from the guilt and punishment of our sinnes imputed vnto him. And hence it comes to passe, that all those which put their truſt and affiance in the merit of Christ, at the very first instant of their beleuing haue their owne sins not imputed vnto them, and his righteouſnes imputed.

Secondly, the resurrection of Christ serueth as a notable meanes to worke inward sanctification, as *Saint Peter* saith, *Weare regenerate to a lively hope by the resurrection of Iesu Christ from the dead*. And *S. Paul* saith, *We are the ſpiriſt he buried with him by baptism into his death, that like as Christ was raised up from the dead by the glorie of his Father, ſo we alſo ſhould walke in newnes of life*. For if we bee graſted with him to the ſimilitude of his death, we ſhall be alſo to the ſimilitude of his reſurection. Which words imports thus much, that as Christ by the power of his own Godlike, freed his manhood from death and from the guilt of our ſins: ſo doth hee free ſoſte that are kniue vnto him by the bond of one ſpirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the natural body, the head is the fountainne of all the ſenes and of motion: & therefore by ſundry nerves diſperde thorow the body, the power of mouing and of ſene is deſerted vnto the leſt parts; ſo as the hands and feete moue by means of that power which comes from the head: and fo it is in the ſpirituall body of Christ, namely, the Church: he is the head and the fountainne of life, and therefore hee conueyeth ſpiritual life to every one of his members: and that

very

very power of his Godhead, whereby hee raiſed vp hymſelfe when he was dead, hee conueieth from hymſelfe to his members, and there-by raiſed them vp from the death of ſinne to newnes of life. And looke as in a perfect bo-die, when the head hath ſens and motion, the hand that is of the ſame bo-die hath alſo the ſens and motion convenient for it: ſo likewife Christ beeing the reſurection and the life; as there is ſpiritual life in him, ſo every member of his halfe feele in it ſelfe ſpiritual ſens and motion, whereby it is raiſed vp from ſinne, and liueh unto God. For the better conceiuing of this, we muſt coſider two thinges: the outward meaneſs of this ſpiritual life, and the meafeur of it. For the meaneſs, if we will haue common water, we muſt goe to the well: & if we would haue water of life, wee muſt goe vnto Christ, who faſh, *If any man thirf, let him come vnto me and drinke*. Now this well of the water of life is very deepe, & we haue nothing to draw with, therefore we muſt haue our pipes & conduiſts to conueny the ſame vnto vs, which are the word of God preached, and the admiſtratiōn of the ſacraments. Christ faſh, *The dead ſhall hear the voice of the ſome of God, and they that heare it ſhall live*; where by the dead is meant, not the dead in the grane, but thoſe that are dead in ſinne. And again, Christ faſh, the words which I ſpeak are ſpiriſt and life, be-cause the word of God is the pipe whereby he conueieth into our dead hearts ſpiriſt and life. As Christ when hee raiſed vp dead men, did onely ſpeak the word and they were made aliue: and at the day of judgement by his very voice, when the trumpet ſhall blow, al that are dead ſhall riſe againe: So it is in the firſt reſurection; they that are dead in their ſins, at his voice viuered in the minuty of the word that riſe againe. To goe further, Christ raiſed three from the dead; *Lazarus* daughter newly dead; the widowe ſome dead and wound vp and lying on the heareſe; *Lazarus* dead and buried, and thinking in the grane: & all this hee did by his very voice: ſo alſo by the preaching of his word, hee raiſeth all ſorts of finnes, even ſuch as haue lien long in their finnes rotting and ſinking carriion. The ſacraments alſo are the pipes and conduiſts whereby God conueieth grace into the heart, if they are compared to that is, if they be received in vaineſt repen-tance for all our ſins, and with a true & lively faith in Christ for the pardon of the ſame ſins. And fo, I take it, they bee rightly ſaid, flagons of wine, which reueiue the Church bearing ſickneſſe and fallen into a ſwound. As for the meaneſs of life derived from Christ, it is but ſmall in this life, and given by little and leſle, as *Oſe* faſh, *The Lord hath ſold us, & hee will ſhewe us, he hath wounded us, & he will bind us*. After two dyes he will ſeue us, & in the third he will riſe us vp, and we ſhall liue in his fight. The Prophet *Ezechiel* in a vision is carried into the midle of a field, full of dead bones, and he is cauſed to prophecie ouer them, and ſay,

O ye dry bones, hear the word of the Lord: at the firſt there was a ſhaking, and the bones came together bone to bone, and their ſinnewes and

*1.22.1.7.
4.7.3.5.
10.*

flesh grew vpon them, and vpon the flesh grew a ſkinne. Then he prophecie vnto the winds the ſecond time, and they liued and flood vpon their feet, for the breath came vpon them, & they were an exceeding great army of men. Hereby it ſignifieth not onely the ſtate of the leues after their captiuitie, but in them the ſtate of the whole Churche of G O D. For theſe temporal deliverances ſignifieth further a ſpirituall deliuerance. And we may here ſee moſt plainly, that God worketh in the hearts of his children the gifts & graces of regeneration by little and leſle. First, he giueth no more then flesh, ſinnewes and ſkin, then after he giueth them further graces of his ſpiriſt, which quickeneth them and maketh them aliue vnto God. The ſame alſo we may ſee in the vision of the waters that ranne out of the Temple: First, a man muſt wade to the ankles, then after to the knees, and fo to the boynes: then after the waters grow to a riuer that cannot be paſſed ouer: and fo the Lord conueyeth his graces by little and leſle, till at laſt men haue a full meafeur thereof.

*Eze 47.
3.4.5.*

Thirdly, the reſurection of Christ ſerueth as an argument to proue vnto vs our reſurection at the day of judgement. Paul faſh, *If the ſpiriſt of him that raiſed up Iesu from the dead dwell in you, hee that raiſed Christ from the dead, ſhall alſo quicken your mortall bodies*. Some will ſay, that this is no benefit, for all muſt riſe againe, as well the wicked, as the godly. Anſw. True indeede: but yet the wicked riſe not againe by the ſame cauſe that the godly doe. They riſe againe by the power of Christ, not as he is a Saviour, but as he is a judge to con-demne them. For God had ſaid to *Adam*, at what time hee ſhoule eare of the forbidden fruit, he ſhoule die the death; meaning a double death, both the firſt, and the ſecond death. Now then the vugoly riſe againe, that God may inflict vpon them the punishment of the ſecond death, which is the reward of ſin, that to Gods iuſtice may be ſatisfied: but the godly riſe againe by the power of Christ their head and redeemer, who raiſeth them vp that they may be partakers of the benefit of his death, which is to enioy both in body and ſoule the kingdomne of heaven, which he hath ſo dearely bought for them.

Duties. 1.

Thus much for the comforts: Now follow the duties, and they are alſo three. First, as Christ Iesu when he was dead roſe againe from death to life by his own power, fo we by his grace, in imitation of Christ, maie endeour our felues to riſe vp from all our finnes both originall and actuall vnto newnes of life. This is worthy ſet downe by the Apolle, ſaying, *We are buried by baptism into his death, then as Christ was riſed up from the dead by the glorie of the Father, ſo we alſo ſhould walke in newnes of life*: and therefore wee muſt endeavour our

Rom. 6.11.

Col. 3.1.

selues to shew the same power to be in vs every day , by rising vp from our owne personall finnes to a reformed life . This ought to be remembred of vs , because howsoeuer many heare and know this point , yet very fewe do practise the same . For (to speake plainely) as dead men buried would never heare though a man shoulde speake neuer so loud : so vndoubtedly among vs there bee alioy many liuing men , which are almost in the same case . The ministrers of God may cry vnto them daily , & iterate the samelung a thousand times , & tell them that they must rise vp from their finnes and leade a new life , but they heare no more then the dead carcas that lieth in the grasse . Indeede men heare with their outward eares , but they are so farre from practising this duty , that many judge it to bee a matter of reproach and ignominy . And those which make any conscience of this duty , how they are laden with nick-names & taunts , who knwoeth not ? I need not to reherse them : so odious a thing now adies is the rising from sinnes to newnesse of life . Sound a trumpet in a dead mans eare , he stirres not : and let vs cri for amendment of life till breath goe out of our bodies , no man alioy saith , *What haue I done?* And for this cause vndoubtedly , if it were not for conscience of that duty which men owe unto God , we shoulde haue but fewe ministrers in England . For it is the ioy of a ministrer to see the vnaishon conuersorion of his people ; where as , alioy men generally lie shorring in their corruptions , and rather goe forward in them still , then come to any amendment ; such is the wonderfull hardnesse that hath possest the hearts of most men . He which hath but halfe an eye may see this to be true . Oh ! how exceedes Atheisme in all places , contempt of Gods worship , prophanation of the Sabbath ; the whoredomes and fornications , the cruelty and oppresyon of this age cry to heauen for vengeance . By thefts and such like finnes the world crucifies Christ againe . For looke as *Pilates* soldiars with the wicked fewes , tooke Christ and stripped him of his garments ; buffeted him , and flew him ; so vngodly men by their wicked behaviour strippen him of all honour , and flay him againe . If an infidell should come among vs , and yeld himselfe to be of our religion , after he had seene the behaviour of men , he would peraduentur leue all religion : for he might say , surely it feemes this God whom these men worship , is not the true God , but a God of licentious liberty . And that which is more , whereas at all times we ought to shew our selues new creatures , and to walke worthy of our Sauour and redeemer , & therfore also ought to rife out of our finnes , and to liue in righteousnesse and true holinesse , yet we for the most part go on stil forwarde in sin , and every day goe deeper then other to helward . This hath beeene heretofore the common practise , but let vs now learne after the example of Christ , being quickned and reui-

ued by his grace , to endeavour our selues especially to come out of the graue of sinne , and learne to make conscience of every bad action . True it is , a Chriftian man may vse the creatures of God for his delight , in a moderate and godly manner , but Christ never gaue liberty to any to liue licentiously : for he that is free , is yessuramente vno to Christ , as Paul saith : and therefore we must not enterprise any thing , but that which may be a worke of some good due to God ; to which end the Apostle faith , *Awake thou that sleepest , and stand up from the dead , and Christ shall give thee life .* If this will not moue vs , yet let the iudgement of God draw vs thereto . *Blessed is he (the holy Ghost) that hath part in the first resurrection : for on such the second death hath no power :* where mention is made of a double death : the first , is the separation of soule and body . the second , is the eternall condemnation of soule and boode in hell - fire . Would we now escape the second death after this life ? wee must then labour in this life to be partakers of the first resurrection , and that on this manner : looke what finnes we haue liuid in heretofore , wee must endeavour to come out of them all , & leade a better life according to all the commandments of God . But if it be so that ye will haue no care of your owne soules goe on hardly to your owne peril , and so ye shall be sure to enter into the second death , which is eternall damnation .

Secondly , we are taught by the example of Saint Paul , to laboure aboue all things , to know Christ , and the vertue of his resurrection . And this we shall doe , when we can say by experiance that our hearts are not content with a drowfie profision of religion , but that we feele the same power of Christ , whereby he raised vp hymselfe from death to life , to be effectual and powerfull in vs , to worke in our hearts a conuercion from all our finnes , wherein wee haue liuen dead , to newnesse of life , with care to liue godly in Christ Iesus . And that we may further attaine to all this , we must come to heare the word of God preached and taught with feare and trembling : hating heard the word , we must meditate therein , and pray vnto God , not onely publikely , but priuately also , intreating hym that he would reach forth his hand , and pull vs out of the graue of sinne , wherein we haue liuen dead so long . And in so doing , the Lord of his mercy , according as he hath promised , will send his spirit of grace into our hearts , to worke in vs an inward sence and feeling of the vertue of Chrits resurrection . So deale he with the two discipiles that were going to Emmaus : they were occupied in the meditation of Christ his death and passion , and whiles they were in hearing of Christ , who conferred with them , hee gave them such a measure of his spirit , as made their hearts to burne within them . And Paul prayeth for the Ephesians , that God would infligthen their eyes , that they might fee and feel in them selues the exceeding greatness of the power

of God , which he wrought in Christ Iesus , when he raised him from the dead .

Thirdly , as Saint Paul saith , *If we bee risen with Christ , then we must seeke the things that are above .*

But how & by what meanes can we rise with Christ , seeing we did not die with him ?

Anf . We rise with Christ thus . The burgeſſe of a town in the Parliament house beareſt the perſon of a whole towne , and whatſoever he ſaiſt , that the whole towne ſaiſt , and whatſoever is done to him , is alſo done to al the town :

fo Christ upon the croſſe ſtood in our place , and bare our perſon ; and what he ſuffered , we ſuffered : & when he died , al the faulthul died in him and fo likewiſe as hee is riſen againe , fo are all the faulthul riſen in him .

The conſideration wherof doth teach vs , that we must not haue our hearts wedded to this world .

Wee may vſe the things of this life , but yet ſo as though wee vſed them not . For all our loue & care muſt be for things aboue , and ſpecially

wee muſt ſeekē the kingdome of God and his righteouſneſſe , peace of conſience , and ioy in the holy Ghost .

Wee muſt therefore ſue for the pardon of finne , for reconciliation to God in Christ , and for ſacrification .

These are the preious pearls which we muſt ſeeke : & when we haue found them , wee muſt ſell all that we haue to buy them , and haueing bought them wee muſt lay them vp in the ſecret corners of our hearts , valuing and eſteeming of them better then all things in the world beſide .

Thus much of Chrits refuſation , containing the firſt degree of Chrits exaltation : now followyng the ſecond in theſe wordes ,

He ascended into heaven in the handling whereof we are to confider theſe ſpeciall points : I. the time of his ascencion . II. the place . III. the manner . IV. the witness . V. the vies thereof .

For the firſt , the time of Chrits ascencion was forty daies after his refuſation , when hee taught his diſciples the things which appertained to the kingdome of God .

And this ſhewes that he is a moſt faulthul king over his Church , procuring the good thereof .

And therefore Eſay faith , *The government is on his ſhoulders .* And the Apoſtolic faith , *he was more faulthul in all the boodes of God , then Moses was .*

Hence wee gather , that whereas the Apoſtles changed the Sabbath from the ſeuenth day to the eight , it was no doubt , by the counſel and direcon of Christ before his ascencion : and likewiſe in that they planted Churches , & appointed teachers & meeete ouerſeers for the guiding & instruction hereof , we may reſolute our ſelues that Chrit preferrid the ſame vnto them before his ascencion and for theſe and ſuch like cauſes did he ascend no ſooner .

Now looke what care Christ at his ascencion had ouer his Church , the ſame muſt all maſters of families haue ouer their houſeholds

when God ſhall call them ouut of this world .

They muſt haue care not only that their familiſes be well governed while they liue ; but alſo , that after their death , peace , loue , and

good order may bee continued in their poſteſtry . And therefore the Prophet Eſay is ſent to Ezechias King of Iudea , to bid him ſet his honeſte in order , for he muſt die , ſignifying that it is the duty of a good maſter of a family , to haue care not only for the gouernement of his houſe whileſt he is aliue , but alſo that it may be well governed when hee is dead . The ſame alſo muſt bee praſified of Gods miniftrers : a part of whose fidelity is this , that they haue not only a care to feede their particuler flockes while they are aliue , but alſo that they further provide for the people after their departure , as much as they can . Example whereof we haue in Peter , who ſaiſt , *I will endeavour always that you may bee able to haue remembrance of heſe things after my departure .*

2. Pet . 1. 15 .

The place of Chrits ascencion was , the mount of Olives neare Bethanie ; and it was the ſame place from whence Christ went to Ierusalem to be crucified . One place ſerved to be a paſſage both to paine and torments , and alſo to glorie . This ſhewes that the way to the kingdome of heauens is through afflictions .

There are many which haue Gods hand heauie vpon them in lirring ſickneſſes , as the dead pale , & ſuch like ; wherein are faine

to lie many yeares without hope of cure , wherupon their beds , which ſhould bee vnto them places of rest and eafe , are cur places of woe & miſerie . Yet may theſe men hence haue great comfort , if they can make a good vſe of their ſickneſſes : for the beds whereon they ſuffer ſo much torment , ſhall bee places from whence they ſhall paſſe to ioy and hapineſſe . Again , there bee many that for the testimonie of the truth , and for religions sake ſuffer impriment , with many afflictions : now if they can vſe their afflictions well , their priſons ſhall be Bethanies vnto them ; although they be places of bondage , yet God wil at length make them places of entrance to liberty . Many a man for the maintaining of faith and good conſience , is banished out of his country , and is faine to liue in a ſtrange place among a people to whom he is vñknowne ; but let hym vſe it well : for though it bee a place of grieve for a time , as Bethany was to Christ when he went to ſuffer , yet God will make it one day to be a paſſage into heauen .

Luk . 24. 10 .

Thus much of the place of his ascencion . The third thing to be confidered , is the manner of Chrits ascencion , and it containeth three points . The firſt , that Chrit is now to ascend *lift vp his hands , and bleſſe his diſciples .*

In the Scripture are mentioned diuers kindest of bleſſings . The firſt , when one prayeth to God for a bleſſing vpon another : and this bleſſing doth kings and princes beſlow vpon their ſubiects , & parents on their children : and for this cauſe children are well taught to ask their fathers and mothers bleſſing , that they may pray to God to bleſſe them . There is another kind of bleſſing , when a man doth not only pray for a bleſſing , but alſo pronounces it .

This

Gen. 14,
19.Num. 6.
24, 25, 26Gen. 27,
28.

Gen. 49,

Eph. 1. 3.

Luk. 6. 26

Gen. 12. 5

Num. 3. 23.

* The
English
transla-
tion be-
ing o-
therwise
femine to
false

This did the priests in the old Testament: and thus *Melchizedeck*, when hee met *Abraham* blessed him, saying *Blessed art thou Abraham of God, the most high possessor of heauen and earth.* And this was the ordinary duty of the priests, prescribed by God himselfe: & therefore the very forme of words which they vied is set down after this manner, *The Lord blesseth thee & keepeth thee, the Lord maketh his face to shone upon thee, &c.* The third kinde of blessing is, when a man doth not only pray to God and pronounce blessing, but by the spirit of prophecy doth foretel a particular blessing vpon any. Thus *Isaac* blessed *Iacob* and *Esaui*, particularly foretelling both their estates. And *Iacob* blessed the twelve Patriarches by the same spirit foretelling them whiche should befall them many hundred yeares after. Now our Saviour Christ did not bless his disciples any of these three waies: and therefore there remaineth a fourth kind of blessing which he vied, & that was after this manner: Christ in blessing his disciples did not only pronounce or foretel a blessing that should come to his disciples, but did conferre and give the same unto them. For he is the fountaine and author of all blessings. And therefore Paul saith, that *God the Father hath blesseth us in all spiritual blessings in Christ.*

Hence wee learne, first, that all those which denie themselves and fly to Christ, and put their affiance in him, shall bee freed from the curse of the law, & from the wrath of God due vnto them for their finnes, whatsover they are. Secondly, that the curses of men must not discouer vs from doing well. For though men curse, yet Christ blesseth: and for this cause he saith, *Woe be vnto you, when all men speake well of you: as if ye should say, then you want the blessing of God.* And wey must remember, that when men shall curse vs for doing our duty, even then the blessing of God will bee vpon vs; and the curse caulest that will not hurt. And God saith to *Abraham*, *Hee will curse them that curse him:* Thirdly, we learne that no witchcraft, nor sorcery, (which of en are done with cursing) shall be able to hurt vs. For looke where Christ will blesse, thereall the diuels in hell can never faffen a curse. This is found true by experience. For when *Balaam* the wizzard shoud haue curst the people of Israel, & had affained to doe it many waies, but could not at length he said, *There is no sorcerie against Iacob, nor soothsayng against Israel.* This is a notable comfort to the people of God, that witches and forcerers, doe what they can, shall never bee able to hurt them. It may be, that their bad practises may annoy mens bodies and goods, yet the Lord will turne all to a blessing vpon his seruants, either in this life, or in the life to come.

The second point is, that Christ went apart from his disciples, and ascended vppward toward heauen in their sight. For the right vnderstanding of this, sundry speciall points must be ob-

serued. The first, that the lifting vp of his boodie was principally by the mighty power of his Godhead, & partly by the supernaturall property of a glorified boodie, which is to moue as well vppward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actuallly, and not in appearance only. The third, that he went visibly in the sight of his Disciples. The fourth, that hee went locally, by changing his place and going from earth to heauen, as he is no more on earth bodily, as we are now on earth. It may be objected, that Christ made a promise that *he would be with his Church to the end of the world.* Answ. That promise is to be vnderstood of the presence of his spirit, or Godhead, not of the presence of his manhood. Againe, it may be further alledged, that if the Godhead be on earth, then must the manhood be there also, because they are both united together. Ans. It is not true, that of two things conioyned, where the one is, there must the other be also. For the Sunne it selfe, and the Sun-beames are both ioyned together, yet they are not both in all places together. For the boodie of the Sunne is onely in the heauens, but the Sunne-beames are also vpon the earth. The argument therefore folowes not: Christs manhood subsitts in that person which is every where: *ergo his manhood is everywhere.* And the reasoun, because the Sonne of God subsitts not only in his divine nature, but also by it: whereas hee doth not subsitt at all by the manhood, but only in it: for hee subsitts before all eternity, when the manhood was not. Nay rather because the manhood doth subsitt by the person of the Sonne, therefore the person extends it selfe further then the manhood, which is assumed and sustainted by it; and hath his exiistence thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby *Peter*, a man, extends it selfe further then to *Peter*, namely, to all other men: and the whitenesse whereby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

The third point is, that in the ascension a cloud tooke Christ from the sight of his disciples. And whereas hee caused a cloud to come betweene their sight and himselfe, it signified vnto the, that they must now be contented with that which they had seene, and not to seeke to know further what became of him afterward; and the same thing is taught vnto vs also: we must content our selues with that which God hath revealed in his word, & feare no further, specially in things which concerne God. For the like end in the giveng of the law in *Sinai*, God appeared in a cloud, and when he did manifest his glory in the temple which *Salomon* made, a thicke cloud filled the same.

The fourth point to be confidered, is concerning

Luk. 1. 4,
50.
Act. 1. 9Matth. 1. 9,
20.

Eph. 4. 8

Vide Th.
contra
Gen. lib
4. c. 49.Rom. 16.
10.

Act. 1. 9.

Exod. 19.
9.
1 Kings.
8. 10. 41.

ning the witnessess of his ascension, which were his owne disciples in the mount of Olives at Bethanie, and none but they. Now it may be demanded, why hee would not haue all the whole nation of the Jewes to see him ascend, that so they might know that he was risen againe, and beleeue in him. Answ. The reason may bee thus: it was his good pleasure that the points of faith and religion, wherof this article is one, should rather be learned by hearing then by seeing. Indeed Christs owne disciples were taught the same by sight, that they might the better teach others which should not see; whereas now the ordinary meanes to come by faith is hearing.

The vies to bee made of Christs ascension, are of two sorts: some are comforts to Gods Churche and people, and some are duties. The comforts are especially fourte. The first is this: Christ Iesus did ascend vpp to heauen, to leade captiuarie captiuus, a most worthy benefit. By captiuarie is meant, *Sinne & Satan* which did & do leade men captiuie into perdition: seconde-ly *death and the grave*, which held him capture and in bondage for the space of three daies. And he leades them al captiuie two waies: first in himselfe, in that he began his triumph vpon the croffe, as I haue thewed, & continued the same till his very ascension: seconde, in all his members, becauif by his mighty power being now ascended, he doth subdue & weaken the power of sinne & Satan; which he manifefteth every day by killing the corruption of their natures, and the rebellion of their flesh. But it may be demanded, how Christ doth leade his enemies captiuie, consideringe the diuell reigns every where, and the world, and death & hell.

Ans. Christs victory ouer his and our enemies hath ffe degrees. First, it is ordained by God; seconde, it is foretold; thirdly it is wrought; fourthly, it is applied; laffly, it is accomplished. The ordaining of it was before all worlds; the fore-telling of it was in all the ages of the olde testament: the working of it was vpon the croffe, and afterward: the applying hant bene since the beginning of the world more or lesse; and it is onely in part in this life; that while Christ is bruising of the head of Satan, he againe may bruise his heele: the accopliment shall not be before the last judgement.

From this great benefit bestowed on Gods Churche, there are many dutys to bee learned. f. i. here is an instruction for all ignorant persons & impudent sinners, which abound among vs in every place, who souere they bee, that liue in the blidness of their mindes, and hardness of their hearts; they must know this, that they are captiuies and bondslaves of sin and Satan, of hell, death, and condemnation: & let no man flatter hi selfe of what fate or degree souere he be (for it is Gods truth,) if he haue not repented of all his finnes, hee as yet is no better then a swart or a vaillant, yea a very drudge of the diuell. Now then, what will thou doe in this case? The best thing is, to lay

to thy heart this benefit of Christ. Hee is ascended vp to heauen to leade captiuies, and to vanquish the diuell and all his angels, vnder whom thou liest bound, and that not only in himselfe, but in his members. Now the if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heed how thou continue longer in thy olde sinnes, and in thy grosse ignorance: and seeing Christ hath made a way to liberty; let vs secke to come out of this spirituall bondage: hee is ascended for this end and purpose to free vs from it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foot in a darke dungeon, and the keeper comes & sets open the prisone dore and takes off his bolts, and biddes him come out; if hee refuse and say that he is well, may it not bee thought that he is a madde man, and will any be foris for his case? No surely. Well, this is the state of all impudent sinners. They lie fast fettered and bound vnder the power of sinne & Satan, and Christ it is who is ascended into heauen to vnloose them of this bondage: he hath set open the prisone dore, and hath yallowed our fetters: if we refuse to come out, & lie still in our sins, there remaneth nothing for vs, but everlasting chardome. Let vs therefore in the feare of God, if we haue care of our own foules, receive & imbrace this benefit which redounds vnto vs by Christs ascension.

Secondly, in that Christ is ascended to heauen to leade captiuie sinne and Satan, here is a good consolation for al those that are affid in coniecture for their fins. There is no man in this case but he hath great cause to feare, yet must he not be discouerred. For Christ by his ascension like a noble captaine hath taken sin and Satan prisoners, and hath pinionned them fast, so as the power they haue, is in Christs hand: & therefore for this cause: although they are suffered to exercize and affilct vs, yet by his grace they shall never be able to prouide a gaunt vs. Therefore wee may fairely cast our care vpon God, and never feare ouermuch.

Hence also wee may learne a third dutie. There is no man that knoweth what fin meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with *Paul*, that hee is folde vnder sinne, and in regard thereof will cry out with him also, *O wretched man that I am, who shall deliuer me from this body of death?* yea it will make his hart to bleed within him. Now shal hee doe in this case? surely let him remember the end of Christs ascension, which is to vanquish and subdue the rebellion of his nature, & labour to feele the benefit thereof: and then he shall no doubt finde, that Christ will dissolve in him the works of the diuell, & treat *Satan under his feete.* And thus also those that feele in themselves the law of their members rebelling against the law of their mode, must come to Christ, & he wil helpe and free them.

The secound benefit of Christs ascension is

Rom. 7.
14.
Verse 24.1 Joh. 3.
8.
Rom. 15.

10.

Eph. 4,8.

that he ascended vp to heaven to beslow gifts vpon his Church, as it is said in the place before mentioned. He ascended vp on high, &c. *Hec gauis giftis vno meni*, that is, the gift of the knowledg of Gods word, the gift of preaching and prophecie, & al other gifts needful for the good of his Church. The cōfideration of this, that Christ who is the fountaine of grace, & to whom are hid all the treasures of wisedome & knowledge, shoule be mindful of vs, & vouchsafe such speciall fauour to his Church, must caue every one of vs who hath receaved any gift of God (as there is no man but he hath receaved his portion) to be humbled in his owne eyes for the fame. There is no cause why wee shoule be proud of our gifts; seeing wee haue nothing but that which we haue received. For to this end Christ ascended, to give gifts vnto men, and therefore our gifts whatsoeuer they bee, are not our owne, but we had them from Christ, & we are strewards of them a while for the good of others. The more the Lord gives to man, the more he requires at his hands; and as for such as haing good gifts aboue the same, their sin is the more grievous, and their danger the greater. Men of great gifts vntille they vse them aright with humbled harts, shall want Gods blesing vpon them. For he gieth grace to the humble. The high hills after much tillage are often barren, whereas the low vallies by streames of waters passing through the, are very fruitfull: and the gifts of God ioyned with a swelving heart are fruiteless; but ioyned with loue & the grace of humilitie they edifie.

Secondly, if Christ ascended vp to heaven to give gifts vnto men, here we may see how many a man and woman in these our daies are ouerseene, in that they plead ignorance, & say that they hope God will haue them excused for it, seeing that they are not learned; they haue dul wits, & it is not possible to teach the now, they are past learning; & hereupon they preface they may lie in grosse ignorance, as blind almost in religion as when they were first borne. But mark, I pray you, who is it that is ascended vp into heaven; namely, Christ Iesus our Lord, who made thee of nothing. Now was hee able to give thee a beeing, when thou wert not, and is he not likewise able to put knowledge into thy foule, if so be thou wilt vse the meanes which he hath appointed? and the rather, seeing he is ascended for that end: but if thou wile not vse the meanes to come to knowledge, by casse is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusione vpon thine own head. Therefore let ignorante men labour for knowledge of Gods word. Ignorance shall excuse none: it wil not stand for patient at the day of judgement. Christ is ascended to this end to teach the ignorant, to giue knowledge & wisedome vnto the simple, & to give gifts of prophecy vnto his ministery, that they may teach his people. Therefore I say againe, let such as be ignorant vse the meanes diligently, & God wil

giue the blessing. Thirdly, wheras it is thought to be a thing not possyble, to furnish a whole Church with preaching minitery, it feemes to be otherwaise. For wherefore did Christ ascend to heaven? was it not to giue gifts vnto his Church? what is Christs hand now shortned? vndoubtedly we may resolute our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sins that they are not employed. The fountaines of learning the Vnities; though they are not dammed vp, yet they stream not abroad as they might. Many there bee in them indued with worthy gifts for the building of the Church; but the conuentions of men hinder the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needfull for his Church, as the gift of teaching, the gift of prophecy, the gift of tongues, of wisedome, and knowledg: the duty of every man is, especially of those which liue in the schools of learning, to labour by all meanes to increase, cherifh and preferre their gifts, and as *Paul exhorteth Timotheo*, to stirre up the gift of God, that is, as men preferre the fire by blowing it, so by our diligence wee must kindle and reuite the gifts & graces of God bestowed vpon vs. Christ hath done his part, and there is nothing required but our paines and fidelity.

B 1. Timo. 6. 19. 20. 21.

C Ich. 14,1.

D Gen. 3,1. 24.

Lam. 3,1.

Isa. 49,1.

Reu. 21,

27.

heauen.

heauen. The places of glory were in part prepared for the faithful from the beginning of the world, but the full preparation is made by Christ's ascencion. And of this last preparation is the place of *John* to be understand.

The vse of this doctrine is very profitable; First, it ouerthroweth the fond doctrine of the Church of Rome, which teacheth that Christ by his death did merit our iustification, & that we being once iustified doe further merit iustification, and purchase for our selues a place in heaven. But this is as it were to make a partition betweene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the mere merit of Christ: and therefore haing redemeed vs on earth, he also affords to prepare a place in heaven for vs.

Secondly, this serues to condemne the fearfull, lamentable, and desperate securtie of these our daies. Great is the loue of Christ in that he was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heaven to prepare a place for vs there: and yet who is it that careth for the place, or maketh any account thereof? who for sakest this world, and seekes vnto Christ for it? And further, lest any man shoulde say alas, I know not the way: therefore Christ before he ascended made a new and liuing way, with his own blood, as the Apostle speketh. And to take away all excuses from men, hee sett markes and bounds in this way, and hath placed guides in it, namely, his ministery, to shew all the passengers a straight and ready course into the kingdom of heaven. And though Christ haue done all this for vs, yet the blidnes & securtie of men is such, that none almoft walketh in this way, nor careth to come into this manfon place, but in stead of this they walk in by-waies according to the lusts of their own flesh. Whē they are commanded to go Eastward to Ierusalem, they turn Westward another way: whē they are commanded to go on forward to heaven, they turne again backward & go straight to hell. Men run on all the daies of their liues in the broad way that leadeth to destruction, and never so much as once make inquiry for a refing place in heaven; but when the houre of death commeth, then they call for the guide; whereas all their liues before they haue run out of the way many thousand miles: but then alas, it is too late, vniess it be the vnspeakable mercy of God. For they haue wandered so far astray, that in so short a space they cannot be able to come into the right way againe. Yet generally, this is the state of most among vs, whose securtie is so much the more grievous and fearefull, because Christ hath done all that heart can wish. There is nothing else required, but only that by his grace wee shoule walke in the way. There was never any that knew the

A state of the people in these daies, but he will grant, that this is most true which I say. Besides, as by this we are brought to a sight of the desperate securtie of this age: so we may further learne our owne duties. Is Christ gone to heaven before-hand to prepare a place for thee? then praysse that which *Paul* teacheth: *Hauis thy conseruation in me*. The words which hee vseth are very significant, & the meaning of this is: Ye are free denizens of the city of God, & therfore as free-men in Gods house, let all your care & dutys, all your affaires & doings be in heaven. In the world if a man make purchase of an house, his heart is alwaies there: there hee pulldowne & builds againe: there hee makes his orchards and gardens: there hee means to liue & die. Christ Iesus hath bought the kingdome of heauen for vs (the most blessed purchase that euer was): & hath paid the dearest price for it that euer was paid, euere his own precious blood: & in this city hee hath prepar'd for vs a dwelling place, & made vs free denizens of it: therfore aboute joy, & all our affaires ought to be there. It will be said, how shall a man upon earth haue his conseruation in heaven? Ans. We must conserue in heaven, not in body but in heart: and therfore, though our bodies be on earth, yet our hearts, joy & comfort, and all our meditation must be in heaven. Thus must we behaue our selues like good free-men in Gods house. It must be far from vs, to haue our joy and our hearts set on the things of this world.

Thirdly, the cōfideration of this, that Christ Iesus hath prepared a place for vs in heaven, and also hath traied the way with his owne blood, must make every one of vs to *fbire to enter in at the straight gate*, as our Savior Christ counselfelth vs, *Luk. 13,24*. & that as wrastlers do, which striv for life and deaile. Within this gate is a dwelling place of happiness ready for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkey, as if it would but come trithir, he might enjoy it; would hee not adventure the dangers of the sea, and of his enemis also, if neede were, that he might come to his owne? Well, behold Christ Iesus hath made a purchase for vs in heaven, & there is nothing required of vs, but that we will come & enjoy it. Why then shoulde men refuse any paines, or feare in the way? we must straile get in it: may be we shal be pinched in the entrance, for the gate is strait & low: & we must be faine to leaue our wealth behind vs, & the pleasures of this life: and enter we must, though we shold be costrained to leaue our flesh behind vs, for the purchase that is made is worth ten thousand worlds. And besides, if we lose it by faulne in the way, our purchase shal be the blackenes of darkness for ever with the diuel & his angels: wōtherfore would not straine, though he lost his life in the gate? The vraging of this point is needfull in these daies. There is tripling enough for worldly pretencion, but a man almoft must goe alone in the straight way that leadeth

1. Hil. 3,
2. 20.
3. 21.
4. 22.

leatheth to heaven, he shall haue none to bear him company. And where are they that shrieve to enter? where is the violence offered to the kingdome of heauen? where bee the violence which shoulde take it to themselves, as in the daies of John Baptist? *Math. 11.12.*

Fourthly, if Christ haue prepared a place vs in heauen, then wee are in this world as pilgrims & strangers, and therfore must learne the counsell of Saint Peter: *As strangers and pilgrimes abstaine from stelyng lusts, which fight against the soule, 1 Pet. 2. 11.* Hhee that doth esteeme himself as a pilgrime, is not to intangle himself with the affaires of this world, nor put in practise the behaviour thereof; but to behaue himself as a free-man of heauen, as strangers vse to live in forraigne countries, according to the fashon of their owne. And therefore in thought, word, & deede, in life & conuerteration, he must to carry himselfe, as therby he may appear to all the world of what countrey he is. An ancient cloume speaking of such as had curled & embroidered haire, bids them colider, whether they mght go to heauen with such haire or no: and whereas they adorned themselves with wimckles made of other wemens haire, he askes them whether it may not bee the haire of a damned person or no. If it may be, he further demanded, how it may beſeme them to weare it which professe themselves to be the founnes and daughters of God. The like may be ſaid of all other fins, they that bee of Gods houſe must behau themselves as free-men there. And when God hath made vs free, it doth not beſeme vs to make our felues bond-men of sin and Satan, and of this world.

Fiftly, ſeeing Christ went to heauen to prepare a place for all that beleue in him, here is a good duty for parents. Many of them are very careful to prefer their children to great places & noble-mens houſes, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they ſhould ſirt endeuour theſelues to get roomes for them in heauen: they that do thiſ, are good parents indeede. Some will ſay, how haſt we get this preſeruent for them? *Ans.* God hath two houſes, his Churche, & the kingdome of heauen. The Churche is his house of grace: Heauen is his house of glorie. Now if thou wouldest bring thy childe to a place in the house of glorie, then thou art firſt of all to get him a place in the house of grace: bringing him vp ſo in the feare of God, that both in life and conuerteration he may ſhew himſelfe to bee a member of the Churche: and then after thy ſelfe, that after this life, he ſhall be remoued to the ſecond house of God, which is the house of glorie, & there bee free-man for ever in the kingdome of heauen. And if thou ſhalt thus provide for thy childe, thou that not leau him as an orphane when thou diest, but he ſhall haue God for his father, and Christ for his brother, and the holy Ghost his Comforter. And therfore firſt of all & above all, remember to make

A thy childe a member of Gods Churche. Let the example of *David* excite all parents hereunto; *I had rather (faith hee) be a dove-keeper in the house of God, then to dwell in the tabernacles of wickednes. For a day in thy courts is better then a thouſand elſe-where, Psal. 84.10.*

Lastly, hence we may finde remedy againſt the tediousnesſe of ſickneſſe and ſcarre of death. Thou which feareſt death, remember that Christ is gone to heauen to prepare a place for thy body, where it muſt be glorified, and live for euer with the bleſſed Trinitie, and all the Saints and Angels, though for a while it lyeth dead and rot in the graue. Remember this alſo, whoſe which continueth in any lingring ſickneſſe, Christ Ihesus haſt prepared a place for thee, wherein thou ſhalt reſt in ioy and blif without all paine or faintneſſe.

The fourth benefit is, that Christ ascended vp to heauen to ſend the Conforter unto his Churche. This was a ſpeciall end of his ascencion, as appears by Chrifths owne words, *Joh. 16.7. It is (faith hee) ſent that I go away for if I go, the Conforter will not come: but if I depart, I will ſend him unto you. And againe, Joh 14.16. I will pray unto the Father, and he ſhall give you another Conforter, which ſhall abide with you euer, even the ſpirit of truthe. But some will ſay how can Christ ſend his ſpirit unto his Churche, for the perfon ſending, & the perfon ſent are vnequal, wheras all three persons in Trinity are equal, none greater or leſſer then another, none inferior or ſuperior to other. *Ans.* It is true indeede: but we muſt know, that the action of ſending in the Trinity makes not the persons vnequal, but onely ſhewes a diſtincion and order among equals. The Father ſends the Sonne, the Father and the Sonne both ſend the holy Ghost: yet the Father is not aboue the Sonne, neither the Father or the Sonne aboue the holy Ghost, but all are equal in degree, though in regard of order one is before another: and it stands with reaſon. For two men that are equal in degree, may upon mutuall conuent one ſend an other. But it may be further demanded, how the holy Ghost can be ſent which is every where? *Ans.* The h. Ghost indeed is every where, therefore he ſent not ſo much in regard of the preſence of his efēce or ſubſtance, as of his operation whereby he reneweth and guideth the members of Christ.*

Now then, this being ſo, here firſt we haue occaſion to confide the miſery of the world. When a man is troubled in his minde (as no vngodly man, but ſometime hee feels the terror of conſcience for his finnes) then hee labours to remoue it by merry compānie and pleauant bookeſ, whereas Christ at his ascencion ſent his holy ſpirit to be the conforter of his Churche: and therfore when we are troubled in conſcience for our fins, we ſhould not ſecke eaſe by ſuch ſlender meaſes, but rather ſecke for the helpe & comfort of the h. Ghost, and labour to haue our finnes washed away, & our hearts purified and cleaſed by the blood

A of Christ. As for wine, and miſth and ſuch like, meaſes of conforſt, neither at the day of death, nor at the day of judgement ſhall they ſtand vs in ſtead, or be able to conforſt vs. Again, when croſſes & calamities fall, the councell of the miſerit is not ſought for, but the helpe of ſuch as are called cunning men & cunning women, that is, of charmers, iu[n]chancers, and figure-caſters: abad practise. Christ at his ascencion ſent his holy ſpirit unto his Churche and people, to be their guide & conformer in their calamities and miſeries: and therfore when any man is in diſtreſſe, hee ſhould haue recourſe to the right meaſes of conforſt; namely, the word and Sacraments, & there he ſhould find the afiſtance of the holy Ghost. Thus the Prophet *Eze* informeth the Ieweſ: When they haue ſent unto you: inquire at them which haue a ſpirit of diſtinuation, & at the fourthſayers which whisper and murmur: Should not a people inquire at their God, from the living to the dead? to the law, and to the teſtimone. *Rebecca*, when the two twiſſes ſtooke in her womb, what did theſe? the text ſaith, theſe ſent to *ask the Lord*. Yet commonly the men of the deaſe laide God, and ſecke to the instruments of the diuell. To goe yet further, God vſeth for diſtrye cauſes moſt of all to affiſt his deareſt childef. *Judgement*, ſaith *Peter*, begin at Gods houſe. *S. Luke* ſaith, that a certaine woman was bound of *Satan* eightheene years, but what was theſe? *a daughter of Abraham*, that is, a child of God. When the like condition ſhall befall any of vs, let vs remeber the ende why Christ ascended vp to heauen: & let vs pray vnto God that he will giue vs his ſpirit, that thereby we may be eaſed and deliuered, or elſe inabilitie to perſeue & coninue in patience: and this is the true way and meaſes to liȝten & eaſe the burthen of all afflictions. And for this cauſe *Paul* preaſeth, that the Colofians might bee ſtrengthened with all might, through his glorious power, into all patience and long ſuffering with joyfullnesſe. For towthowm euer God giues grace to beleue, to them alſo hee giues power to ſuffer affliction by the inward worke of his ſpirit. Secondly, if Christ haue ſent unto his Churche the holy ſpirit to be our conforter, our duty is, to prepare our bodies and foules to be fit temples and houſes for ſo worthy a guest. If a man were certiſed that a Prince would come to his houſe, hee would drefſe it vp, & haue althins in as good order as might be: and that not we muſt more endeauour to purifie & cleaſe our foules and bodies from all ſinne, that they may bee fit temples for the entertainment of the holy Ghost, whom Christ Ihesus haſt ſent to bee our conforter? the Shunamite was careful to entaue the man of God *Eliſha*, for the ſaiſt to her husband, *Let us make hir a little chamber I pray thee, with walls, and let us ſet him there a bed and a ſtoole, a ſtable and a candle-flicker.* Now how much more carefull ought wee to bee to entaue God himſelfe, who is content to come and dwell with vs: and therfore we muſt

adorne our bodies and foules with grace, that he may lodge, and ſuppe, and diue with vs, as he hath promiſed: but on the contrary, if wee defile our bodies with ſin, we banifiſh the holy Ghost out of our hearts, and inuite the diuell to come & dwell with vs. For the more a man defileth his body, the fitter and cleaner it is for him. And to conclude this point, let vs remeber that ſaying which is vſed of Iome, that Christ when he went hence, gaue vs his pawne, namely, his ſpirit, to ſafe vs, that he would come to vs againe, and also hee booke with him our pawn, namely, his fleſh, to ſafe vs further, that we ſhould aſcend vp to him.

B Thus much for the benefits of Chrifths aſcenſion. Now follow the duties whereunto we are mooued, and they are two. Firſt, we muſt be here admouched, to renounce the ubiquity, and the error of the reall & eſſentiall preſence of the bodie of Christ in the Sacrament of the Lords Supper; as flatly oppugning this ariſle of Chrifths aſcenſion into heauen. For it is flat againſt the nature of a true bodie to ſubſit in many places at once. Secondly, as the Apoſtles then did, when they laſt Chrifit aſcending vp into heauen, ſo muſt we do alſo: while he was preſent with them, they gave him honour, but when they laſt him aſcenſing, they adored him with far greater reverence: and to muſt we now for the fame cauſe bow the knees of our hearts unto him.

C Thus much of the ſecond degree of the exaltation of Christ: Now follows the third, in these words, *And ſiteth at the right hand of God the Father Almighty.* In the handling whereof, we are firſt to ſhew the meaning of the words, ſecondly, the comforts and benefits that redound to Gods Churche, thirdly, the duties that we are mooued vnto. For the meaning of the words: if we ſpeak properly, God hath neither right hand nor left, neither can hee ſaide to ſit or ſtand: for God is not a body, but a ſpirit: the words herfore conteyn a borrowed ſpeech frō earthy kings & potenteſces, whose manner and custome hath bee[n] to place ſuch perſons at their right hands, whom they purpoſed to aduance to any ſpeciall office or dignitie. So, King *Solomon* when his mother came to ſpeak with him rose vp from his throne, & met her, and caufed a ſeat to ſet at his owne right hand, and ſet her vpon it, in token, no doubt, of honour which he gaue vntoher. To the fame purpoſe *Daniel* ſaith, *Vpon thy right hand did ſtand the Queenes a vulture of gold.* And the ſonnes of *Zebadeus* made ſuite to Christ, ſhat one of the mighty ſit at his right hand, and the other at his left in his kingdom. Now their requeſt was to haue the two ſpeciall and principall dignitieſ of his kingdom. Thus we ſee it is manifeſt, that the ſitting at the right hand of an earthy Prince ſignifieth advancement into authority and honour: and therfore the lame phraſe of ſpeech applied to Christ ſignifieth two things. First, his full and manifeſt exaltation in dignitie, honour, and glorie: and

Terull.

Luk 24. 42.

1 King
2. 19.Pſ. 45.
Mark 10. 37.

Ez 8. 19.

Gen. 25.

12.

1. Pet. 4. 4.

17.

Luke 13.

16.

Col 1. 11.

4. Kin.

10.

Phil. 3.9.

in this sense it is said, that *to him is given an name that is above all names, that at the name of Jesus every knee shall bow.* Secondly, it signifieth his full and manifest exaltation into the authority & government of his kingdom, which spreads it selfe ouer heaven and earth: so *Daniel faith, Psal. 1.10.1. The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies the foreshoole.* Which place being alledged by *S. Paul* repeating the words, but changing the phrase, is thus set downe: *Hic seculum non habet nisi pax illa est deinceps.*

Cor. 1.25. And to speake in briefe, the scope of the words is to shew, that Christ God and man after his ascension is aduanced to such an estate in which he hath fulnesse of glory, power, maiestie, and authority in the presence of his Father and al the Saints and holy Angels.

Furthermore in the words three circumstancies must be obserued. The first, is the place where Christ is thus aduanced, noted in the former article, *He ascendendo in heaven, et sitis (namely in heaven) at the right hand of God.* The place then, where Christ Iesus in both his natures, as he is God and also man, doth rule in full glory, power, & maiestie, is heaven it selfe. To which effect *P. Paul faith, Eph. 1.20. God raised Christ from the dead, and put him at his right hand in the heavenly places.* And in the Epistle to the Hebrews it is said, *he sit at the right hand of the maiestie in highest places.* This point well considered, serues to discover the oueright of three Diuinies, which hold and teach, that to sit at the right hand of God, is to bee every where in all places, and not in heaven only; that they might hereby lay a foundation for the ubiquity of Christs manhood: which nevertheless the heauens must containe till the time that all things be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the Father, which is to be gathered by the order of the articles. For fifth, Christ died & was buried, then he rose again & ascended into heauen, & after his ascension, he is said to sit at the right hand of his Father. This order is also noted vnto vs by *S. Paul. Who shall condemn? (faith he) it is Christ which is dead, yea or rather risen againe, who is also at the right hand of God.* And *S. Marks* faith, when Christ was risen againe he appeared to his discipiles, and after he had spoken vnto them, *he was received into heaven, and sat at the right hand of God.* But it may be demaded, how this can stand with truth, that Christ should not begin to sit at the right hand of his Father before the ascension, considering he is one God with the Father, and therefore an absolute and ouerigne King from all eternity. *Answ.* As Christ is God or the Word of the Father, he is coequal and coeternal with him in the regimement of his kingdom: and hath neither beginning, middle, nor ending thereof; yet as Christ is God incarnate, and in one person God-man or Man-god; he began after his ascension and not before, to sit at the right

A hand of his Father: and as *S. Peter faith, was made Lord;* partly because as he was God, hee did then manifest himselfe to bee that which indeed he was before, namely, God & Lord of heaven & earth: and partly, because as he was man, he received dominion or Lordship from the Father, which he had not before, & therewas was euē in his manhood exalted to bee king of heaven & earth; and in this sense Christ faith of himselfe, *All power is given to me in heaven and earth.* The third circumstance, is concerning the person by whome right hand Christ sits, noted in the words of the article, of *God the Father Almighty,* whereby is signified, that he receiueth al the honour, power, and glory of his kingdom from his Father: as he, that is set at the right hand of a Prince, receiueth the honour & authority which he hath, from the prince. Now if it be alledged, that by this means Christ shall be inferior to his Father, because he which receiueth honour of another, is inferior to him of whom he receiueth it: the answer is, that in Christ we must consider his person and his office in respect of his persons, as he is the eternall Sonne of God, he is equal to the Father, and is not here said to sit at his right hand: yet in respect of the office which he bears, namely, as he is a Mediator, and as he is man, he is inferior to the Father, and receiueth his kingdomde from him. As he is God, he is our King and head, and hath no head more then the Father: as he is Mediator, he is also our head, yet so as he is vnder the Father as beeing his head. And wee must not think it strange, that one and the same thing shoud be both equal and inferior to another, divers respects considered.

Now in that Christs placing at the right hand of his Father argues inferiority between the Father and him, hence we leare that they are deceiued which from this article gather, that in the glorification of Christ there is a transmutation of the proprieties of the God-head, as omnipotency, omniprefence, &c. into his manhood. For this is to abolish all inferiority, and to make an equality between the creature and the Creator.

And whereas againe the word *Almighty* is repeated, it is done vpon special reason: because Christ sitting at the right hand of God doth presuppose omnipotency. For in vaine were all power in heaven and earth gien to him, vniuersally he were omnipotent as the Father to execute the same. And therefore the song of the Elders was on this manner: *Worthy is the Lamb that was killed to receive power and riches, and wisdom, and strength, and honour, and glory, and praise, Rev. 5.2.*

The benefits which redound vnto vs by Christs sitting at the right hand of God are two, one concernes his priesthood, the other his kingly office. The benefit rising from his priesthood is his *Intercession* for vs: for this is one of the ends why Christ is now exalted in glory, and sits at the right hand of his Father; namely,

Act. 1.13

Rom. 8.

34.

Mat. 21.

19.

1 Tim. 2.

5.

I Cor. 3.

1. Cor. 3.

namely, to make request in the behalfe of all that come vnto him, as *Paul faith, Christ is risen againe, and sitteth at the right hand of God, and maketh request for us.*

Now that we may rightly understand what his Intercession is, wee are to consider these points. First, to whom it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruits and benefits thereof: fiftly, the duties whereto vnto we are moued thereby. For the first, *Intercession* is, to make faire request, or intercede in some ones behalfe to another: and this is done by Christ for vs vnto God, as *Paul faith, There is one God, and one Mediator between God & man, which is the man Christ Jesus.*

B Here at the very first ariseth a difficultie: for in every intercession there bee three parties: the person offended; the person offending; the intercessour, distinct from them both. Now if Christ the Son of God make intercession to God for man, then he maketh intercession to himselfe, because he is true God, which cannot be: how then shall Christ be a Mediator? *Answ.* This point hath to troubled the Church of Rome, that for the resouling of it, they haue denied an erour, touching that Christ is Mediator onely as he is man, not as he is God, which is vniure. For as both natures doe concour in the work of satisfaction, so likewise do they both concur in the work of intercession: & therefore a more meet & convenient answere is this; Christ Iesus God-man in both natures is directly our Mediator to the first person of the Father, as *S. John faith, If any man sinne, we have an Advocate with the Father, Iesus Christ the righteous.*

C And thus we haue three persons in the worke of intercession really distinguised. The partie offended is God the Father; the partie offending is man; and thirdly, the intercessour distinct from them both, is Christ the second person in Trinity. For howsover in Godhead he and the Father be one, yet in person they are really distinguised, and hec as it were in the middle betweene the Father and vs: for the Father is God and not man: wee that beleeve in Christ are men not God: Christ himselfe both man and God. It may be further rephiled, that this answer will not stand, because not only the Father is offended, but also the Sonne and the holy Ghost: and therefore there must be a Mediator to them also. *Answ.*

D The intercession of Christ is directed to the Father the first person immediately: now the Father, the Sonne, and the holy Ghost haue all one inuidible elencce, and by consequent one and the same will; whereupon the Father being appeased by Christs intercession, the Son and the holy Ghost are also appeased with him and in him. Thus then intercession is made to the whole Trinity, but yet immediatly and directly to the first person, and in him to the rest.

The second point to bee considered, is the manner of his intercession vnto his Father. We

A must not imagine, that Christ now in heaven kneelis downe on his knees, & vicles words, & puts vp a supplication for all the faithful to God the Father: for that is not becomming the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceiued: When one is to speake to an earthly Prince in the behalfe of another; first of all he must come into the presence of the king, and secondly, make his request: and both thefe, Christ performed vs vnto God. For the first, after his ascencion he entered into heaven, where he did present vnto his Father, first of all his owne person in two natures; secondly, the invaluable merits of his death and passion, in which he was well pleased. And wee must further understand, that as on the crofes he stod in our roome, so in heauen he now appeares as a publicke person in our stead, representing all the elect that shall beleeue in him, as the holy Ghost saith, *Christ Iesus ascended up into heaven, to appear in the sight of God for vs.* And for the second, Christ makes request for vs, in that he willeth according to both his natures, and desireth as hee is man, that the Father would accept his satisfaction in the behalfe of all that are gien vnto him. And that he makes request on this manner, I proue it thus. Looke what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on heauen the substance of his request was, thathee willed and defred that his Father would be well pleased with vs for his merits, as appears by his prayer in Saint John, *Father, I will that those which thou hast given me be with me even where I am, that they may behold my glory which thou hast gien me: for thou louest me before the foundation of the world.*

D Therefore it still continues to make request for vs, by willing and desiriting that his Father would accept his merits in our behalfe. If it be alledged, that Christ in this solemne prayervd speech and prostration of his bodie, the answere is, that thefe actes were no clemential parts of his prayer. The prostrating of his body serued only as a token of submission to God, as Christ was a creature: and the speech which he vted, serued only to vter and expresse his request. Furthermore, a difference here must be marked between Christs passion & his intercession. The passion serues for the working and causing of a satisfaction to Gods iustice for vs; & it is as it were, the tempering of the plaister: the intercession goes further: for it applies the satisfaction made, and laies the salut to the very force. And therfore Christ makes request not only for the elect generaly, but for particular men, as *Paul, James, John,* and that particularly, as hee testifieth of himself, *saying, I have prayed for thee Peter, that thy faith fail not.* If any shall say, that Christs willing & desiring of a thing, cannot be a request or intercession, the answere is, that in vertue and efficacie it counteruailes all the prayers in the

Heb. 9.

24.

Cap. 17.

24.

Luk. 22.

12.

world. For whatsoeuer Christ willetteth, the same also the Father being well pleased with him, willetteth; and therefore whatsoeuer Christ as a Mediator willetteth for vs at the hands of his Father, in effect or substance is a request or prayer.

The third point is, that Christ alone, and none with him makes intercession for vs. And this I prove by induction of particulars. First of all, this office appertains not to the angels: they are indeed ministering spirits for the good of Gods chofes; they rejoice when a sinner is converted; and when he dieth, they are ready to carry his soule into *Abrahams bosome*; and God otherwhiles vseth them as messengers to revele his will: thus the Angel *Gabriel* brings a message to *Zachary* the Priest, that God had heard his prayer: but it is not once said in all the Scriptures, that they make intercession to God for vs. As for the Saints departed, they cannot make intercession for vs, because they know not our particular estates here on earth, neither can they hear our requests. And therfore if we shoulde pray to them to pray for vs, we shoulde substitute them into the room of God, because wee ascribe that to them, which is proper to him, namely, the searching of the heart, and the knowledge of all things done vpon earth; though withall wee shold say, that they doe this not by themselves, but of God. As for the faidfull here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make intercession for vs. For first, hee that makes intercession must bring something of his owne, that may be of value and price with God to procure the grant of his request: secondey, hee must doe it in his owne name: but the faidfull on earth make request to God one for another, not in their owne names, nor for their owne merits, but in the name, and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his owne name, and for his owne merits: we therfore conclude, that the worke of intercession is the sole worke of Christ, God and man, not belonging to any creature beside in heauen or in earth. And whereas the Papists cannot content themselves with Christ intercession alone, as being most sufficient: it argues plainly, that they doubt either of his power, or of his will: whereupon their prayers turne to niente.

Luk. 1.
13.

The fruits and benefits of Christs intercession are these. First, by means of it we are assured, that those which are repenteant sinners shall stand and appear before God for ever: at what time souer Christ, being now in heauen, and there presenting himselfe and his merits before his Father, shewes himselfe destitutus and willing, and they who soeuer they are being sinners, shoulde be accepted of God for the same, even then immediatly at that very instant this his will is done, and they are accepted as righteous before God indeede. When a man lookes vpon things directly

A through the ayre, they appear in their proper formes and colours as they are, but if they bee looked vpon through a greene glasse, they all appear greene: so likewise if God behold vs as we are in our selues, we appear as vile and damnable sinners: but if he looke vpon vs as we are presented before his throne in heauen, in the person of our Mediator Christ Iesu, willing that we shoulde be approued for his merits: then we appear without all spot and wrinkle before him. And this is the vise Paul makes hereof: *It is God* (saith he) *that infieth:* and the reason is rendered: *for it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, and makes request for vs.*

B Secondly, Christs intercession serueth to presente all repenteant sinners in the estate of grace: that being ones iustified and sanctified, they may so continue to the end. For when a ny servant of God is ouertaken by the corruption of his owne nature, and falleth into any particuler sinne, then Christs intercession is made as a blessed hand to apply the value of his death to that particuler sinne. For he continually appears before God, and shewes himselfe to be willing that God the Father shoulde accept his one only sacrifice for the daily and particuler sinnes of this or that particuler man: and this is done, that a man being iustified before God, may not fall away quite from grace, but for every particuler sinne may bee humbled, and receive pardon. If this were not so, our estate shoulde be most miserable, considering that for every sinne committed by vs after our repenteance, we deserue to be cast out of the fauour of God.

C Thirdly, Christs intercession serueth to make our good works acceptable to God. For even in the best workes that a man can doe, there are two wants. First, they are good only in part: secondey, they are mingled with sinne. For as a man is partly spirit or grace, and partly flesh: so are his workes partly gracious, and partly fleshly. And because grace is onely begin in this life, therefore all the workes of grace in this life are sinfull and imperfect. Now by Christs intercession his satisfaction is applied to our purpos, and by consequent the defect of our workes is couerted and remoued, and they are approued of God the Father. In a vision S. John saw an Angell, standing before the altar with a golden censer full of sweete odours to offer vp with the prayers of the Saints vpon the same. And this signifies, that Christ prelents our workes before the throne of God, and by his intercession sanctifieth them, that they may be acceptable to God. And therefore we must remember that when wee doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

D Fourthly, the intercession of Christ made in heauen, breedeth and causeth in the hearts

Rom. 8.
10.

Reu. 8.
14.

A of men vpon earth that beleete another intercession of the spirit, as S. Paul saith, *Hegiue us his spirit, which helpeth our infirmities, and maketh request for us with fishes, which cannot be expressed, but he which searcheth the heart, knoweth what is the meaning of the spirit, for he maketh request for the Saints, according to the will of God.* Now the spirit is said to make request, in that it stirres and moues every contrite heart to pray with sighes and groanes vnpkeable to God for things needfull: and this grace is a fruite derived from the intercession of Christ in heauen by the operation of the spirit. For as the Sunne though the bodie of it abide in the heauens, yet the beams of it descend to vs that are on the earth: So the intercession of Christ made in heauen is said as it were to his person alone, yet the groanes and desires of the touched heart, as the beams thereof, are here on earth among the faidfull. And therefore if we desire to know whether Christ make intercession for vs or no, we need not to ascend vp into the heauen to learne the truth, but we must descend into our owne hearts and looke whether Christ haue vs in his spirit, which makes vs cry unto God, and make request to him with groanes and sighes that cannot be expressed: and if we finde this in our hearts, it is an evident and infallible signe, that Christ continually makes intercession for vs in heauen. He that would know whether the Sunne in the firmament, must not climbe vp into the cloudes to looke, but search for the beams thereof vpon the earth: which when he sees, he may conclude, that the Sunne shines in the firmament. And if we would know whether Christ in heauen makes intercession for vs, let vs rancke our owne conuiccons, and there make search whether we feele the spirit of Christ crying in vs, *Abba, Father.* As for those that never feele this worke of Gods spirit in them, their case is miserabel, whosoever they be. For Christ as yet makes no intercession for them, confidering these two awaies goe together, his intercession in heauen, and the work of his spirit in the hearts of men, mouing them to bewaile their owne sinnes with sighes and groanes that cannot be expressed, and to cry, and to pray vnto God for grace: and therefore all such, whether they be young or old, that never could pray, but mumble vp a few words for faishons sake, cannot assure themselves to haue any part in Christs intercession in heauen.

E The duties to be learned hence are these. First, wheras Christ makes intercession for vs, it teacheth all men to be most carefull to loue and like this blessed Mediator, and to be ready & willing to become his servants & discipiles, & that not for forme & faishon sake onely, but in all truth and sinceritie of heart. For hee ascended to heauen, and there sits at the right hand of his Father to make request for vs, that we might be deliuered from hell, and come to eternall life. Wicked Haman procul-

A red letters fromt *Ahasueros*, for the destruction of all the Jewes, men, women and children in his dominions: this done, *Hefer* the Queen makes request to the king that her people might be fauled, and the letters of *Haman* reuoked: he obtaines her request, & freedom was giuen, and contrary letters of tollfull deliurance were sent in post-haste to all Provinces where the Jewes were. Whereupon arose a wonderfull ioy & gladnesse among the Jewes, and it is said, that *thereupon many of the people of the land became Jewes*. Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law; and therein the sentence of a double death, of bodie and soule, and Satan as wicked

B Haman acculeth vs, and seekes by all meanes our condemnation: but yet behold, not any earthly *Hefer*, but Christ Iesu the Sonne of God is come downe from heauen, and hath taken away this hand-writing of condemnation, and cancelled it vpō the cross, and is now ascended into heauen, and there sits at the right hand of his Father, and makes request for vs in his Father: and there sits at the right hand of his Father, and makes request for vs in his Father: and yeeldeþ to his request in our behalfe. Now then what must we doe in this case? Surely, look as the Persians became Jewes when they heard of their safetey: so we in life and conuerſion must become Chriftians, turne to Christ, imbrace his doctrine, and practise the same vniarmedly. And we must not content ourselues with a formal profestional of religio, but search our owne hearts, & fie vnto Christ for the pardon of our finnes, and that earnestly, as for life and death, as the theere doth at the barre, when the Judge is giving sentence against him. When we shall thus humble our selues, then Christ Iesu that sits at the right hand of God will please our cause, and be our attorney vnto his Father, & his Father againe will accept of his request in our behalfe. Then shall we of Perfians become Jewes, and of the children of this world become the sonnes of God. Secodly, when we pray to God, we must not doe as the blinde world doth, as it were, rush vpon God in praying to him, without consideration had to the Mediator between vs and him, but wee alwaies must direct our prayers to God in the name of Christ, for hee is advanced to power and glorie in heauen, that hee might bee a fit patronne for vs, who might prefer and present our prayers to God the Father, that thereby they might be accepted, and wee might obtaine our request. So likewise we must give thankes to God in the name of Christ: for in him and for his sake God doth beflow on vs his blessings.

C Ioh. 14.
26.

D Thus much of Christs intercession: the other benefites which concerne Christs kingly office, is that he *is a shergath baidf of his Father* for the administration of that speciall kingdomle which is committed to him. I say speciall, because he is our king, not onely by right of creation governing all things created, together,

Heft. 8.
17.

Ioh. 14.

Ioh 15,
19.Eph. 4,
11, 12.

Ier. x, 19

Mat. 4, 3,
37.

together with the Father and the holy Ghost, but also more specially by the right of re-dempcion in respect of another kingdom, not of this world but eternal and spiritual, respecting the very conscience of man. In the administration whereof he hath absolute power to command and forbid, to condemn and absolve, and therefore hath the keyes of heaven and hell to open & shut, which power no creature beffide; no nor the Angels in heaven can have. For the better understanding of this which I say, we are to consider, first, the dealing of Christ toward his owne Church; secondly, his dealing in respect of his enemies; And his dealing toward his owne Church stands in four things. The first, is the collecting or gathering of it: and this is a special end of his sitting at the right hand of his Father. Christ said to his Disciples, *I have chosen younes of this world;* and the same may truly be said of all the Elect, that Christ in his good time will gather them all to himselfe, that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whom he hath ordained to life everlasting out of the kingdom of darkness, in which they have serued sinne & Satan, into his owne kingdom of grace, that they may be ruled & guided by him eternally. And this he doeth two waies: first, by preaching of the word, for it is a powerfull outward meanes, whereby he singlith & forseth his owne servants from the blind and wicked world. As Paul saith, *He gave forme to be apostles, and times prophets, and some Evangelists, and some Pastours and teachers, for the gathering together of the Saints.* And hence we learn to things. The first, that every minister of Gods word, and every one that intendeth to take vpon him that calling, must propound vnto himself principally this end, to singe out man from man, and gather out of this world such as belong to the Church of Christ: and as *Ieremias* saith, *to separate the precious from the vile.* The second: that all thos which will be good hearers of Gods word, must shew themselves so farre forth conformable unto it, that it may gather them out of the world, and that it may worke a change in them, and make them the servants of Christ: and if the preaching of the word doe not worke this good in our hearts, then the end will bee a separation from the presence of God. Christ when he came neare Hierusalem, and considered their rebellion whereby they refused to be gathered vnto him, wept over it, and said, *O Hierusalem, Hierusalem, thou which stonest the Prophets, and killest them that are sent unto thee, how often would I haue gathered thy children together as the hengeth her chickens under her wings, and thou wouldest not!* And by this he teacheth, that if the preaching of the word turne not vs to Christ, it turns to our destruction.

The other meanes of gathering the Curch, and that more principall, is the inward ope-

tion of the spirit, whereby the minde is enlightened, the heart is mollified, and the whole man is conuerced to God. And this ordinarily is ioyned with the ministrery or preaching of the word, as appeares by the example of Lydia. S. Luke saith, *God opened her heart to make her to attend to the doctrine of the Apostles.* And by the example of Paul, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speche he is conuerced and faith, *Who art thou, Lord? what is that I do?* And this is manifest also by experience. There is nothing in the world more contrary to the nature of man, then the preaching of the word; for it is the wisedome of God, to which the flesh is enmytie. Here then it may be demanded, how it can bee in force to turne any man to God. Asf. The word preached is the scepter of Christ's kingdom; which against the nature of man, by the operation of the holy Ghost ioynd therewith, doth bend and bow the heart, will, and affections of man to the will of Christ.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life everlasting. Hee is the shepheard of his Church, which guideth his flocke in and out, and therefore *Tanl* faith, *They that are Christys, are gindid by his spirite.* And by Esay the Lord saith, *that his servants which are turned from idolatry, he will guide in the way, and their ears shall hear a voice behind them saying, This is the way, walke in it, when thou turnest to the right hand and to the left.* Which voice is nothing els but the voice of the holy Ghost in the mouth of the ministrers, directing them in the waies of God. The children of Israel were trauellung from Egypt to the land of Canaan full fourtie yeares, wheras they might haue gone the iourney in forty daies. Their way was through the wildernes of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: *when the pillar moued, they moued: when the pillar stood still, they stood still:* and so long as the pillar either moued or stood still, they likewise moued or stood still. And by all this a further matter, namely, the regiment of Christ ouer his Church, was signified. Every one of vs are as passengers and travelllers, not to any earthly Canaan, but to the heavenly Hierusalem: and in this iourney wee are to passe through the wild and desert wildernes of this world: our guide is Christ himselfe, figured by the pillar of fire and the cloud: becaus by his word and spirite he sheweth vs how farre we may goe in every action, and where we must stand, and he goes before vs as our guide to life everlasting.

The third worke of Christ is, to exercise his Church vnto spiritual obedience by manifold troubles, crosses, temptations & afflictions in this world, as earthly kings vs to traine and exercise their subiects. When our Saviour Christ was with his discipiles in a ship, there arose a great tempest vpon the sea, so as the ship was almost couered with waues; but hee

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Iob 8,
14.Act. 16,
19.
Act. 9, 4,
Ver. 5, 6Iob 39,
37, and
42, 6.Rom. 8,
14.Esa. 36,
21.Exod. 19,
36, 37.Esa. 44,
5.

Olt. 2, 4,

Esa. 45,

was asleepe: and his discipiles came & awoke him, saying, *Sauve vs malere, we perib.* Behold here a lively picture of the dealing of Christ with his servants in this life. His manner is to place them vpon the sea of this world, and to raise vp against them bleake stormes and flaes of contrary winds by their enemies, the flesh, the diuell, the world. And further, in the middest of all these dangers he for his owne part maketh as though he lay alleepre for a time, that he may the better make triall of their patience, faith, and obedience. And the ends for which he vleth this spiritual exercize are these. The first, to make all his subiects to humble themselves, and as it were to goe crooked and buckle vnder their offences committed againts his maiestie in times past. Thus Iob after the Lord had long afflicted him, and laid his hand fure vpon him, saith, *Behold I am vile: and again, I abhor my selfe and repent in dust and ashes.* In the same manner we being his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow to our sinnes past, as the old man goeth crooked and doubles to the earth by reason of age. The second, is to prevent sinnes in the time to come. A Father when he sees his childe too bold & venturous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeed is nothing else but to prevent danger in time to come. In like manner Christ's subiects are bold to sinne by nature, and therfore to prevent a mischiefe he doth exercise them with afflictions, and feemes for a seafon as though hee would quite forlise his Church; but his meaning is onely to prevent offences in times to come. The third end is, to continue his subiects in obedience vnto his commandments: so the Lord faith, when hee would bring his Church of idolatry: *Behold, I will stonylye way with thornes, and make an hedge, that she shal not finde her pathes.* The holy Ghost here borrows a comparision from beastes, which going in the way, see greene pastures, & desire to enter in, and therefore goe to the hedge, but feeling the sharpeines of the thornes dare not aduenture to goe in: So Gods people like vnto wild beautes in respect of sin, viewing the greene pastures of this world, whiche the pleasures therof, are greatly affected therwith: and if we were not for sharpnesse of crosses and temptations, which are Gods spiritual hedge by which hee keepeth them in, they would range out of the way, and rush into sinne, as the horfe into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sirs at the right hand of his Father to defend the same against the rage of all enimies whatsoever they are: & this he doth two waies. First, by giving to his servants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the diuell. For *Dsal* faith, those to whom the

Lord hath giuen the gift of *faire*, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also prayeth for the Colossians, that they may be *strenghtened with all might through his glorious power unto all patience and long suffering with joyfullnesse.* The evidence hereof we may more plainlye see in the most constante death of the Martyrs of Christ, recorded both in the word of God, and in the Church-histories. It is wonderfull to see their courage and constancie. For at such times as they haue beene brought to execution, they refused to be bound or chained, willingly suffering most cruell torments, without shrinking or feare; such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enimies. And hence it is, that although the power of the Church of God on earth bee weake and slender in it selfe, and contrariwise the power of the diuell exceeding great, yet can hee not so much as touch the people of God. And hee more preuailes by inward suggestions and temptations then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no aabord for the Church of Christ in this world.

Thus we haue scene what are the works of Christ in governing his Church: and wee for our parts that prolife our selues to be members thereof; must shew our selues to be indeed, by an experiance of these workes of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word & spirite; for we are to acquaint our selues with those spiritual exercizes, wherby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his aide & protection in all estates. And seeing we in this land haue had peace and rest with the Gospel of Christ among vs a long time, by Gods especiall goodness, wee must now after these daies of peace looke for daies of tribulation: we must not imagine that our ease and liberty will continue alwaies. For looke as the day & night doe one follow another: so likewise in the administration of the Church here vpon earth, Christ suffereth a continuall intercourse betweene peace and persecution. Thus he hath done from the beginning hitherto, and wee may rcolour our selues, that so it will continue till the end; and therefore it shall be good for vs in these our daies of peace, to prepare our selues for troubles and afflictions: and when troubles come, wee must still remember the fourth worke of Christ in the government of his Church, namely, that in all dangers he wil defend vs against the rage of our enimies, as well by giuing vs power and strenght to beare with patience and ioy whatsoeuer shall be laid vpon vs, as also bridle the rage of the world, the flesh, and the diuell, so as they shall not bee able to exercise their power and

Phil. 1,
29.

Col. 1, 11

Luk. 19.
27.
Psal. 2. 9.
& 110. 1.
Ioh. 10.
24.

and malice to the full against vs.

Thus much of the dealing of Christ towards his owne Church and people. Now followeth the second point, namely, his dealing toward his enemies; and here by enemies I understand all creatures, but especially men, which as they are by nature enemies to Christ and his kingdome, so they persecute in the same enimities unto the end. Now his dealing towards them is, in his good time to worke their confusion; as he himselfe faith, *Thee mine enemies that would not that I should reigne over them, bring them hither, and slay them before me.* And David faith, *The Lord will bruise his enemies with a rod of iron, and break them in peeces as a potters vessel.* And again, *I will make thine enemies thy foot-stoole.* As Iosuah dealt with the five kings that were hid in the caue; he first makes a slaughter of their armes; then he brings them forth and makes the people to set their feete on their neckes, and to hang them on five trees; So Christ dealeth with his enemies; he treades them under his feete, and maketh a slaughter: nor so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the loue of Christ towards it selfe.

Now he confounds his enemies two waies: The first, is by hardness of heart, which ariseth when God withdraweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sinne to sinne, and never repenteith to the last gaspe. And wee must esteeme of it as a most tearefull and terrible judgement of God; for when the heart is polluted therewith, it becomes so faintie and rebellious, that a man will never relent or turne to God. This is manifest in *Pharaoh*, for though God sent molt grievous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, lye only for a fit, while the hand of God was upon him: for after, he returned to the former obstinacie, in which hee conuinced till hee was drowned in the sea. And this judgement of God is the more fearfull, because when a man is in the middest of all his miserie, he feeleth no miserie. And as in some kinde of sickness a man may die laughiing: so where hardness of heart reigns wholly and finally, a man may descend to the pit of hell triumphing and rejoycing. And to come neare to our selues, it is to bee feared lest this judgement of all judgements be among vs in these our daies. For where is any turning to God by repentance? Still men goe forward in sinne without remorse. Wee haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not so fained with the hammer of Gods wordynesse they are like the smitnes stify or annull, which the more it is beat with the hammer, the harder it is. But in the feare of God, let vs feare to be changed, & take heed: the deceitfulness of sinne is wonderfull. Let vs not bee carried away with an overweening

A of our selues: a man may haue good gifis of God; as the gift of knowledge, the gift of prophecy, the gift of conceyning a prayer (I say not of praying truly); and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitent and faintie heart. For this cause it standeth every man vpon to looke vnto it, least this judgement of God take hold on him. And that wee may awarde the same, we must labour for two things: I. to feele the heavy burden of our sinnes, and to be touched in conscience for them, even as wee are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to seele in our foules the want of Christ: if we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, and as it were gape after Christ, as the dry and thirstie land where no water is. Though wee haue knowledge and learning neuer so much, and many other gifis of God, yet if we haue not broken hearts that feele the burden of our sinnes, and the want of Christ, and that wee stand in neede of every drop of his bloud for the wafing away of all these our sinnes, our case is miserable. And the rather we must present this hardines of heart, because Christ Iesu in heaven sits at the right hand of his Father in full power and authoritie, to kill and confound all those that bee his enemies, and will not submit themselves to bee his yooke.

C The second way is, by final desperation, I say, finall, because all kinde of desperation is not euill. For when a man desprieth of himselfe and of his owne power in the matter of his saluation, it tends to his eternal comfort. But final desperation is, when a man vterly despaires of pardon of his owne sinnes, and of life everlasting. Examples hereof we haue in Saul that slue himselfe, and in Achitophel and Iuda, that hanged themselves. This sinne is caused thus: So many times as a man committeth without repenteance, so many mortall bloody wounds he giueth vnto his own foule: and either in death or life God makes him feele the smart, and the huge weight of them all: whereby the soule sinkes downe to the gulf of despaire without recovery. God said to Cain: If thou do amisse, *sime iesb at the doore.* Where neare veth a borrowed speech from wild beasts, who so long as they are sleeping stirre not; but being awaked, they stie in a mans face, and rend out his throat. In like manner the sinnes whiche thou committest lyke the doore of thine heart, though thou feele them not; and if thou do not preuent the danger by speedy repenteance, God will make thee to feele them once before thou dyest, and rafe vp such terrors in thy conscience, that thou shal think thy selfe to bee in hell before thou art in ell: and therefore it is good for every man to take heed how he continues an enemy to Christ. The best course is to turne betyme from our sinnes, and become the friends

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of Christ, so that we may escape these fearfull judges.

And whereas Christ in this manner governs all things in heauen and earth, we are bound to perfore into him three dutyes reverence, obedience, and humblesse. For the first, Paul faith, *Phil. 2. 10. God hath exalted him and given him a name above all names, that at the name of Jesus (which name is his exaltation in heaven in full power and glory) should every knee bow.* We dare not so much as speake of an earthly king reverently: what reverence then doe we owe unto Christ the king of heauen and earth? *Dauds* heart was touched in that he had cut off the lap of *Sauls* garment, when he might haue slain him, because he was the Lords anointed, *1 Sam. 24. 6.* othen, how much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesu our Lord and King? Secondly, we are here taught to performe obedience vnto him, and doe him all the homage we can. The master of his family in all his lawfull commandments must be obeyed: now the Church of Christ is a family, and we are members thereof; therefore we must yield obedience to him in all things: for all his commandments are mit. When *Saul* was chosen king ouer Israel, *certaine men which feared God, whose hearts God had touched, followed him in Gizes, and brought him presents; but the wicked despised him,* *1 Sam. 10. 26. 27.* the same is much more to be verifid in vs toward Christ our Lord. We must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him. If this obedience were put in practise, the Gospele would haue better successe in the hearts of the people, and the Lords Sabbath would be better keepe, and men would beeare greater loue both to God and to their neighbours then now they doe. The third dutie which we owe unto him is thankfulness, for the endles care which he shewes in the governing and prefering of vs. When *Daud waxed old*, and had made *Salomon* his sonne king in his stead, all the people shouted & cried, *God save king Salomon, God save king Salomon, so as the earth rang againe.* *1 King. 1. 39. 40.* So all the people of Israel thus reioyce at the crowning of *Salomon*, and shall not we much more reioyce when as Christ Iesu is placed in heauen at the right hand of his Father, and hath the euangelisit scepter of his kingdom put into his hand? And we are to shew this thankfulness vnto him by doing any thing in this world that may tend to his honour & glory, though it be with the aduenture of our liues. When *Daud* desired to drinke of the water of the well of Bethlehem *three of his mighty men went & brake into the hoste of the Philistines, & brought him water,* *2 Sam. 23. 15. 16.* Thus they ventured their liues for *Dauds* sake: and shall not we much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continual prefeturing of vs?

Thus much of the highest degree of Christs exaltation in his kingdom. Now follows the last point to be beleeted concerning Christ, in these words, *From whence he shall come to judge the quickes and the dead.* And they containe a profeule or a particulaire declaration of the former article. For as on earth there are set at the right hand of kings doe execute justice in course, or assises for the maintenance of the state and peace of the kingdom: so Christ Iesu sitting at the right hand of his Father, that is, being made souveraine Lord of all things both in heauen and earth, is to hold a court of assise, in which hee shall come to judge both the quickes and the dead.

Now in handling the last judgement, we are to consider these points: I. whether there shall be a judgement or not: II. the time of it: III. the signes thereof. IV. the manner

of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a judgement or not? the question is needfull: for as S. Peter faith, *2 Pet. 3. 3. There shall come in the last daies mockers, which shall walke after their lusts, and say, Where is the promise of his coming?* which daies are now. The answer to this question is set down in this article, in which we professe that the coming of Christ to the last judgement, is a poinct of religion specially to be held and auouched. The reasons to proue it are principally two: first, the testimonie of God himselfe in the bookees of the old and new Testament, which afford vnto vs plentifull proofs touching the last judgement, fo as he which will but lightly reade the same shal need to doubt thereof. The second reason is taken from the iustice & goodness of God, the propertie wherof is to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in miserie. (For judgement beginneth at Gods house) and the vngodly haue their hearts cast: *Wicked Dines had the world at will, but poore Lazarus was hunger bitten, full of sores, and miserably every way.* This being so, it remaigneth that after this life, there must needs be a judgement and a second comming of Christ, when the godly must receive fulnesse of ioy and glory, and the vngodly fulnesse of woe and miserie. This second reason may stop the mouthes of all gaine-sayers in the world whatsoeuer. But it may be obiect, that the whole world stands either of beleeters, or vnbelleeters, and that there is no last judgement for either of them: for the beleeter, as Christ faith, *Ioh. 3. 24. hath euerafting life, and shall not come into iudgement:* and the vnbelleeter is condemned already, *Ioh. 3. 18.* and therefore needeth no further judgement. Answer: Where it is said, he that beleeteith shall not come into judgement, it must be understand of the judgement of condamnation, and not of the judgement of abolition; and he that beleeteith not, is condemned already in effect and substance three waies: I. in the counsell of God, who did fore-see and appoint his condemnation, as it is a punishment of time, and execution of his iustice. II. In the word of God, where he hath his condemnation set downe. III. he is condemned in his owne conscience: for every vngodly mans conscience is a iudge vnto himselfe, which doth every hour condeme him, and it is a fore-runner of the last judgement. And notwithstanding all this, there may remaine a second judgement, which is a manifeftation and finishing of that which was begun in the world: and therefore the meaning of that place is this, he that beleeteith not is already judged in part, but fo as the full manifeftation thereof, shall be at the second comming of Christ.

The second circumstance, is the time of his judgement: in handling whereof first let vs see what is the judgement of men, secondly, what is the truth. For the first, two opinions touching this time take place. The first is, that the second coming of Christ shall be about sixe thousand yeeres from the beginning of the world, and for the Elects sake some of their daies must be shortned: and now since the beginning of the world, are paste huse thousand and almost twey hundred yeeres, fo as there remains but soule four hundred. The grounds of this opinion are these: First, the testimonie of *Elias*, *Two thousand yeeres before the law: two thousand yeeres under the law: and two thousand yeeres under Christ.* And for the Elects sake some of these yeeres shall bee shortned. *After*: This was not the sentenc of *Elias* the Tishbite, but of another *Elias* which was a Jew, no Prophet. And whereas he faith: two thousand yeeres before the law: and two thousand yeeres vnder the law: he faileth. For from th-

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giving of the law to the comming of Christ, was about one thousand and five hundred yeeres : and from the law to the creation aboue two thousand. Now if *Elias* cannot set downe a iust number for the time past, which a meane man may doe, what shal we thinke that he can doe for the time to come ? And if hee deceiue vs in that which is more easie to finde, how shal we trut him in things that bee harder ? The second reason is : How long God was in creating the world, so long he shal bee in governing the same ; but he was six daies in creating the world, and in the seuenthe he resteth, and so proportionally he shal bee six thousand yeeres in governing the world ; every day answering to a thousand yeeres, as *Peter* saith, *1 Pet. 3.8.* *A thousand yeeres are but as one day with God,* and then shal the end be. *Ayf.* This reason also hath no ground in Gods word : as for that place of *Peter*, the meaning is, that innumerable yeeres are but as a short time with God, and wee may as well say, two thousand or tenne thousand yeeres are but as one day with God. For *Peter* meant not to speake any thing distinctly of a thousand yeeres, but of a long time. [A certaine number put for an vncertainte.] Thirdly, it is alledged, that within six thousand yeeres from the creation of the world, shal appeare in the heauens strange coniunctions, and posicions of the staires, which signifie nothing else but the subuersiōn of the state of the world : my forme haue noted that the end therof shoud haue bin in the yeere of our Lord, a thousand fiftie hundred eightie eight: their writings are manifest: but we finde by experiance that this opinion is false and fruulous, and their grounds bee as fruulous. For no man can gather by the ordinary change of the heauens, the extraordinary change of the whole world.

The second opinion is, that the end of the world shall be three yeeres and a halfe after the revealing of Antichrist. And it is gathered out of places in *Daniel* and the *Reuelation*, abused. Where a time and times and halfe a time signifie not three yeere and a halfe, but a short time. And therefore to take the words properly, is farre from the meaning of the holy Ghost. For marke, if the end shall be three yeeres and a halfe after the revealing of Antichrist, then may any man knowe aforhand the particular moneth wherein the end of the world shold be, which is no possible.

Now the truth which may be auouched against all, is this, that no man can know, or set downe, or conjecture the day, the weeke, the moneth, the yeere, or the age wherein the second comming of Christ and the last judgement shall be. For Christ himselfe saith, *Mathew 24.36.* *Of that day and hour knoweth no man, nor the Angels in heauen, but God only.* Christ himselfe, he is man knew it not. And when the disciples asked Christ at his ascencion, whether he would restore the kingdome unto Israel, he answered, *It is not for you to know the times and seasons, which the Father hath put in his own power,* *Act. 1.7.* And *Paul* saith, *1 Thess 5.2.* *Of the times and seasons, brethren, you have no neede that I write unto you. For you selves know perfectly, that the day of the Lord shall come, even as a thief in the night.* Now wee know that a man that keepeth his houle, can not conjecture or imagine when a thief will come : and therefore no man can set downe the particular time or age, when Christ shall come to judgement. This must wee hold stedfastly, and if wee reade the contrary in the writings of men, we are not to beleue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely, the signes of the last judgement, they are of two sorts: some goe before the comming of Christ, and some are ioyned with it. The signes

that goe before, are in number seauen, recorded distinctly by the holy Ghost. The first, is the preaching of the Gospell through the whole world. So our Saviour Christ saith, *Mathew 24.14.* *This Gospell of the kingdom must be preached through the whole world for a witness unto all nations, and then shall the end come.* Which place must thus bee vnderstood ; not that the Gospell must bee preached to the whole world at any one time : for that (as I take it) was neuer yet seene, neither shall be, but that it shall bee published distinctly and successively at severall times : and thus vnderstanding the words of Christ, if we consider the time since the Apostles daies wee shall finde this to be true, that the Gospell hath beeene preached to all the world, and therfore the first signe of Christs comming is already past and accomplished.

The second signe of his comming, is the revealing of Antichrist, as *Paul* saith, *2 Thess. 2.3.* *The day of Christ shall come before there be a departure first, and that man of sinne be disclosed, even the sonne of perdition, which is Antichrist.* Concerning this signe, in the yeere of our Lord, 602. *Gregory the first Pope of Rome, auouched this solemnly as a manifeit truth that whoeuer did take to himselfe the name of *Vineſt Bishop,* the same was Antichrist.* Now foyeers after, *Boniface* succeedinge him, was *Phocas* the Emperour intituled the *Vineſt Bishop*, Pastour of the Catholike Church in the yeere of our Lord, 607. and of all Popes he was first knowne Antichrist, and since him all his succellors haue taken vnto them the same title of *Vineſt and Catholike Bishop*, whereby it doth plainlye appearre, that Rome hath beeene and is the Antichrist. And this signe is also past.

The third, is a general departing of most men from the faith. For it is said in the place before named, *Let none deceive you : for the day of Christ shall not come except there be a departing first,* *2 Thess. 2. 3.* General departing haue beeene in former ages. When *Arrian* spread his hereticis, it tooke such place, that the whole world almost became a Arian. And during the space of nine hundred yeeres from the time of *Boniface*, the Popish hereticis spread it self over the whole earth, and the faulthert seruants of God were but as a handful of wheate in a mountaine of chaff, which can scarce bee discerned. This signe is in particular past, nevertheless it shall continue to the end, because men shall continually depart from the faith. And the nearer the end of the world is, the more Satan geth and seeketh to bring men into his kingdome. Therfore it standeth vs in hand to labour for the knowledge of the true Religion, and hauing learned it, most heartily to observe the same.

The fourth signe is, a general corruption in manners.

This point the Apostle sets downe at large, saying, *2 Tim. 3. 1.* *Toward the latter daies shall come periours times, where men shall be louters of themselves, covetous, boasters, proud, curſeakers, disobedient to parents, unthankfull, emboly, and without natural affection, cruce-breakers, false accusers, intemperate, fierce, despisers of them which are good, traitours, heade, high minded, louers of pleasure more then louers of God, &c.* This generall corruption in the manners of men is noted by our Saviour Christ, when he saith, *Luk 18.8.* *When hee cometh he shall finde faith vpon the earth.* This signe hath beeene in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christ his comming standeth in

terrible and grievous calamities. For Chrits discipiles asking him a signe of his comming & of the end of the world, he saith, *Mat. 24.6-7.* *There shall be warres and rumours of warres, nation shall rise against nation, & realm against realm : and there shall be pestilence and famine, and earthquakes in divers places, and mens shall bee at their wits end.* These haue beeene in former ages. In the first 3. hundred yeeres after Christ, were ten more fearfull persecutions ; and since in Europe the Church of God hath beene wonderfully persecuted by the Antichrift of Rome in the hundred yeeres last past.

The sixt signe, is an exceeding deadnesse of heart, so as neither judgements from heaven, nor the preaching of the word shal moue the hearts of men. So Christ saith. It shal be in the comming of the Sonne of man, as it was in the daies of *Noe*, and in the daies of *Sadom*: *They knew nothing till the flood came, and fire from heaven destroyed them all.* This signe vndoubtedly is manifest in these our daies, howsoever it hath beeene also in former times. For where are any almost that are moued with Gods judgement, or touching at the preaching of the word? nay rather men harden their hearts, and become seure and careleffe. The small fruit that the word of God bringeth forth in the liues of men, sheweth this to be most true.

The seuenth and last signe, set downe by the Apostle *Paul*, is, that there shal be a calling of the lepers before the Lord come to judgement, *Rom. 11. 25.* but of the time when this calling shall be, of the manner how, or the number of them that shall be called, there is no mention, made in the word of God. Now it is likelye that this signe is yet to come.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end cannot be far off. Now followes the signe that is ioyned with the comming of Christ, called the signe of the Sonne of man. What this signe is, wee find not in the Scriptures. Some think it to bee the signe of the croſe, but that is fruulous: some, the glorie & maiestie of Christ, which shall be made manifest in his appearance, which seemes to be otherwise by the very words of Christ, *Then (saith he) shall appear the signe of the sonne of man, &c.* and then they shall see him come in the clouds of heauen with power and great glorie: where he distinguisheth the one from the other. But I rather conjecture it to be the burning of heaven & earth with fire, at the very instant of Christis comming mentioned by *Peter*. We must not here dispute whence this fire shall come, or how it shall bee kindled, for that the word of God hath concealed: & where God hath no mouth to speak, there we must haue noeare to hear. The vies to be made hereof are these. When *S. Peter* had set downe the change that shall be at the comming of Christ, and that heauen and earth must be purged with fire, he makes this vſe thereof. *Seeing all things must bee dissolved, what manner of men ought we to be in holy con-*

versation and godlineſſe? and the reaſon is good. For if heauen and earth must be changed, and purged at Christ coming, then much more ought we to be changed, and put off the old man of fyne, and to become new creatures created after the image of God in righteousnes & true holines. If the bruit creatures must be renewed by fire, then much more are wee to labour that the heat of Gods spirit may burne vp fyne, and corruption in vs, and so change vs that we may bee ready for him against his coming: else heauen & earth it self shall stand in judgement against vs to our condemnation. Secondly, the confederacion of this, that the world shal be confounded with fire, teacheth vs moderation and sobrietie in the vſe of Gods creatures, as in costly building, gorgeous attire, and ſuch like. What madnes is this to bestowall that we haue, on ſuch things, as at the day of judgement shal be confounded with fire? For looke whatſoever abuſe ſhall come to Gods creatures by our folly, the fame ſhall then be abolifhed. Thirdly, we muſt conſider that the cauſe why heauen & earth muſt be confounded with fire, is mans fin, by meane wherof, they are made ſubiect to vanity & corruption. Here then we haue iſt occation to acknowledge the greatnesse and wretchednesſe of our finnes. If any of vs had but ſene the Iewes leproſie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments alſo that were about him, and sometime the walles of his houſe: but howſoever we canſter ſee that leproſie among vs, yet we may fee a worse. For the leproſie of our finnes doth not onely infect our garments, and the things about vs with our bodies: but euē the high heauens and the earth are flained with the contagion thereof, and are made ſubiect to vanity and corruption: yeare by yeare in vs the moſt glorious creatures in them, as the Sunne, Moone, and Starres, are become ſubiect to vanity. Oh then, how wretched is the heart of man, that makes no bones of fin, which is the moſt noyſome thing in all the world, the ſinke whereof hath infected both heauen and earth! If we could conſider this, wee would not bee ſo flacke in humbling our ſelues for the ſame as we are. We cannot abide to looke on a poore lazarfull of blaines and ſores: but if we would ſee our ſins in their right colours, they would make vs ſeme vniſe our ſelues ten thouſand times more ougly then any lazar-man can bee; the contagion thereof is ſo great and noyſome, that the very heauen which are many thouſand miles diſtant from vs, are infected therewith. Yet here we are to know, that this firſt haſt not conſume the ſubſtance of heauen and earth, but onely change the quality, and abolifh the corruption, which our times haue brought vpon them.

The fourt point to be conſidered, is the manner of the last judgement, in which wee

may obſerue two thinges: 1. who ſhall be iudge:

2. the proceeding of this iudge. The firſt is

Leu. 12.
Exodus 24.7, &
14.4.

Mat. 19.
28.

expressed in this article; *From thence hee shall come to iudge. He, that is, Christ Iesus, the second person in Trinity. For the Father hath committed al judgement unto him. It is indeed an action common to all the three persons in Trinity, but yet the execution thereof appertains unto the Son. The Father indeed doth judge the world, but yet by the Son. But some may object, that the *Apostles shall sit one twelve thrones, and judge the twelve tribes of Israel. And S. Paul saith, 1. Cor. 6. 2. The Saints shall judge the world.**

How then is this true, that Christ is the only judge of the world? *Anf.* The authority of judgement & giving sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles or to the Saints; they had judge at the last day only as witnesses and approvers of Christs judgment. At the great day of assise beside the judge, the iustices on the bench are also in a manner judges, not that they give sentence, but because by their presence they approve & witness the equity of the sentence of the judge: so the definitive sentence doth belong to Christ: & the Apostles, & Saints do nothing but approve, & bearing preface give assent to his righteous sentence.

The whole proceeding of the last judgement may bee reduced to seauen points or heads. The first, is the coming of the judge in the clouds. Here at the first, may be demanded, why Christ holdes the last judgement rather on earth then in heaven? *Anf.* He doth it two cautes. One, the creature to be judged hath sinned here vpon earth; and he proceeds after the manner of earthly judges, who holde their sessions & assises there where trespasses are commonly committed. The second, because the duell and his angels are to bee iudged, and it is a part of their punishment to bee cast out of heaven. For no vnicleane thing may come into his heavenly Ierusalem, and therefore for they now remaine in the lower parts of the world, and there must be iudged. Furthermore, the second comming of Christ is sudden, as the comming of a thief in the night. He will come when the world thinketh not of him, as the snare deth on the bird. The consideration whereof must teach vs the same duties which our Saviour Christ taught the men of his time. First he teacheth them what they must not doe; for he knowing all things, knew also the disuictio[n] of mans heart, & therefore he saith, *Take heed your selues, lest at any time your hearts be oppressed with surfeiting & drunkennes, & the cares of this life, lest that day come upon you unawares.* For these sins benumme the heart, and steale away all grace. This exhortation in these our daies is most needfull. For mens hearts are like the smittes stithie, the more they are beaten with the hammer of Gods word, the harder they are. Secondly, he teacheth them what they must doe; *Watch therefore (faith he) and pray continually; that yec may be counted worthy to escape all these things that shall come to passe, and that we may stand before*

A Some of man. But you will say, how may we be found worthy to stand before Christ at that day? Anf. Doe but this one thing: for your lives past be humbled before God, and come unto him by true, heartie, and vnsinfull repentence, be changed, and become new creatures: pray unto him earnestly for the pardon of your sinnes in Christ; and pray continually that God will turne your hearts from your old sinnes every day more and more; and then come the last judgement when it will, ye shall be found worthy to stand before Christ at his comming. The repentant sinner is hee, that shall finde fauour in the sight of God at that day. The consideration here of may mooue vs to change our lynes. Those which were never yet humbled for their sinnes, let them now begin: & those which haue already begun, let them go forward and continue. But the duell will crie in the hearts of some men, that this exhortation is as yet needless: for the day of judgement is not neare, because all the signes are not yet passed. *Anf.* Suppose the day of judgement be faire off, yet the day of death cannot be so, for the common saying is true, to day a man, to morrow none. Now looke as death leaueth thee, so shall the day of judgement finde thee. Impenitent *Cain dyed long since*, and yet the day of judgement when it commeth, shall finde him impenitent still. The same thing may bee said of *Saul, Achitophell, and Iudas*. They dyed desperatly and impenitent, and the Lord shall finde them so at his comming. So will it bee with thee, whosouer thou art that repente[n]t not. Death may come vpon thee, the next day or the next hour, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of judgment thou maist be found worthy to obtaine fauour in the sight of the Lord. Security doth ouerwhelme the world; but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee unworthy, then the Lord Iesus at his comming shall finde thee unworthy. Then shall he stand before thee and accuse thee, the conscience shall condemne thee, and hell shal be ready to swalow thee vp. If this admonition take no place in thy heart, then at the day of judgement it shall stand against thee, and be a bill of indictment to thy further condemnation.

The second point followes, that Christ after that he is come in the clouds, shall sit in a throne of glory, as the soueraigne iudge of heaven and earth, after the manner of earthly kings, who when they will shew themselues unto their subiects in maiestie, power, and glory, vse to ascend into the thrones of their kingdomes, and there to shew themselues and appeare in state vnto al the people. Now what this throne is, & how Christ sits in the same, the scripture hath nor revealed, & therefore I will not stand to search. Yet here must we further mark, that this appearance of his in endless glorie and maiestie shall bee more terrible and dreadfull

to

Dan. 7. 9. 10. to the vngodly, and therefore in *Daniel* his

throne is said to be like a flame of fire, and at the very sight therof men shal desire the mountaines to fall vpon them, and the hills to couer them,

The third point, is the ciring of all men and of the Angels before his maiestie in that day, there to answer for themselves. This ciring shall be done by the voice of Christ, ashee himselfe

faith, In that day all that are in the graves shall hear his voice, & they shall come forth. And here we are to consider two things, I. the power of his voice: II. the minifter whereby it shall be vatered.

For the first, no doubt the power of his voice shall be unspeakable, and therefore it is compared to a trumpet, the loudest & shrillest of all muscial instruments; and to the crie

of the mariners, whose maner hath bin in the doing of any busines with all their strength at one instant to make a common shourt. And sensible experience shall manifest the force therof. For it shall cause all the dead euen from the beginning of the world to rise againe,

though they haue liuen rotten in the earth many thousand years; and al vncleane spirits shal be forced and compelled, will they, will they, to come before Christ, who shall be vnto them a most fearful and terrible iudge, neither man nor angell shall be able to absent or hide himselfe;

all without exception must appear, as well high as low, i[n]ch as poore none shall be able to withdrawe themselves, no not the mightie Monarchs of the earth.

Furthermore, this voice shall be vtered by Angels. As in the Church Christ vseth men as his minifters by whom he speakes into his people:

fo at the last day hee shall vse the minifterie of Angels, whom hee shall send forth into the four winds to gather his Elect together; and therefore it is likely that this voice shall be vtered by them. And by this which hath bee[n] said, we must be mooued to make conscience of all sine. For there is no annoyng of this iudgement, we cannot abide our selues, no excuse will serue the tyme: cauen the most rebellions of all creatures, whether man or angell, shall be fooyed to appear and therefore it stands vs in hand, while we haue tyme in this life, to looke vnto our estates, and to practise the duties of Christianity, that when we shall be cited before his glorious maiestie at the last day, we may be cleared and absolved.

The fourth point is, the separation of the sheep from the goats, the good from the bad, Mat. 25. 32.

for when all the kindredes of the earth, and all vncleane spirits shall stand before Christ, fitting in the throne of his glory; then as a good shepheard hee shall separate them ouer from another, the rightcoun from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth also how to doe this; and he will do it. This full and final separation is referred to Christ, and shal not bee accomplished till the last day. For it is in the parable, that the tares must grow with the wheat till harvest, and the reapers must separe-

Hec. 14. 13. *them, and gather the wheat into the barn, but the tares must be burned with unquenchable fire. By the consideration of this one point, we learne divers things: I. That in the Church of God in this world, good and bad are mingled together, elect and reprobate; and wee are not to imagine any perfection of the Church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therfore forsaken all assemblies. I confesse indeed, that the preaching of the word is the Lords fanne, whereby he clea[n]eth his Church, in part, but yet the finishing of this worke shall not be before the last judgement. For when the minifters of God haue done all that they can, yet shall the wicked be mingled with the godly.*

Therefore the Church is compared to a barne floore, where is both wheate and chaffe; and a corne-field, where is both tares & good corne; and a draw-net, wherein is both good fish and bad. Secondly, whereas this separation must not be before the end of the world, hence we learne the estate of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this world, is to be troubled many waies by those with whom they liue. For goates vs to strike the sheepe, so amoyng their pasture, and to make their water muddie that they cannot drinke of it;

*and therefore we must prepare our selues to bear al annoyances, croffles, & calamities that shal befall vs in this world by the wicked ones among whom we liue. Thirdly, we are taught, that goates and the sheepe be very like, and feede in one pasture, and ly both in one fold all their life tyme: yet Christ can and wil seare them afader at the last day. Therefore, considering as we are borne of *Adam*, we haue the nature of the goate, yea of the wild beaft, and no[n] of the sheepe; it stands vs in hand to lay aside our goathil condicions, and to take vnto vs the properties of the sheep of Christ, which he exhorteth in these words, *My sheepe (saith he, Joh. 10. 27.) heare my voice, I know them, and they follow me.* And the properties are three: to know him, to be knowne of him, and to follow him; namely, in obedience: and he that finds them all in himselfe, weares the brand and marke of the true sheepe of Christ: but contrariwise they that make profecion of Christ: and yet therewithall ioyn[e] not obedience, howsover the world may account of them, they are but goates and no sheep. Let vs therfore with the knowledge of Christ ioyn[e] obedience to his word, that when the day shall come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. We may deceiue men both in life and death, and beare them in hand that we are sheepe, but when the judgement shall come, we cannot deceiue Christ; he it is that formed vs, he knowes our hearts, and therefore can easily discerne what we are.*

The fift thing is, the triall of every mans particular case, a point especially to be considered.

For as at the bar of an earthly judge, the malefactor is brought out of prison, and set before the judge, and there examined: even so in that great day, shall every man without exception be brought before the Lord, to be tried. But how shall this trial be made? Ans. By works: as the Apostle saith, 2 Cor. 5, 10. *Wee must all appear before the judgment seat of Christ, that every man may receive the things which are done in his body according to that he hath done, whether it be good or evil.* And the reason is, because works are the outward signs of inward grace and holiness. And though we be justified by faith alone without works, yet may we be judged both by faith and works. For the last judgement doth not serve to make men just that are unjust, but only to manifest them to be unjust indeed, which are not before, and in this life truly justified. The consideration of this very point should move us all to repent vs of our sins past, and to reforme our selues throughout, and to bee pleniful in all good works. And vndoubtedly if we seriously think upon it, it will hold vs more strectly to al good duties, then if with the Papists, we held iutification by works.

Furthermore, in this triall two things must be scanned: I. how all mens works shall bee made manifest: II. by what means they shall be examined. Of the manifestation of every mans worke St. John speaks, Rev. 20, 12. *And I saw (faith he) the deadborth great & small stand before God, and the books were opened: and another booke was opened, which is the booke of life, and the dead were judged of those things which were written in the booke according to their works.* God is said to haue bookes not properly, but because all things are as certaine and manifest to him, as if he had his Registeris in heaven to keepe rolles and records of them. His booke are three; the booke of *Providence*, the booke of *Judgement*, the booke of *Life*. The booke of his *providence* is the knowledge of all particular things past, present, or to come. Of this the Psalmist speaks, Psal. 139, 16. *Thine eyes did see me when I was without forme: in thy booke were all things written, which in continuall were fabuloised, when there was none of them before.* The book of *Judgement* is that, whereby he giveth judgement: and it is two-fold. The first, is Gods knowledge or pre-sience, in which all the affaires of men, their thought, words, & deedes, are as certaintly knowne and set downe, as if they were put in booke of Record. We may forget our sinnes, but God keeps them in a Register, he knowes them euery one. The second booke is every mans particular *confidence*, which also brings to remembrance, & testifies what men haue done, & what they haue not done. The book of *life* is nothing else, but the decree of Gods election, in which God hath set downe who be ordained to life eternal. Now the opening of these booke is a thing wherein the enelie power of God shall most notably shew it selfe. For when we shall stand

A before the judgement seat of Christ, hee then knowing all things in his eternall counseil, shal revele unto every man his owne particular sins, whether they were in thought, word, or deede, and then also by his mighty power, hee shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience is shut vp as a closed booke; but then it shall bee so touched, and as it were opened, that hee shall plainly see and remember all the particular offences which at any time hee hath committed, and his very conscience shall be as good as a thousand witnessies: whereupon hee shall accuse and vtterly condemn himselfe. The consideration of this ought to terrifie all those that liue in their sinnes: for whosoeuer they may hide and cover them from the world; yet at the last day, God will bee sure to reveale them all.

B Now after that mens works are made manifest, they must further be tried whether they be good or evill. And that shal be done on this manner. They that never heard of Christ, must bee tried by the law of nature, which serueth to make them inexcusable before God. As for those that liue in the Church, they shall bee tried by the Law and the Gospell, as Paul saith, Rom. 2, 12. *As many as have sinned in the law, shall be judged by the law.* And againe, v. 16. *At the day of judgement God shall judge the secretes of our hearts according to his Gospell.* And Heb. 11, 7. *By faith Noe builded an arke, whereby he condemned the oldworld.* Then wee must in the fear of God heare his word preached and taught withall reverence, and make conscience to profit by it. For otherwile in the day of judgement when all our works shall be tried by it, the same word of God shall be a bill of indictment, and the fearefull sentencie of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, and willingly embrace the sweete promises of the Gospell: considering it is the only touchstone, whereby all our words, thoughts, and works must be examined.

D The sixt point in the proceeding of the last judgement is the *giving of sentence*, which is two-fold: the sentence of absolution, and the sentence of condemnation, both which are to be observed diligently, that we may receive profit thereby. And first of all, Christ shall begin his judgement with the sentence of absolution, which shewes that he is ready to shew mercy, and flowre wrath. In this sentence we are to consider four points: I. A calling of the Elect to the kingdome of heauen: II. The reaon thereof: III. A reply of the Elect: IV. The answer of Christ to them againe. The calling of the Elect is set downe in these words: *Come ye blessed of my Father, inherit the kingdome prepared for you from the beginning of the world.* And the words are to be observed one by one. *Come ye blessed!* Though Christ now sit in glory and maiestie in judgement, yet hee shal-

not

A not shew his tender affection of loue vnto his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of Saints, then by our selues immediately because he is now exaulted in glorie and maiestie. But marke, when he was here on earth he said. *Come unto me all you that are heauie laden, and I will ease you:* And when he shall bee most glorious in maiestie and power at the day of judgement, he will then also say, *Come ye blessed of my Father,* and therefore we may resolve our selues, that it is his will now, that we shalld come vnto him without any intercession of Saints. *Ye blessed of my Father!* The elect are here called the blessed of God, because their righteouesnes, saluation, and all that they haue, springes of the meete blessing of God. Nothing therefore must bee ascribed to the worke of man. *Inherit that is, receive as your inheritance,* therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merit, but of his freigift: whereupon it followes, that no man can merit the kingdome of heauen by his works. *The kingdome* [that is, the eternall estate of glory and happiness in heauen: therefore in this life we must so vse the world, as though wee vied it not: all that we haue here is but vaine and transitory: and all our study and indeauerour must be to come to the kingdome of heauen. *Prepared*] Here note the vnspeakable care of God for the faithfull. Had hee such care to provide a kingdome for his children before they were? then wee may assure our selues, he will haue greater care ouer the now whereth they haue a being. *For you* [that is, for the elect & faithful] *shall receive a cup of cold water to a disciple in the name of a discipole, shall not lose his reward.* It is but a small gift, yet the manner of doing it, namely, in the name of a disciple, that is, in respect that he is a member of Christ, doth make it an excellent work of merite. It is a speciall marke of a childe of God to shew mercy on a Christian, because he is a Christian. If any would know whether he be a Christian or no, let him search himselfe, whether he loue a man and can doe good vnto him, because he is a childe of God, and a member of Christ. For this is a plaine argument, that hee also is the childe of God. Many can loue, because they are loued againe: but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

D The sentence of condemnation followeth in the seconde place: & it contaynes four points: I. the refection of the vngodly: II. the reaon of their refection: III. the defence which the wicked make for theselues: lastly, the answer of Christ to them againe. The refection of the wicked is uttered by a terrible sentence, *Away from me ye cursed into bell fire.* The vfe hereto in general is two-fold. First, it serues to awake and excite all men and women in the world, whosoeuer they be that shall hear it, to looke vnto their own estates. It is wonderful

Gal.6,10

Math.25,
37Math.25,
40Math.10,
12Math.10,
12Math.25,
41*

Zach.2,8 *Saul, Saul, why persecute thou me?* And this is a notable conuert to Gods Church and people, that they haue an high Priest who is rouched with the feeling of their infirmities, & if he account our miseries his owne miseries, then no doubt he will pitie our estate, and make vs able to beare the worst. *And ye gave me meat!* Here we note, that the principall worke of men are those which are done to the poore

Math.13,
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to see what great security reigneth every wherein these our dates. Men go on in sin from day to day and from year to year without repentance, nothing at all fearing the sentence of condemnation at the last day; like unto many which for the obtaining of other mens goods are neither by the fear of arraignment or imprisonment kept in good order. The occasions of security are twofold: i. the prosperity of the wicked, who of all men live at most ease without trouble, either in body or in minde. II. Gods patience, and long suffering, as *Salomon saith*, *Because sentence against an evill is not executed speedily, therefore the hearts of the children of men are fully set in them to do evill*. But to awake all those which live in their security, they must remember that howsoeuer the Lord God doth now deferre his judgement, yet there is a day wherein he will no way shew mercy and long suffering, when they shall hear this fearfull sentence pronounced against vs: *Away from me ye cursed into hell fire*. What hel fire is, we must not curiously search, but rather give our whole endeavour to learne how we may avoid it: as when a mans house is on fire, his care must be, notto search how it came, but rather how to quench it: yet weare to know thus much that by hell fire is not meant any bodily flame, but it signifies the seazing of the fearfull and terrible wrath of God both on body and soule for ever. For howsoeuer the bodie bee subject to burning with bodily fire, yet the soule being spirituall cannot burne; and therefore hel fire is not a materiall fire, but a grieuous torment, fikel resembled thereto. *Prepared for the diuell and his angels*] There is in every mans heart by nature this corruption; whereby when hee finneth, hee thinks that there is no danger but all is well, having as *Egypt* faith, made a covenant with hel. But here consider, that although the duell was once an angel of light, yet when he had sinned, he could not escape hel: it was prepared even for him. Howthen shall vngodly men, which are not halfe so wily, think to escape?

Now followeth the reson of their refection in these words: *For I was an hungred, and ye gave me no meat, &c.* Hence wee learne these two points: i. that all mans religion & seruynge of God is in vaine, if so be hee shew no compassion toward the poore members of Christ, in feeding, cloathing, lodging, and visiting of them. For we must thinke, that many of those against whom this reson shall bee brought, did know religion and professe the same, yea, they prophecied in the name of Christ, and called on him, saying, *Lord, Lord*: and yet the sentence of condemnation goeth against the, because they shew no compassion toward the members of Christ; and therefore it is a principall vertue, and a speciall note of a Christian, to shew the bowels of compassion towards his needie brethren. Here againe wee note, that it is not sufficient for vs to abstaine from euill, but we must also doe good. For it is not said, *I was an hungred and ye tooke from me, but, When I was hungry ye gave me no meat*. They are not charged with doing euill, but, for not doing good. S. *Iohn* saith, *The axe is laid to the roote of the tree*, and the reson folowes, not because the tree bare euill fruit, but because it bare no good fruit: therefore it must be cast into the fire. This condemnes a bad opinion of all worldly men, who thinke that all is well, and that God wil be merciful vnto them, because they doe no harme. Thus we see how

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A God in Christ. This being so, aboue all things in this world wee must labour to be at peace with God, and never cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such a time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so persevere without repentance, the day will come when we shall haire this fearefull sentence pronounced againt vs: *Away from me ye cursed into hell fire*. What hel fire is, we must not curiously search, but rather give our whole endeavour to learne how we may avoid it: as when a mans house is on fire, his care must be, notto search how it came, but rather how to quench it: yet weare to know thus much that by hell fire is not meant any bodily flame, but it signifies the seazing of the fearfull and terrible wrath of God both on body and soule for ever. For howsoeuer the bodie bee subject to burning with bodily fire, yet the soule being spirituall cannot burne; and therefore hel fire is not a materiall fire, but a grieuous torment, fikel resembled thereto. *Prepared for the diuell and his angels*] There is in every mans heart by nature this corruption; whereby when hee finneth, hee thinks that there is no danger but all is well, having as *Egypt* faith, made a covenant with hel. But here consider, that although the duell was once an angel of light, yet when he had sinned, he could not escape hel: it was prepared even for him. Howthen shall vngodly men, which are not halfe so wily, think to escape?

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15.Matth. 4.
45.Matth. 4.
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the diuell blinds the eyes of men: for it will not stand for payment at the day of judgement to say, I have hurt no man, vniuste wee further doe all the good we can.

The third point, is the defence which impeynt sinners make for themselves in these words, *Lord, when saw we thee an hungred, or thirsty, or naked, or in prison, or sicke, and did not minister unto thee?* Thus in their owne defence, that which Christ saith, they gain-say, and iustifie themselves. Here marke the nature of all impeynt sinners, which is to sooth and flatter themselves in sinne, and to maintaine their owne righteounesesse, like to the proud Pharie in his prayer, who bragged of his goodness, and said, *Lord, I thank thee, that I am not as other men are exortioners, &c.* and in the very same manner ignorant persons of all sorts among vs, iustifie themselves in their strong faith and bragg of their zeale of Gods glory, and of their loue to their bretheren, and yet indeed shew no signes thereof. And truly we are not to maruell when wee see such persons to iustifie themselves before men, whereas they shall not bee ashamed to doe it at the day of judgement before the Lord Iesus himselfe.

The laft point, is Christs answer to them againe, in these words, *Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me*. This sentence being repeated againe, doth teach vs the lesson which we learned before, that whē we are to shew compasston to any man, especially if he be a member of Gods Church, we must not consider his outward estate or his basenesse, in that he wants food or rayment, but behold Christ in him, not respecting him as a man, but as a member of Christ. This is, that must moote vs to compassion, and cause vs to make a supply of his wants more then any respect in the world besidē. And surely when Christ in his members comes to our dores, and complaines that he is hungry, and sick, and naked, when our bowyses earne not towards him, there is not so much as a sparke of the loue of God in vs.

The seventh point in the proceeding of the last judgement, is the retribution or reward, in these words: *And they shall goe into everlasting paine, and the righteous into life eternall*. How do the wicked enter into hell, and the godly into heaven? Ans. By the powerful and commanding voice of Christ, which is of force, that neither the greatest rebel that euer was among men, nor all the duels in hell, shall bee able to withstand it. And seeing that after the day of judgement wee must remaine for ever either in heaven or in hell, we are to looke about vs, and to take heed vnto our hearts. Indede if the time were but two thousand yeres, then with more reason men might take liberty to themselves: but seeing it is without end, we must be more careful through the whole course of our liues to liue and behauour our selues, that when the day of judgement shall come, we may auoide that

A fearfull sentence of euerafling woe and condenmation, which shall bee pronounced againt the wicked. And whereas all wicked men shall goe to hell at Christs commandement; it teacheth vs, willingly to obey the voice of Christ in the ministry of the word. For if we rebell against his voice in the world, when in the day of judgement sentence shall be pronounced against vs, we shall haire another voice, at the giving whereof, wee must obey whether we wil or no, and thereupon go to euerafling paine, whether we would not. Let vs therefore in time deny our selues for our sinnes sake, and onely relye vpon Christ Iesus for the free remisston of them all; & for the time to come, leade a new reformed life.

B Thus much of the order of Christ his proceeding at the day of judgement: Now follow the vies thereof, which are either comforts to Gods Church, or dutys for all men. The first comfort or benefit is this, that the same person which died for vs vpon the croſſe to work our redēption, must also bee our judge. And hence we reape two ſpeciall comforts. 1. The people of God ſhall hereby inioy full redēption from all miseries and calamities, which they had in this life. So Christ himſelfe ſpeaking of the ſignes of the end of the world, ſaith to his diſciples: *When ye ſee thys things, lift up your heads, for your redēption draweth neare*.

C Then he ſhall wipe all teares from their eyes. Secondly, we ſhall hereby haue a finall defiuerance from all fine. Now what a ioyfull thing it is to be freed from fine, may plainly appearē by the cry of Saint Paul: *O wretched man that I am, who hall deliuer me from this body of death?* And certayne it is, that hee which knows what fin is, and ſeriously repents him of the fame, would with all his heart to be out of this world, that might leue off to fine, and thereby ceafe to diſpleafe God.

D The ſecond comfort is this: the godly in this world haue many enemies: they are reuled, flaundered, and oftentimes put to death: well, Christ Iesus at the day of judgement will take every mans caufe into his owne hand; he will then haire the complaint of the godly, howſoever in this world they found no remedie: and then he will reuenge their blood that is ſhed vpon the earth, according to their prayer. This comfort is to be confidered, especially of all thoſe that are any way perſecuted, or moleſted by the wicked of this world.

E Now follow the duties to be learned of euery one of vs, and they are diuers. First, the confideration of the last judgement ſerueth to teach all ignorant perſons and impeynt sinners, repenteance and humiliatiōn for their finnes, & to moote them with ſpedee to ſecke vnto Christ for the pardon of the fame. When Paul preached to the Athienians, he willed them to repente vpon this ground and reaſon, *Because the Lord hath appoynted a day wherin he will judge the world in rigour & cruſſe*. To ſpeak plaineſ,

1. Luk. 21.
2. 18.Rom. 7.
24.Apol. 6.
10.Act. 15.
31.

plainly; we can be content to heare the word of God, and to honour him with our lippes, yet for the most part, all is done but for fashions sake; but still we live in our old sinnes; our hearts are not turned: but in the feare of God let vs bethinke our felues of the time, when we shall come before the judge of heauen and earth, and haue all our sinnes laid open, and we must answere for them all. This is the point which the holy Ghost wchth as a reason to mooue men vnto repentance: and assuredly if this will not mooue vs, there is nothing in the world will. Secondly, to this purpouse Paul faith, *1 Cor. 11.31. If we would judge our felues, we shold not bee iudged.* Would it then escape the iudgment of Christ at the last day? then in this life iudge thy felue. Now a man in iudging of himselfe must performe fourre things: I. He must examine himselfe of his own sinnes: II. He must confess them before the Lord. III. He must condemne himselfe, and as a iudge vpon the banch, giue sentence against himselfe. Lastly, he must plead pardon, and crie vnto God as for life and death, for the remission of all his sinnes: and that doth this vnfainedly shall never be iudged of the Lord at the last day: but if wee flacke and neglect this duty in this life, then vndoubtedly there remaines nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as Paul faith, *1. Cor. 4.5. Judge nothing before the time, until the Lord come, who will iighten all things that are in darkness, and make the couerles of the heares manifest.* And Christ faith, *Luk. 6.27. Judgment is mine: and iudge not, and ye shall not be iudged.* And againe Paul faith to the Romances, *Why deest thou judge thy brother? for wee must all appear before the iudgement seat of Christ: but some will aske, how doth one iudge another?* Answ. Thus I. When a man doth well, to say of him that he doth euill: II. When a man doth euill, then to make it worse: III. When a thing is doubtful, to take it in the wroght part. And by any of these three waies we are not to iudge either of mens persons, or of their actions.

Fourthly, we must endeauour our felues to keepe a good conscience before God and before all men. This is the practise of Saint Paul, who in confidenciation and hope of a resurrection vnto judgement, as wel of the iustis as of the unius, endeauoured himselfe to haue abstrus a cleare conscience both towards God, and towards men. His example is worthy our marking and imitation; for few there bee that vpon this occasion make any conscience either of duty to God or to their brethren.

Fifthly, the last iudgement must stir vs vp to a reverend feare of God, and caute vs to gloriſe him: as the Angel faith in the Reuelation, *Feare God, and give glory to him: for the boore of his judgement is come.* And doubtlesſ if any thing in the world will mooue a man to rare the Lord, it is this, to remember the

fearfull and terrible day of judgement.

Now haung spoken hitherto of the first person the Father, and also of the Son, it followeth in the next place to speake of the third person in these words, *believe in the H. Ghost.* In which we may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *holy Ghost, or spirit.* It may here be demanded, how this title can be fit to exprefse the third person, which seemes to be common to the rest: for the Father is holy, and the Sonne is holy; againe, the Father is a spirit, and the Sonnis a spirit. Answ. Indeede the Father and the Sonne are as well to be termed holy in respect of their natures as the third person: for all three subsisting in one and the same Godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holiness of nature, his office is to sanctifie the Church of God. Now if it be said that sanctification is a work of the whole Trinity, the answer is, that although it be so, yet the worke of sanctification agrees to the holy Ghost in speciaill manner. The Father sanctifieth by the Sonne and by the holy Ghost: the Sonne sanctifieth from the Father and by the H. Ghost: the holy Ghost sanctifieth from the Father & from the Sonne by himselfe immediatly; and in this respect is the third person termed holy. Again, the third person is termed a Spirit, not only because his nature is spirituall (for in that respect the Father is a spirit, and the Sonne is a spirit;) but because he is spred or breathed from the Father and from the Son, in that he proceeds from them both. Thus we see there is a speciaill cause why the third person is called the *holy Ghost.*

Now the action of Faith which concernses the third person, is to *believe in him.* Which is I. to acknowledge the holy Ghost as he hath revealed himselfe in the word. II. in speciaill to beleue that hee is my sanctifier and comforter. III. To put all the confidence of my heart in him, for that cause. In these words are comprised fourre points of doctrine, which are to be beleued concerning the holy Ghost. The first, that he is very God. For we are not to par affiance or confidence in any but in God alone. And no doubt the penners of the Creede, in that they prefixed thefewords, *I believe in,* before the article of the third person, meant thereby to signifie that he is true God, equal with the Father and the Sonne, according to the tenour of the Scriptures themselues. Peter faith to *Ananias:* *Why hath Satan filled thine hearer that thou shouldest lyue vnto the holy Ghost?* and continuing the same speech, he changeth the teame only, and faith, *Thou hast not tyed unto men, but vnto God.* Wherby hee infinueth, that the holy Ghost is very God. In the vision of the Prophet *Hay,* the words by him set downe are this: *I hearde the voice of Ichonah, saying, Whom shall I send, &c. and he said, Go and say to this people: Ie shall haue indee;*

A&s 15.3.

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10.8.8.5.

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deed, but yet ye shal not understand. But Paul quoting the same place, spake on this manner: *Wei shake the holy Ghost by Esay the Prophet, saying, Give unto this people and say vnto them, &c.* Now these places beeing compared together make it plaine, that the title of *Ichonah,* agreeable to the holy Ghost. But yet the enemies of this truth which thinke that the holy Ghost is nothing els but the action or operation of God, object out of the scriptures to the contrarie: I. God knoweth not the Sonne: for none knoweth the Sonne but the Father: ergo, the holy Ghost is not God. Answ. That place excludeth no person in Trinity, but onely creatures, and false Gods, and the meaning is this: *None* that is, no creature, or idol god, knoweth the Sonne of God, but the Father. And the opposition is made to exclude creatures, not to exclude the holy Ghost. Again they obiect, that the holy Ghost maketh request for vs with groanes & sighes that cannot be vttered: wherefore (say they) the holy Ghost is not God, but rather a gift of God. For that that is true, cannot pray, groane, or sigh. Answ. Pauls meaning is thereby to signifie that the holy Ghost causeth vs to make requests, and stirreth vp our hearts to groane and sigh to God: for he said before, *We have receaved the spirit of adoption, whereby we are Abba Father.* Yet further, they obiect the words of the angell *Gabriel* to the virgine *Mary,* saying, *The vertue of the most highe hath ouer shadowed thee:* & hence they gather, that if the holy Ghost be the vertue of God, then he is not God indeede. Answ. As Christ is called the Word of God, not a word made of letters or syllables, but a substantiall word, that is, beeing for euer of the same substance with the Father: so in this place the holy Ghost is called the vertue of the most highe, not because he is a created quality, but because he is the substantiall vertue of the Father and the Sonne: and therefore God equal with them both. Furthermore they alleadge, that neither the Scriptures, nor the practise of the Primitive Church doth warrant vs to pray to the holy Ghost. Answ. It is not true. For whensoeuer we direct our prayer to any one of the three persons in him we pray to them all. Besides wee haue example of praier made to the holy Ghost, in the word of God. For Paul faith to the Corinthians, *The grace of our Lord Jesus Christ, the loue of God the Father, and the fellowshippe of the holy Ghost be with you all.* And the words are as if Saint Paul had said thus: O Father, let thy loue, O Sonne, let thy grace, O holy Ghost, let thy fellowshippe bee with them all. And therefore this first doctrine is true, & as well to be beleued as any other; that the holy Ghost is God.

The second point is, that the holy Ghost is a distinct person from the Father and the Sonne. Hereupon the articles touching the three persons are thus distinguisched: I beleue in the Father, I beleue in the Sonne, I beleue in the holy Ghost.

The third point to bee beleued, is that the holy Ghost procedeth from the Father and the Sonne. For a further prooef hereof, consider these places. Paul faith, *Rom. 8.9. The are not in the flesh, but in the spirit; for the spirit of God dwelleth in you.* But if any man haue not the spirit of Christ, he is not his. And againe, *Gal. 4.6. Because ye are sonnes, God hath sent forth his spirit of the Son into your hearts.* Where we may observe, that the holy Ghost is the spirit both of the Father and of the Sonne. Now the holy Ghost is called the spirit of the Father, not onely because he is sent of him, but because he procedeth from the Father; as Christ saith to his disciples, *Whan the comforter wil come, whom I shall send vnto you from the Father, even the spirit of truth which procedeth of the Father, he shall testifie of me.* And therefore likewise hee is the spirit of the Son, not onely because hee is sent of the Sonne, but also because hee procedeth from him. Againe, in the Trinitie the person fending, doth communicate his whole essence and substance to the person sent. As the Father fending the Sonne, doth communicate his essence and substance to the Sonne. For fending doth presuppose a communication of essence. Now the Father and the Sonne sent the holy Ghost: therefore both of them communicate their substance & essence vnto the same person. Thirdly Christ saith, *The holy Ghost hath receaved of mine which hee shall shew vnto you, namely, knowledge and truth, to be receaved vnto his Church.* Where we may reaon thus: the person receiving knowledge from another, receives essence also: the holy Ghost receives truth and knowledge from Christ to be revealed vnto the Church: and therefore first of all hee received substance and essence from the Sonne. But some peradventure will say, where is it written in all the Bible in express words, that the holy Ghost procedes from the Sonne as hee procedes from the father? Answ. The Scripture faileth not.

Rom. 1.4.

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A&s 14.6.

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Reu. 14.7

AB. 18.

15.26.

Math. 11.

17.

Rom. 8.

16.

Rom. 3.

15.

Luk. 1.35

C.

10.15.

A&s 1.1.

13.

10.8.8.5.

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10.16.

14.

Math. 3.

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10.15.

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10.16.

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not so much in plaine tearmes, yet wee must know, that which is gathered frō thence by inf. conseqvence, is no leſſe the truthe of God, then that which is exprefſed in words. Hereupon all Churches, ſame thofe in Greece, with one conſent acknowledge the truthe of this point.

The fourth and laſt point is, that the holie Ghost is equal to the Father and the Sonne. And we are taught to acknowledge in the Creede, in that we doe as well beleue in the holie Ghost, as in the Father and the Son. And though the holie Ghost be ſent of the Father and the Sonne, (yet as I haue ſaid before) that argues no inequality (for one equal may ſend another by conſent,) but order onely, whereby the holie Ghost is laſt of all the three perſons. Again, in that the holie Ghost receyeth from the Sonne, it prooues no inferioritie. Because he receives from the Sonne whatſoever he receives by nature, and not by grace. And he receives not a part, but all that the Sonne hath, lauing the proprietie of his perſon.

Now follow the benefits which are given by the holie Ghost, and they are of two sorts: ſome are common to all creatures, and ſome are proper to men. The benefitte of the holie Ghost common to all creatures, is the worke of creation and preſeruation. For all things were created and made, and afterward preſerved by the holie Ghost. So Ethim faſh, Job 33:4. *The ſpirit of G O D hath made me. And Moſes faſh, Gen. 1:2. In the beginning the ſpiriſ moved upon the waters.* The phraſe is borrowed from a bird, who in hatching of her young ones, ſits vpon the eggs, mooues her ſelfe vpon them, and heats them. And fo likewife the holie Ghost in the beginning did by his owne power cheriſh and preſerue the maſte or lump whereof all things were made, and cauſed it to bring forth the creatures. This being evident, that the holie Ghost hath a ſtroke in the work of creation and preſeruation, we muſt vnaſſuredly acknowledg that we were firſt created, and ſince that time continually preſerved by the benefit even of the third perſon.

The benefits proper vnto men, are of two sorts: ſome are common to all men both good and bad, and ſome proper to the elect and faithfull. The benefits common to all men are diuers. 1. The gift of *practiſing a particular calling.* As in the body ſeuell all members haue ſeuell vſes; ſo in every ſociety ſeuell men haue ſeuell offiſes and callings, and the gifts whereby they are unable to perorme the dueties thereof, are from the holie Ghost. When Gedon became a valiant captaine to deliuere the Israelites, it is faid, he was *claſhed with the ſpirit.* Judg. 6:34. Bezael and Abiſaib being ſet apart to build the tabernacle, were filled with the ſpirit of God in wifedom and in understanding, and in all workmanship, to finde out curiouſe workeſ, to worke in gold, and in ſiluer, & in bras; alſo in the art to ſet ſtones, and to carue in timber, &c. By this it is man-

ifeſt, that the ſkill of any handicraft is not in the power of man, but comes by the holie Ghost. And by this we are taught, to vſe all thoſe gifts wel, whereby we are enabled to diſcharge our particular callings; that they may ſerue for the glory of God, & the good of his Churche: and thoſe that in their callings vſe fraud and deceit, or elſe live inordinately, doe moſt vathanckfully abuſe the gifts of God, and diſhonour the ſpirit of God the author of their gifts, for which thing they muſt give an account one day.

The ſecond gift common to all, is *Illumination,* whereby a man is inabled to understand the will of God in his word. The Jewes in the reading of the old Taffament had a vile over their hearts, and the like haue all men by nature, to whom the word of God is fooliſhneſſe. Act. 9:17,18 *Paul at his conuerſion was finitely blind, and ſkeler were upon his yes:* the like alſo be ouer the eyes of our natiuitie, and they muſt fall away, before we can vnderſtand the wil of God. Now it is the worke of the holie Ghost to re-moue theſe ſkales and filmes from our eyes. And for this very cauſe he is called the *annointing & eye-faue:* for as it doth cleare the eyes, and take away the dimmeſſe of them; ſo doth the holie Ghost take away blindnesſe from our minds, that we may ſee into the truth of Gods word. This beeing a common gift, and received by both of good and bad, it ſtandeth vs in hand not to content our ſelves with the bare knowledge of the word, but therewithall we muſt ioyn obediencie, and make conſience thereof, ſo leſſe that wil befall vs which Christ foreſtold, that he which knoweth his maſters will and doth it not, ſhall be beaten with many stripes.

The third gift of the holie Ghost, is the gift of *Propheteſie,* wherby a man is made able to interpret and expound the Scriptures. Nowalbeit this gift be very excellent, and not given to euer man, yet is it common both to good and bad. For in the day of judgement when men ſhall come to Christ and ſay, Maſter, we haue propheteſied in thy name, he ſhall anſwer againe, I never knew you, depart from me ye workers of iniquiteſ. Hereupon thoſe that are in the calling of the minifterie, & haue received the gift of propheſie, muſt not herewirthall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condenmation. As the carpenters that buit Noahs arke when the flood came were drowned, because they would not obey Noahs preaching; & thoſe that haue the gift of propheſie, and are builders in Gods house, if they build not themſelves as well as others, for all their preaching, at the day of judgement they ſhall be condenmed: and therfore it ſtandeth them in hand, not to content themſelves with this, that they know & teach others Gods will, but they themſelves muſt be the firſt doers of the fame.

The fourth common gift of the holie Ghost,

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is Ability to *bridle and restraine ſome affections,* ſo as they ſhall not break out into outragious behaviour. Haman a wicked man, and an enemy to Gods Churche, when he faw Mordecaij the Jew ſitting in the kings gate, and that hee would not ſtand vp to mooue vnto him, hee was full of indignation: neuertheleſe the text faſh, Heb.5:10. *that he refrained himſelfe.* And when Aimelech an heathen king had taken Sarah Abrahams wife, God ſaid vnto him, *I know that thou diddeſt this with an upright heart;* and the text addeth further, *I have kept thee that thou ſhouldest not ſinne againſt me.* And thus the Lord giues to men, as yet without the ſpirit of ſanctification, this gift to bridle themſelves, fo as in outward action they ſhall not practice this or that ſin. For why did not Aimelech commit adulterie? surely, because God kept him from it. Again, in the histories of the heaſtē hee is ſtold of many that were iuft, libeſſal, meeke, conſtant, &c. and by a general operation of the holie Ghost, that repreſeteth the corruption of nature, for the common good. Here then if any man aske, how it comes to paſſe that ſome men are more moideſt and ciuill then others, ſeeing all men by nature are equally wicked, the anſWER may be, not as the common ſaying is, because ſome are of better nature then others: (for all the ſonnes of Adam are equal in regard of nature: the childe new boorne in that reſpect is as wicked as the eldeſt man that euer liued) but the reaſon is, because God giues this common gift of reſtraining the affections more to ſome then to others. This muſt be conſidered of vs al. For a man may haue the ſpirit of God to bridle many ſins, & yet neuer haue the ſpirit to mortify the fame, & to make him a new creature. And this being ſo, we muſt take heed that we deceiuſe not our ſelves. For it is not ſufficient for a man to live in outward ciuility, & to keep in ſome of his affections vpon ſome occaſion (for that a wicked man may doe) but we muſt further labor to feele in our ſelves the ſpirit of God, not only bridling ſins in vs, but alſo mortifying & killing the fame. Indeed both of the are the good gifts of Gods ſpirit, but yet the mortification of ſin is the chiefeliſt, being an effectual ſigne of grace, & proper to the elect.

The fifth grace & gift of the holie Ghost is, to *heare & receive the word of God with ioy.* In the parable of the ſower, one kinde of bad ground are they, which when they haue heard, receive the word with ioy: and this is that, which the author of the Hebrews calls the *lifting of the good word of God, and of the power of the world to come.* We know that there is great diſference betwene talking of meat and eating of it. They that ſit down at the table do both taſt & eat, but they that drinke the meat do onely ſee & taſt thereof: fo it is at the Lords table; Many there be that haue this gift, truly both to taſt & eat of the body and blood of Christ offered in the word & sacraments; and ſome againe doonly taſt & ſee the ſweetenesſe of them and reioyce

1 Cor. 3:
16.
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Luk.8:13
Heb.6:5
Mat.3:12
John Baptiſt in ſaying that Christ baptized with the holie Ghost and fire, compaſſes the ſpirit of God to fire and water. To fire two cauſes: 1. as it is the nature of fire to warne the body that is benummed and frozen with cold.

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cold.

Colde: so when a man is benummed and frozen in sin, yea when he is even stark dead in sinne, it is the property of the holie Ghost to warme and quicken his heart, and to reuinie him. II. Fire doth purge and eat out the drosie from the good metall: now there is no drosie nor canker that hath so deeply eaten into any metall as sinne into the nature of man; therefore the holie Ghost is as a fire to purge and eat out the hidden corruptions of sinne out of the rebellious heart of man. Againe, the holie Ghost is compared to cleare water for two caufes: 1. man by nature is as dry wood without sappe, and the property of the holie Ghost is as water to supple, and to put sappe of grace into the dead and rotten heart of man. II. the property of water is to cleane and purifie the filth of the body: euen to the H. Ghost doth spirituall waſh away our sins, which are the filth of our nature, and this is the ſecond benefit of the holie Ghost. By this we are taught, that he which would enter into the kinngdom of God, and haue the H. Ghost to dwell in him, muſt labour to feele the work of regeneration by the ſame ſpirit: and if a man would know whether he hath this worke wrought in him or no, let him marke what Saint Paul faſh, Rom. 8.5. They that are of the ſpirit, fauour the things of the ſpirit: but they that lie after the reſt, fauour the things of the flesh. If therefore a man haue his heart continually affected with that which is truly good eirther more or leſſe, it is a certaine token that his wicked nature is changed, and he regenerateth: but contrariwise, if his heart be alwaies ſet on the pleaſures of sinne, and the things of this world, he may iſſuſe & himſelfe that he is not regenerated. As for example: if a man haue all his minde ſet vpon drinking and gulping in of wine and ſtrong drinke, hauing little delight or pleaſure in any thing elſe, it argues a carnall minde and vngenerateth, because it affecteth the things of the flesh; and to the reſt. And on the contrary, he that hath his minde affected with a deſire to doe the will of God in practyng the workes of charity and religion, he iſſy, hath a ſpirituall and renewed heart, and is regenerateth by the holie Ghost.

The third worke of the holie Ghost, is to gouerne the hearts of the elect: this may be called ſpirituall regimēt. A man that dwelleth in houſe of his owne, orders and gouernes it according to his owne will: ſeven to the H. Ghost gouernes all them in whom he dwelleth, as Paul faſh, Rom. 8.14. They that are the ſommes of God, are led by his ſpirit; a moſt notable benefit: for looke where the holie Ghost dwells, there he will be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repreſing all bad motions vnto ſinne, arifing either from the corruption of mans naſture, from the world, or from the diuell. II. by flirring vp good affections and motions vpon every occaſion: fo it is ſaid, Gal. 5.17. The flesh (that is, the corruption of mans naſture) luſteth

A againſt the ſpirit: and be ſpirite (that is, grace in the heart) luſteth againſt the flesh; and that after a double ſort: firſt, by labouring to ouermaster and keepe down the motions thereof; ſecondly, by flirring vp good motions and inclinations to pietie and religion. In Eſay the holie Ghost hath moſt excellent titles, Eſay, II. 2. The ſpirit of the Lord: the ſpirit of wiſdom and underſtanding; the ſpirit of counſel, &c. of strength: the ſpirit of knowledge, and of the feare of the Lord. Now he is ſo called, becauſe he flirs vp good motions in the godly: of wiſdom, of knowledge, of strength, of underſtanding, of counſel, and of the feare of the Lord. And S. Paul faſh, that the fruits of the ſpirit are ioy, peace, lone, long ſuffering, gentlenes, goodness, faith, meekneſſe, temperance, &c. all which are ſo tearemed, becauſe where the H. Ghost rules, there he ingredreth theſe good gifts & motiōs of grace: but among al the inward motions of the ſpirit, the moſt principall are theſe: I. an vtter diſliking of ſin because it is ſin. And thatis, when a man hath an eye not to much to another mans ſins, as to his owne, & ſeeing theſe is truly forrowfull for them, and diſlikeſt them, and himſelfe for them, not ſo much because there is a place of torment, or a day of iudgement to come, wherein he muſt anſwer to God for them alliuit, as if there were no hell or iudgement, because God is diſpleased by them, who hath bin vnto him a moſt louyng and merciſul Father in redeeming him by Christ. The ſecond, is an hungring deſire aboue all things in this world, to be at vnitie with God in Christ for the ſame ſins. This is a moſtof the H. Ghost, which no man can haue but he in whom the holie Ghost doth dwell. The third, the gift of hearty prayer. For this caufe the holie Ghost is called the ſpirit of applicacion, becauſe it flirs vp the heart & makes it fito pray: and therefore Paul faſh, that the ſpirit of God helpeth our inſtrumēts: for we know not what to pray, we we ought, but the ſame ſpirit it ſelfe maketh request for us with ſighe which cannot be exprefſed. This is an ordinary worke of the holie Ghost in al that beleeue: and he that would know whether he haue the ſpirit dwelling truely in his heart ſhall know it by this: A mother carrieth her childe in her armes, if it cry for the dog, and ſucke the ſame, it is aliue: being obfered many daies together, if it neither cry nor ſin, it is dead. In like manner, it is an inſiſtable note of a true childe of God to cry out to his Father in heauen by prayer: but he that neuer cryethnor ſeeth himſelfe flirred vp to make his moſe to God, is in a miſerable caſe, and he may well be thought to be but a dead childe, and therfore let vs learne in prayer uainly to poure out our ſoules before God, conſidering it is a ſpeciall gift of the holie Ghost beſweſſed on the children of God.

The fourth worke of the holie Ghost in the heart of the elect, is comfort in diſtreſſe, & therfore our ſaviour Christ calleth him the Conformer whom he will ſend, Job. 15.26. and in the

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psalme he is called thi ſyle of gladdes, Psal. 45.7 because he maketh glad the heart of man in trouble and diſtreſſe. There be two things that fill the heart full of endleſſe griefe: the firſt, outward calamities, as when a man is in any danger of death, when he loseth his goods, his good name, his friends, and ſuch like. The ſecond, is a troubled conſcience, whereto Salomon ſaith, Pro. 18.14. A troubled þirt, who can bear it? and of all other it is the moſt heaþy & grievous croſſe that can be. When as the hand of God was heaſie vpon Job, this was the ſorrel of his afflictions, and therfore he crieth out: that the arrows of the Almighty did ſtrike in his ſoule, Job. 6.4. Now what is the comfort in this caſe? Anſwer. In the midſt of all our diſtreſſes the holie Ghost is preſent with vs, to make vs reioyce, and to fuli vſ with comforts (that no tongue can exprefſe) out of the word of God, and ſpecially the promiſes thereof. And herevpon the vngodly man when afflictions befall him, is ready to make away himſelfe, because he wanteth the comfort of the holie Ghost.

The laſt benefit wrought in the hearts of the Elect, is the ſtrengthening of them to doe the weighty duties of their callings: and hence the holie Ghost is called the ſpirit of ſtrength, Eſay 11.2. There be diuers things to be done of a Christian man that are farre beyond the reach of his power: firſt, when he ſeeh his owne ſinnes, and is truly humbled for them; then to lifte vp the hand of faith to heauen, and thereby to catch hold on the mercie of God in Christ, is the hardeſt thing in the whole world; and this doe al thoſe which know what it is to beleue. Secondly, it is as hard a thing in the time of temptation to reſiſt temptation, as for dry wood to reſiſt the fire whē it begins to burne. Thirdly, when a man is put to his choice, either to loſe his life, goods, friends, & all that he hath, or elſe to forfake religion; enthen to forfake al, & to ſlicke vnto Christ, is a matter of as great a difficulty as any of the former. Fourthly, when a man wants the ordinary means of Gods prouidence, as meat, drinke, and cloathing, then at the very ihaft to acknowledge Gods prouidence, to reioyce in it, and to relie thereon, in as much as if a man ſhould haue the whole earth. It is againſt our wicked nature to truthe God, unleſſe he firſt lay down ſome pawne of his loue & mercie to vs. How then, will ſome fay, that any man be able to do theſe things? Anſwer. The holie Ghost is the ſpirit of strength, and by him we doe all things, as Paul faſh, I am able to doe all things through the help of Christ which ſtrengtheſt me.

Concerning theſe gifts of the holie Ghost, two queſtions may bee mooued. Firſt, what is the meaſure of grace in this life? Anſwer. Small, in reſpect. In this world we receive, as Paul faſh, Rom. 8.23, not the tempre, but the firſt fruits of Gods ſpirit, and the earnest of the ſpirit. 2. Cor. 1.22. Now the firſt fruits properlie are but an handful or twaine of corne, to a whole cornfield, containing many acres and furloſgs of

ground. And the earnest in a bargaine it may be but a penie laid downe for the paying of twente thouſand pound. The ſecond queſtion is, whether the graces of the H. Ghost may be wholly loſt or no? Anſwer. The common gifts of the ſpirit may be loſt and extinguiſhed. But the gifts proper to the Elect can not. Indeede they may be diſminished and cooſed as coales vnder aches, & as the ſappe in the roote of the tree in the winter ſeafon, not appearing at al in the branches; & the feeling of the ſeap may be loſt; but they cannot either finally or totally bee loſt. It is true that God doth forſake his children; but that is only in part, as he left Ezrahias to proue and trie what was in his heart, 2. Chron. 32. 31. A mother that loues her child moſt tenderly, lets it down in the flore, lets it ſtand, and fall, and breake the face, and all this while ſhee hides her ſelfe, not because her purpose is to leaue her childe quite, or to make it hurt it ſelfe; but that when ſhe taketh it vp againe, it may loue her the better: So dealeth the holie Ghost with men to make them know their weakeſnes and frailtie: he hides himſelfe as it were in ſome corner of the heart for a ſeaſon, that they may the more earneſly hunger after grace, the want whereof they feele.

The vfe of this article, whereby we confeſſe that we beleeue in the holie Ghost is manifold. Firſt, conſidering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or any gift, whereby men are inable to praife their trades or handicrafts, doe come not out of our ſoules, but from the holie Ghost, wee are taught this duty. Look what giftes ſoules we for our parts haue receiuēd of the ſpirit of God, we muſt vſe them ſo, as they may euer ferue for the glory of God and good of our brethren, and not to the practyng and fetting forth of any manner of ſin, and by conſequēt to the feruice of the diuell. For that is as if a man receiving riches and ruenewes of his prince, ſhould straightway goe to the princes enemy & imploie them for his benefit; which were a point of exceeding treacherie.

Furthermore, in every place the greater part of men are blinde and ignorant perſons both young & old; and aged folks, as they are ignorant themſelues, fo they muzzle vp their youth in ignorance. Confer with them, you ſhall find that they can ſay nothing, but that which may be learned by common talke, as that there is a God, and that this God muſt be worshipped; but ask them further of the meanes of their ſaluation, and of their dutiēs to God and man, and they will anſwer you, that they are not booke-learned: tell them further, that the ordinarie meanes to bring men to knowledge, is the preaching of the word, which if they wil not vſe, they shall be inexcufable; they will ſay, alas, we are dull of memorie, and cannot learne. Wel, for all tis, thou fait thou beleeue in the holie Ghost, and hee is thy choſe-maſter to teache thee: though thy capacite be

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Gal. 4.11

Zech. 1.10

Rom. 1.26

Phil. 4.12

dull, yet he is able to open thine understanding; for as there is outward teaching by the minister, so the work of the holy Ghost is joyed within to enlighten the conceit of the minde, that they which heare the word with reverence, may profit thereby, and get knowledge. But if for all this men wil not learne, but remaine ignorant still, then let them mark the example of the sonnes of *Eli*: he in some part did rebuke them for their wickednesse, but yet they would not obey: and the reason is there set downe, because *the Lord would destroy them*. *1 Sam. 2. 25*. In the same manner, howsoever we may not judge of many mans person, yet this may be fad, that if men refuse to heare the word of God when they may, or if in hearing they will not obey, it is a fearfull signe that God will at length destroy them. When a trumpet is sounded in a mans ear, and he lies still, not stirring at all, he is certenly dead. And surely when the trumpet of the Gospel is sounded in the eares of our hearts, if we awake not out of our sinnes to newnes of life, we are no better then dead men before God. Wherefore the case being thus dangerous, and the punishment so great, let vs labour in time for the knowledge of Gods will, & prevent Gods judgments before they light vpon vs.

Thirdly, as the Apostle saith, *Gal. 5. 25*, *If we live in the spirit, we must walke in the spirit*, that is, if we be dead unto sin by the power of the holy Ghost, and be raised vp to newnes of life, then we must walke in the spirit. Now to walk in the spirit, is to lead our lues in shewing forth the fruits of the spirit. In *Eph. 5* the holy Ghost is compared vnto water poured forth on the dry land, which maketh her feeds to grow like the willowes by the riuers of waters. *Eph. 4. 4, 5, 4*, wherefore those that haue the gifts of the spirit must be trees of righteousness bringing forth the fruits of the spirit, which (as they are set down by Paul) are principally nine.

The first fruit is *love*, which respecteth both God and man. Love vnto God is an inward and spirituall motion in the heart, whereby God is loued absolutely for himselfe. This loue shewes it selfe in two things: I. When a mans heart is sted disposed to feele the honour and glory of God in all things. II. when a man by all meanes strivis and endeavours himselfe to please God in every thing, countynge it a most miserable estate to liue in the displeasure of God; and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offendid and his disfasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must hee tellise his loue. Now our loue to man is a fruit of this loue of God, for God is to be loued for himselfe; man is loued for God. This loue must not bee in shew only, but in deede and action. Saint John biddeth vs not to loue in word & tongue onely, but in deed & truth. *1 Joh. 3. 18*. Brotherly loue doth alwaies lie hid, but when an occa-

A sion is offered, it doth breake forth into actiō: it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth to his neighbour, as he hath; and where none is shewed, none is.

The second fruit is *joy*, when a man is glad at the good of his neighbor as at his owne good: and this is a special worke of the holy Ghost. For the nature of man is to pine away, and to grieve at the good of an other; and contrariwise it is a worke of grace to rejoice the reat. *Paul saith, Rom. 12. 15*, *Rejoice with them that rejoice*. And this was the holy practise of the friends and neighbours of *Zacharias* and *Elizabeth*, when *John Baptist* was borne, *they came and rejoiced with them*.

B The third fruit of the spirit, is *peace*. Of this Paul speaketh most excellently, saying, *Rom. 12. 18*, *If it be possible, as much as in you is, have peace with all men*. It is nothing els but concord which must be kept in an holy maner, with all men, both good and bad, to fare forth as can be. Ifay the Prophete speaking of the fruits of the Gospel, *faith &c. 11. 16*, *The wolfes shall dwell with the lamb, and the leopard with the kidde, &c.* Where note, that in the kingdome of Christ, when a man is called into the state of grace, howsoever by nature hee bee as a Wolfe, as a leopard, as a lyon, or as a Beare; yet hee shall then lay away his cruell nature, and become gentle, and liue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned and performed:

I. Rather then peace shoud be broken, a man must yeeld of his owne right. When Publicans came to our Saviour Christ for tribute, hee had a lawfull excuse: for howsoever he liued in low estate among men, yet he was the right heire to the kingdome, and therfore was free: neuerthelesse hee stood not on his priuilege, but called *Peter*, saying, *Math. 17. 26, 27*, *Let us offend them, go to the sea, & cast an angle, & take the first fish that commeth up: when thou hast opened his mouth, thou shalt finde a piece of twelue pence: take it, and give it to them for thee and mee.* Here wee see that our Saviour Christ, rather then hee wold breake the common peace, yeelds of his owne right; and so we must doe if we will be good followers of him. Secondly, when any man shal fine either in word or in deede, specially if it be upon infirmitie, we must avoid bitter infirmities and mildly tell him of his fault, and in all meeke-nesse and loue labour for his amendment. So Paul teacheth vs, saying, *Galat. 6. 1, 2*, *If any man bee fallen into any fault by occasion, restore such an one with the spirit of meekenesse, consider thy selfe, lest thou bee also tempted, &c.* Bear ye one anothers burden. Thirdly, euer a man within the compasse of his calling, must be a peace-maker between them that are at variance. This is a speciall duty of godlinenesse and chrichtianite, and therefore our Saviour Christ doth highly command

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such, & pronounceeth this blessing vpon them, **A** that *they shall be called the children of God*.

The fourth fruit of the spirit, is *long-suffering*: and it flancketh in two points: I. when a man deferrreth his anger, & is hardly brought to it: II. being angry doth yet moderate the same, and stay the hotnes of that affection. For the first, to bridle anger, it is a speciall work of the holy Ghost, and the meanes to attaine vnto it are these: I. not to take notice of the iniuris and wrongs done vnto vs, if they be not of great moment; but to let them passe, as not knowing them. *Salomon saith, Prov. 19. 11*, *It is a mans discretion to deferre his anger*. Now how is that done? it is added in the next words, *It is the glory of a man to passe by infirmitie*: that is, when a man shall forbear himselfe, either in word or in deed, to let it passe either wholly or till a time convenient, as though we knew not of it. The second way to deferre and bridle anger, is whe a man hath injuried vs either in word or deed, to thinke with our selues that we haue injuried other in the same manner: and for this cause *Salomon saith, Eccles. 7. 23, 24*, *Give not thine heart to all that men speak, lest thou hear by seruant cursing thee: for oftentimes thine heart also kyngurth that thou hast cursed others*. A man must not listen to many mans words at all times: but he is to think that hee hath spoken or done the same to other men, and that now the Lord meeteth with him by the like: as it is said, *Mat. 7. 12*, *With what measure ye mete, it shall be measured vnto you againe*. This is a thing which few consider. Euill men desire good report, and would haue all men speake well of them, whereas they can speake well of none; but indeede they must begin to speake well of others before others speake well of the. Thirdly, a man must consider how God dealeth with him. For so often as he finneth hee prouoketh God to call him away, and to confound him eternally; yet the Lord is mercifull and long-suffering. Even so when men doe offend & iniurie vs, we must do as God doth: not be angry, but fight againt our affections, endeavouring to become patient and long-suffering as God is with vs.

C The second properte of long-suffering, is to keep the affectiō of anger in moderation and compasse. It is not alwaies a sin to be angry, and therefore it is said of Christ (in whom was no blenth of sin) that *he was angry*: yet we must looke that our anger be moderate and not continuing ouerlong, as *Paul saith, let not the sunne goe downe open your wrath*.

D The fifth fruit of the spirit, is *gentleness*: whe by a man behaueth & liewes himselfe friendly and courteous to every man, as *Paul saith to Titus, Tit. 3. 4*, *Put them in remembrance that they speake euill of no man, that they be no gaigners; but soft, shewing all meekenesse unto all men, whe they be good or bad*. This gentenesse standeth in these points: I. to speake to every man friendly and loyally. II. to salute friendly and courteously. III. to be ready vpon every occasion to giue reverence and honour

to every man in his place. It is made a question of some, whether a man is to falate and speake vnto them that are knowne to bee lewd and wicked men: but here we see what our duty is, in that we are taught to be courteous to all men both good and bad, yet so as we approove not of their sinnes: as for that which *S. John saith of false prophets, 2 Joh. 10*, *Receive them not, neither bid hem God speed*, it is to bee understand of giuing an outward approbation to false teachers.

The fixt fruit, is *goodesse*, which is, when a man is ready to do good and become seruicable in his calling to all men, at all times, vpon all occasions. This was to be seene in that holy man *Iob*: *his faith, Job. 9. 15, 16*, *that hee was eyes to the blinde, and feete to the lame*, *a father unto the poore, and when he knew not the case hee fought it out*. And *S. Paul* shewed this fruit most notably after his conuertion, for his faith, *I Cor. 9. 22*, *that hee made all things to all men that he might faine some*: He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees or righteounes bearing fruit, not for themselves but for others, and therefore *Paul* in the Epistle to the Galatians giues this rule, *Do euery one to another in love*. In these daies it is hard to finde these dutys performed in any place. For both practise and prouerbe is commonly this, *Every man for himselfe, and God for vs all*: but it is a graceless saying; and the contrary must be practised of all, that desire to be guided by the spirit.

E The seuenth fruit is *faulitie*. Faulitie standeth in these two dutys: One, to make conscience of a lye, & to speake every thing wherof we speake, as we thinke it is, & not to speake one thing, and thinke another. A rare thing it is, a man must consider how God dealeth with him. For so often as he finneth hee prouoketh God to call him away, and to confound him eternally; yet the Lord is mercifull and long-suffering. Even so when men doe offend & iniurie vs, we must do as God doth: not be angry, but fight againt our affections, endeavouring to become patient and long-suffering as God is with vs.

F The tenth fruit of the spirit, is *meekenesse*, which is a fruit of the spirit to performe a lawfull profite: and a mans word shoud be as faire as an obligation: and in conscience a man is bound to keepe promise to faire forth, as hee will to whom the promise is made. Indeede if a man be released of his promise, he is then free: otherwise if we promise and do not performe, we do not only erre our credite before men, but also sinne before God.

The eight fruit of the spirit, is *meekenesse*,

which is a notable grace of God, when a man provoked by injuries, doth neither intend, nor enterprise the requital of the same. And it stands in three duties. The first is, to interpret the sayings and doings of other men in better part as much as possibly may be. The second, when men mistake and misconstrue our sayings and doings, if the matter bee of smaller moment, to bee silent and patient as Christ was, when he was accused before the high Priests and Pharisees; this being withhold remembred, that if the matter be of weight and moment, we may defend our selues by soft and milde answer. The third is, not to contend in word or deede with any man, but when we are to deale with others, to speake our minde, and so an end.

The last fruite of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meat, drinke, and apparel. In bridling the lust, these rules must be obserued: 1. Eating and drinking must bee ioyned with continual fasting, after this manner: We must nor glut our selues, but rather abaine from that which nature desirith, and as some vs to speake, leauour stomaikes crasing. 11. A man must so eare and drinke, as afterward he may the better be enabled for Gods worship. Creatures are abused when they make vs vnfite to serue God. The common fault is, on the Sabbath day men so pamper themselves, as that they are made vnfite both to heare and learne Gods word, and fit for nothing but to flumber and sleepe; but following this rule of temperance, these faults shall be amended. III. This must be a caute in our apparel, that vs be attired according to our callings in holy comeinellis. The Lord hath command to visite all those that are clothe in strange apparel. Zeph. 1. 8. And holy comeinellis is this, when the apparel is both for fashion & matter so made and worne, that it may expresse & shew forth the graces of God in the heart, as sobertie, temperance, grauitie, &c. and the beholder may take occasion by the apparel, to acknowledge and commend the vertues. But lamentable is the time, looke on men and women in these daies, and you may see and reade their sins written in great letters on their apparel, as intemperance, pride, and wantonnesse. Every day new fashions please the world; but indeed that *holie comeinellis*, which the holy Ghost doth command to vs, is the right fashon when all is done. And thicke are the nine fruits of the spirit, which we must put in practic in our liues and conuersations.

Forthly, if we beleue in the holie Ghost, and thereupon doe perwade our selues, that he will dwelle in vs; we must daily labour as we are commanded to *keep our vessels in holines and honour unto the Lord*, 1 Thess. 4. 4, and the reason is good. If a man bee to entertaine but an earthly Prince or some man of state, hee would be fure to haue his house in a readinesse, and all matters in order against his comming,

A so as every thing might bee pleasing vnto so worthy a guest: well now, behold, we put our confidence & affiance in the holie Ghost, and do beleue that he will come vnto vs, and sanctifie vs, and lodge in our hearts. He is higher then al states in the world what soeuer: therefore we must look that our bodies & soules be kept in an honourable and holy manner, so as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieve the holy spirite*. Eph. 4. 30. Where the holie Ghost is compared to a guest, and our bodies & soules vnto Innes: and as men vs their guests friendly and curteously, shewing vnto them all seruice and dutys: so must we doe to Gods spirite which is come to dwell and abide in vs, doing nothing in any case, which may disquiet or molest him. Now there is nothing so grievous vnto him as our sinnes, and therefore we must make conscience of all manner of sinne, left by abusing of our selues, we do cause the holie Ghost (as it were) with griefe to depart from vs.

B When the *ark of the conenant*, which was a signe of the presence of God, was in the houfe of Obed Edom, the text faith, 2 Sam. 6. 11. that *the Lord blessed him and all his houfe*: but when the holie Ghost dwels in a mans heart, there is more then the arke of the Lord present, even God himselfe: and therfore may we looke for a greater blessing. Now then shall we grieve the holie Ghost by sinning, seeing we reape such benefit by his abode: It is said that our Saviour Christ was angry when he came into the temple at Ierusalem, and saw the abusis therin, Job. 1. 15. Now shall he be angry for the abusis that are done in a temple of stone, and seeing the temples of our bodies, which are not made of stome, but are spirituall, signified by that earthly temple, seeing them (I say) abused by sinne, will hee not bee much more angry? yea, we may afflire our selues he cannot abideth that. And therefore if wee beleue in the holie Ghost, we must hereupon bee moued to keepe our bodies and soules pure and cleane. And further to perwade vs hereto, we must remember this, that when we pollute our soules and bodies with any manner of sinne, we make them eunestables and styes for our wretched enemy the diuell to harbour in. For when Satan is once cast out, afterward we fall again to our old sinnes and loosenesse of life, and so desile our bodies, they are then most cleane & neate for him to dwell in: whereupon he will come and bring feauner other diuels worse then himselfe, and so a mans last end shall bee worse then his beginning. Now what a fearefull thing is this, that the bodie which shoulde be a temple for the holie Ghost, by our sinnes shoulde be made a stable for the diuell. Furthermore, S. P. biddeth vs, not to quench the spirite. The graces of the holy spirite in this life, are like sparkes of fire, which may soone be quenched with a little water. Now so oft as we sin, we cast water vpon the grace of God, and as much as we can put out the same: therefore

it stands vs in hand to make conscience of every thing wherein wee may offend and displease God. And wee may afflire our selues, that so long as we liue and lie in our corruptiōns and sinnes, the holie Ghost will never come and dwell with vs. He is a spirit most pure and chaste, and therefore must haue an undefiled temple to dwell in.

Thus wee haue heard what is to bee beleued concerning the Father, Sonne, and holie Ghost. Now, looke as we beleue in God distinguisht into three persons: so we must remember, that when we performe diuine worship to him, we may distinguisht the persons, but we are not to seuer them: when we pray to the Father, we must not omit the Son or the holie Ghost, but make our prayers to them all: for as in nature they are one, and in person not diuided but distinguisht: so in all worship we must never confound or seuer the persons, but distinguisht them, and worship the Trinity in vnitie, and vnitie in Trinity: one God in three persons, and three persons in one God.

Hitherto we haue treated of the fift part of the Creede concerning God: now follows the secōd part therof concerning the Church: and it was added to the former vpon speciall consideration. For (a) the right order of a confession did require, that after the Trinity the Church shoulde be mentioned, as the house after the owner, the temple after God, and the citie after the builder. Again, the Creede is concluded with points of doctrine concerning the Church, because whosoeuer it is of it, is also forth of the number of Gods children: and he becomes god for his Father, which hath not the Church for his mother.

C Question is made what the wordes are which are to be supplied in this article, *she holie Catholike Church*: whether, *I beleue*, or *I beleue not*; and ancient expositours haue sufficently determined the matter. One (b) faith, In these wordes, in which is set forth our faith of the God-head, it is said, In God the Father, in the Son, and in the holie Ghost, but in the rest where the speech is not of the God-head but of creatures & mysteries, the preposition In is not added but is shoulde be, in the holie Church, but that we shoulde beleue there is an holie Church, not as God, but as a compaines gathered to God: And man shoulde beleue that there is remissiōn of sinnes, not, in the remissiōn of sinnes: and they shoulde beleue the resurrection of the body, not in the resurrection of the body: wherefore by this preposition the Creator is distinguisht from the creatures, and things pertaining to God from things pertaining to men. An other upon these wordes, This is the worke of God that ye beleue in him, faith. If ye beleue in him, ye beleue him; not if ye beleue him, ye beleue in him for the diuell: beleuen God, but not beleue in him. Again of the Apostles, wee may say, we beleue Paul, but wee do not beleue in Paul: we beleue Peter, but we beleue not in Peter. For his faith that beleueth in him which iustifieth the ongody, is imprest him for righteousesse.

A What is it therefore to beleue in him? by beleuing to loue and like, and as it were to passe into him, and to be incorporated into his members. Now the reasons which some Papists bring to the contrary, to prove that we may beleue in the creatures, and in the Church, are of no moment. First, they alleadge the phrasē of Scripture, Exo. 14. 31. They beleue in God, and in Moses. 1 Sam. 27. 12. And Achis beleue in David. 2 Chron. 20. 20. Believe in the Prophets, and proþer. Ans. The Hebrew phrasē in whiche the scurle letter Beth is vled, must not be translated with a preposition that ruleth an accusative or ablative case, but with a dativē on this manner, Believe Moses, David, the Prophets: and it doth not import any affiance in the creature, but only a giuing of credence one man to another. Secondly, they alleadge that ancient fathers read the article on this manner, I beleue in the holie Catholike Church. Ans. Indeed some have done so: but by this kinde of speech they signified no more but thus much, that they beleued that there was a Catholike Church.

Thus hauing found what words are to be supplied, let vs come to the meaning of the article. And that we may proceede in order, let vs first of al see what the Church is. The Church is a peculiar company of men predestinated to life everlasting, and made one in Christ. First I say, it is a peculiar company of men: for S. Peter saith, Ye are a chosen generation, a royal priesthood, an hereditary nation, & a peculiar people. He speaks indeed of the Church of God on earth, but his saying may be also extended to the whole Church of God, as wel in heauen as in earth. Now because there can be no company viles haue a beginning & cause wherby it is gathered: therefore I addde further in the definition, predestinate to life everlasting. Noting the eby the ground and cause of the Catholike Church, namely Gods eternal predestination to life everlasting, & to this purpose our Savior Christ saith, Fear not little flocke, for it is your Fathers will to give you the kingdom: signifying thereby, that the first and principall cause of the Church, is the good pleasure of God, whereby he hath before all worlds purposed to aduance his Elect to eternal saluation. Therefore one faith, (a) one faith, of the Elect of the Church of God. And further, because no company can continue and abide for ever, vntill the members thereof be ioyned and coupled together by some bond, therefore I addde in the last place, made one with Christ. This union maketh the Church to bee the Church: & by it the members thereof, whether they be in heauen or in earth, are distinguisht from all other companies whatsoeuer. Now this coniunction between Christ & the Church is anounced by S. Paul when he saith, Christ is the head to the body, which is his Church: & when hee affixes the name of Christ not onely to the pers. of the Son, but to the Church it self, as in the Epistle to the Galatians, To Abraham & to his seed were the promises made: his faith not & to his seedes, as speaking of many, but & unto

Eph 3:15,

Gal 4:26
Heb 12:
22:23;

his seed, as speaking of one, which is Christ: that is, not the redeemer alone, but also the Church redeemed. For Christ as he is man is not the only seed of Abraham. And this definition of the Church is almost in so many words set downe in the Scriptures, in that it is called the *Family of God*, partly in heaven, and partly in earth, named of Christ: and also it is called the *heauenly Ierusalem*, the *mother of us all*: and the *earthly Ierusalem*: and the *congregation of the first borne*. Now for the better vnderstanding of the nature, estate, and parts of the Church, two points among the rest must be considered; the efficient cause thereof, *Gods Predestination*; & the formall, the *mystical union*.

In handling the doctrine of *Predestination*, my meaning is, onely to stand on such points as are revealed in the word & necessarie, tending to edification. And first I will shew what is the truth, & seconde the contrarie falsehood. In the truth I confider four things: I. what *Predestination* is: II. what is the order of it: III. what bee the parts of it: IV. what is the vfe.

Predestination may thus be defined: It is a part of the counsell of God, whereby hee hath before all times purposed in himselfe to shew mercie on some men and to passe by others, shewing his suffice on them for the manifistation of the glory of his own name. First, I say, it is a part of his counsell, because the counsell or decree of God, vniuersally extends it selfe to all things that are: and *Predestination* is Gods decree so farre forth as it concernes the reasonable creatures, especially men. Now in every purpose or decree of God, three things must bee considered; hee being the beginning, the matter, the ende. The beginning is the will of God whereby hee willeth and appointeth the estate of his creatures: and it is the most absolute, supreame, and soueraigne cause of all things that are, so farre forth as they haue beeing: having nothing either above it selfe or out of it selfe, to be an impulsive cause to moue or incline it; and to rayf otherwise, is to make the will of God to be no will. Indeed mens wils are moued and disposed by extēnall causes ouer themselves, borrowed from the things whereof deliberation is made, because they are to be ruled by reason and reason: and a mans bare will without reason is nothing. Now Gods will is not ruled by another rule of reason or justice, but it selle is an absolute rule both of justice and reason. A thing is not first of all reasonable and just, and then afterward willed by God: but it is first of all willed by God, and therupon becomes reasonable and just. The matter of his purpose, is a decreed manifistation of two of the most principall attributes of the Godhead, *mercie* and *inffc*: and that with a limitation or restraint of mercy to some of the creatures, and justice to some others, because it was his good will and pleasure. And we are not to imagine that this is a point of crudelitie in God; for his very essence or nature is not inffc

A alone, or mercie alone, but justice and mercie both together: and therefore to purpose the declaration of them both vpon his creatures ouer whom he is a soueraigne Lord, and that without other respect, vpon his very will and pleasure, is no point of inffc. The supreame end of the counsell of God, is the manifestatiōn of his owne glorie, partly in his mercie, and partly in his iustice. For in common equitie, the end which he propounds vnto himselfe of all his doing must be answerable to his nature; which is maiestie and glorie, and (as I have said) inffc and mercy it selfe.

And because Pauls disputation in the 9. to the Romanees gives light and sufficient confirmation to this which I now teach, I will stand a little to open and resolute the same. From the 1. verse to the 6. he sets downe his griefe conueied for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth only in clofe and obscure manner infinuate the *Rejection* of that nation. This done, in the 6. verse he answers a secret obiection which might be made, on this manner: If the Iewes be rejected, then the word of God is of none effect: that is, then the covenant made with the forefathers is void: but the covenant can not be void: therefore the Iewes are not rejected. The assumption he takes for granted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man & man, even among the Iewes, whereby some are indeede in the covenant, some not. And this distinction is provid by three examples: the first in this verste, that of the children of Jacob the common parent of all the Iewes, some are Israel, that is, truly in the covenant as Jacob was: and some are not Israel. Now it might be further objected, that the Iewes are not only the posterity of Jacob, but the seede of Abraham, in whom all nations of the earth are blessed: and therefore not to be rejected. And to this Paul answers, verste 7. alledging a second example of the distinction betweene man and man out of the family of Abraham, in which some were indeed sonnes, some were not. For the prooofe of this first, he sets downe the words of the text in *Moses*, in *Isaac shall thy seede be called*: and secondly, makes an exposition of them with a collection on this manner: All they whiche are the sonnes of the promise, are the seede of Abraham, or the sonnes of God: but Esau is a sonner of promise and not Iacob, therefore Iacob is the seede of Abraham and heire of the blessing, and not Esau.

The proposition is in the eight verste, the assumption in the ninth verste, the conclusion in the tenth verste. Here marke, I. how he makes a double seede, one according to the flesh, the other spiritual; and two kind of sons; one of the flesh, the other the son of the promise, or the sonne of God: for he puts the one for the other. II. That the distinction betwēen Iacob and Iacob, whereby one is in the

covenant

covenant of grace, the other not; stands not in their foreseen faith and vnbeteft, and the fruits of them: but in the purpose and will of God: & life. For Iacob is called the *child of promise*, because by the vertue of it he was borne, and beleued, and was adopted the childe of God, and made heire of the covenant given to Abraham: and therefore consequently the right of adoption beffell him by the meere good pleasure of God, which is the first cause of our salvation without respect of any thing in the person of Iacob. For what God by his promise brings to passe in time, that hee most freely decreed before all times. Now confidering the Iewes might say, that Iacob was rejected, because hee was borne of the hand-maid Hagar, whereas they for their parts descend of Abraham and Sarab, by Iacob the lawfull borne, Paul addes a third example of the distinction betweene man and man out of the family of Iacob, in which Jacob was a true sonne and heire of the promise, and Esau was not. Now the distinction of these two persons is propounded in the tenth verste, and confirmed verste 11, 12, 13, in which are set downe three thinngs: I. the time of this distinction, ere the children were borne, and therefore when they had neither done good nor euill. And this circumstance is no euil, to shew that God was not moued by any preuision or preconsideration of Jacobs godlinne, and Esaus prophaneness: to pricer the one before the other. II. the end why the distinction was made at this time, & not afterward when they were borne, is, that the purpose of God which is according to his election might remaine faire, not of works, but by him that calleth: that is, that by this meanes it might appear, that when God receives any man into the covenant of eternall life, it proceedes not of any dignitie in the man whom God calleth, but from his mercie and alone good pleasure, that his decree of saving the elect might remaine faire and sure for euer. Hence it is manifelte, that there is an inchangeable decree of election of some men (for hee that takes all, and excepts none, cannot be said to choole) to saluation, depending vpon the alio will of God; and therefore necessarily by the law of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, hee testifies therby, that his purpose is to passe by some without shewing of mercy. III. The author of this distinction, is God himself by his purpose before all times, which purpose hee made manifest by testimony given to Rebekah, laying the old & shall serue the younger: that is, the first borne and more excellent according to the flesh, shall lose his birth-right and the blessing of his father, and in respect of title to the covenant, be subject to the younger. And because this testimonie concerning the freedom and seruitude of Jacob & Esau might seeme insufficient to proue the election of the first, and the refection of the second, therefore Paul

A addes a secound testimony out of Malachie, *I have loved Jacob, and hated Esau*: that is, I haue purposed to loue Jacob, and to hate Esau. And these words no doubt are alledged to expound the former place out of Moses, & shew that the bondage of Esau was ioyned with the barred of God, and the freedom of Jacob with the loue of God as tokens thereof.

Against this received exposition of the former words which I haue now propounded, sundry expositors are made. First, that the prerogative of Iacob aboue Iacob, and Jacob aboue Esau, was onely in temporary blessings, in that GOD vouchsafed unto them the right of the land of Canaan. *Act*. If the places are to be vnderstood of temporal blessings

B not of spiritual, then the Apostle hath not fitly alledged the former examples, to proue the refection of the Iewes from the Covenant. For though it bee granted, there be a difference betweene man and man in respect of earthly blessings, yet doth it not follow, that there shall bee the same difference in things concerning the kingdom of heaven. If a father for some cause diuinherit one or two of his children, it were absurd therupon to conclude, that hee might therefore kill any of the rest. Againe, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our forfathers of a better inheritance in heaven: and therefore the excluding of Iacob and Esau from the land of Canaan, was a signe that they were excluded from the covenant of grace, and the right of eternall life. Some others say, that by Jacob and Esau are not meant two persons, but the two racis of the Idumeans and the Iraelites. *Act*. It is a manifeste vruth. For it was not possiblie for two nations to strie in the wombe of Rebekah, vnsle wee considered them as they were comprehend vnder the two heads, to wit, the very persons of Jacob & Esau. And whereas they say, that Esau is pe. for never serued Jacob, but onely in his posterite, the answere is, that Jacobs freedome and prerogatives were spiritually, and not temporall, which by faith hee saw a farre off, but enjoyed not: and therefore proportionally Esau was debased to the condition of a servant in respect of his yonger brother, not so much in respect of his outward estate and condition, as in regard of the covenant made with his ancestors from which hee was barred. And though it bee granted, that by Jacob and Esau two nations, and not two persones, are to be vnderstood, yet all comes to one head: for the recieving of the nation of the Iraelites into the covenant, and the excluding of the nation of the Edomites, both descending of Jacob and Esau, serue as well to proue Gods eternall election and reprobation, as the reciving and rejecting of one man.

Others say that these words, *I have loved Jacob, and hated Esau* then Jacob. But how then shall wee say that Paul hath fitly alledged this text to prove

Mal. 1:2.

Proove the refection of the Iewes from the fauour of God and the covenant of grace, considering that of men whereof one is loued more of God, the other lesse; both may still remaine in the Covenant. Lastly, it is alleagued that the former exposition makes *Ismel* and *Esan* damned persons. *Answ.* We must leare vnto God all secret judgement of particular persons, and yet nevertheless, *Paul* doth very fitly in their two persons, both defending of *Abraham*, and both circumcised; set forth examples of such, as for all their outward prerogatives, are indeed barred from the covenant of life everlasting before God. And againe the opposition made by *Paul*, requires that the contrary to that which is spoken of *Isaac* and *Jacob*, should be said of *Ismel* and *Esan*. And there is nothing spoken of either of them in the scriptures, which argues the disposition of men ordained to eternall life. *Ismel* is noted with the brand of a mocker, and *Esan* of a prophan man.

To procede in the text, because the doctrine of *Paul* delivered in the former verfes might seeme strange vnto the Romanes, therefore in the fourteenth verfe, he liates downe an obiection, and anwers the same. The obiection is this: If God put distinction betwene man & man, without respecke had to their personnes, vpon his owne will and pleasure, then is he vnjust; but is he vnjust, therefore he makes no such distinction. The answere is, *God forbid*. Whereby he denies the consequence of the proposition, on this manner: Though God shold elect some to saluation, and reiect some others, and that vpon his will, yet were there no iniustice with O D. The reason of this answere followes in the 18.verf. God hath absolute power or freedom of will, whereby without being bound to any creature, he may and can first of all haue mercy vpon whom he will, & seconde harden whom he will. For the proofe of the first, that O D hath mercy vpon whom he will, he liates downe the testimonie of *Moses*, verf. 15. *I will have mercy on whom I will shew mercy, and I will haue compassion on whom I will haue compassion*. And in verf. 16. makes his conclusion, *that is*, (namely) the purpose of God according to election, verf. 11. *to me in him that wilth, or in him that runneth, but in God that sheweth mercy*. Whereby he teacheth, that the feare of election of God in order goes before all things that may in time beset man; and that therefore neither the intentions and endeavours of the minde, nor the workes of our life, which are the effects of election, can be the impulsive cauise to moue God to choose vs to saluation. The second, that God hardens whom he will, is confirmed and made plaine by the testimonie of Scripture concerning *Pharao*, verf. 17.

In the 19. verfe there follows another obiection, arising out of the answer to the former, on this manner: If God will haue some to be hardened and reiect, and his will cannot

A be resisted; then with no iustice can he punishe them that are necessarily subiect to his decree: but God will haue some to be hardened and reiect, and his will cannot be resisted: therefore (faith the aduersarie) with no iustice can hee punishe man that is necessarily subiect to his decree. Here make, that if there had bene an vniauerſall election of all men, and if men had beene elected or reiect according as God did foreſee that they would beleue or not beleue, the occasion of this obiection had bene cut off. But let vs come to *Pauls* anſwer. In the twentieth verfe hee takes the assumption for granted, that some are reiect, because God will; and that the will, that is, the decree of God cannot be resisted: and only denies the coherence of the propoſition, cheching the malepert pride of the aduersarie, and shewing that the making of this wicked and blasphemous collection against the will of God, is as if a man shoulde tie God at the law, and bring him as it were to the barre, & plead against him as his equal, whereas indeed the creature is nothing to the Creator, and is absolutely to submit it ſelfe to his will in all things. In verf. 21, he proceeds to a ſecond anſwe, shewing that Gods will is not to be blamed, because by his *absolute sovereignty* & the right of creation, hee hath power to chooſe men, or to reiect or harden them. And where there is right aed power to do a thing, the will of the doer is not to bee blamed. Now that God hath his right & power ouer his creature, it is prooued by a comparison from the leſſe to the greater, on this manner. The potter hath power ouer the clay to make of the fame lumpes, one vefell to honour, and another to diſhonour: therefore may God much more make ſome vefells of mercie, and ſome vefells of wrath prepared to deſtruſion. The first part of the comparison is verf. 21. the ſecond part, verf. 22, 23. And left any man ſhould thinke that God makes vefells of honour and diſhonour without ſufficient and iuste cauise in himſelfe, as the potter may doe: therefore he ſets downe ends ofte the will of God: he makes vefells of diſhonour to ſhew his wrath, and to make manifeſt his power: and againe he condemnes no man, till ne haue ſuffered him with long patiēce. And he makes vefells of honour that hee might declare the riches of his glory vpon them. Hence it is manifeſt, first, that the end of Predestination is the glory of God, which is to be made manifeſt, partly in his iustice, and partly in his mercy: ſeconde, that men are not eleceted or reiect of God, for their foreſene corruptions or vertues: for then *Paul* would not haue ſaid, that God made vefells of diſhonour, but that being ſo already, he left them in their diſhonour.

Thru the 6. verfe of this chapter to the 24. *Paul* hath diſcribed vnto vs the doctrine of Gods eternall predestination, and that by the judgement of (a) Diuitines in all ages.

The order of Gods Predestination is this. It is

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and of the Creede.

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the properte of the reasonable creatures to conceiue one thing after another, whereas God conceiues all things at once with one act of vnderſtanding, and all things both past and to come are preſent with him; and therefore in his eternall counſell hee decrees not one thing after another, but althings at once. Neuertheles for our vnderſtanding fake, we may diſtinguiſh the counſell of God concerning man into two acts or degrēes: the firſt, is the purpoſe of God himſelfe, in which hee determines what he will doe, and the end of all his doings: and that is to create all things, ſpecially man for his owne glory; partly by ſhewing on ſome men his mercy, and vpon others his iustice. The ſecond, is another purpoſe, whereby he decrees the execution of the former, & laies downe means of accompliſhing the end thereof. These two acts of the counſell of God, are not to be ſeuereed in any wife, nor conſounded, but diſtinctly conſidered with ſome diſference. For in the firſt, God decrees ſome men to honour, by ſhewing his mercy and loue on them, and ſome againe to diſhonour, by ſhewing his iustice on them; and this man more then that, vpon his will and pleasure, and there is no other cauife hereof knowne to vs. In the ſecond, knowne and manifeſt cauifes are ſet downe by the execution of the former degrēe. For no man is actually condemned; yet God decrees to condemnre no man but for his fins: and no man is actually ſaued but for the merit of Christ. Furthermore, this latter act of the counſell of God, muſt bee conſidered of vs in the ſecond place, and not in the firſt. For euermore the firſt thing to be intended is the end it ſelfe, & then afterward the ſubordinaſte meanes and cauifes whereby the end is accomplished. Againē, the ſecond act of Gods counſell contains two other, one which ſetteth downe the preparation of the meanes whereby Gods predestination begins to come in execution; and they are two, the creation of man righteous after the image of God, the voluntary fall of *Adam*, and withal the ſlutting vp of all men vnder damnation: the other appoints the applying of the fewall meanes to the perſons of men; that Gods decree, which was ſet down before all times, may in time be fully accomplished; as ſhall afterward in particuler appear.

Predestination hath two parts, the Decree of Election, the Decree of Reparation, or No election. This diuision is plaine by that which hath bin ſaid out of the 9. chapter to the Romanes, and it may bee further confirmed by other teſtimonies. Of ſome it is ſaid, that the Lord knowes who are his: and of ſome others, Christ shall ſay in the day of judgement, *I never knewe you*. In the Acts it is ſaid, that as many of the Gentiles as were ordained to life everlasting, beleue. And *Iude* faith of ſafe prophete, that they were ordained to condemnation.

In handling of the decree of election, I will consider three things: 1. what election is, 11. the execution thereof: III. the knowledge of particular Election. For the firſt, *Gods election is a decree, in which according to the good pleasure of his will, he hath certainly chosen ſome men to life eternall in Christ for the pracie of the glorie of his grace*. This is the ſame which *Paul* ſaith to the Ephesians, *God hath choſen us in Christ before the foundation of the world, that we ſhould be holy and without blame before him in loue: who hath predeſtinate vs to be adopted through Iesu Christ unto himſelfe, according to the good pleasure of his will*. Now that wee may the better conceiue this doctrine, let vs come to a conſideration of the ſeverall points thereof. Firſt of all I ſay, Elec‐tion is Gods decree. For there is nothing in the world that comes to paſſe either vniuerſally or particularly without the eternall and vnbudgeable decree of God. And therefore whereas men are actually choſen, and brought to life everlasting, it is because God did purpoſe with himſelfe and decree the ſame before all worlds. Now touching the decree it ſelfe, ſix things are to be obſerved. The firſt, what was the moiuor or impulsive cauife that mooued God to decree the ſaluation of any man. *Answ.* The good pleasure of God. For *Paul* ſaith, *Hee will haue mercy on whom he will haue mercy: and, He hath predeſtinate us according to the good pleasure of God*. As for the opinion of them that ſay, that foreſene faith and good works are the cauife that mooued God to chooſe men to ſaluation, it is frivoſe. For faith and good works are the fruits & effects of Gods election. *Paul* ſaith, *he hath choſen vs*, not because he did foreſee that we would become holy, but that we might be holy. And, he hath predeſtinate us to adoption. Which is all as if he had ſaid, he hath predeſtinate vs to beleue, because adoption comes by beleueing. Now if men are eleceted that they might beleue, then are they not eleceted because they would beleue. For it cannot be that onething ſhould be both the cauife and the effect of another.

The ſecond point, is that Gods election is vnbudgeable: ſo as they which are indeed choſen to ſaluation cannot perish, but ſhall without fail attaine to life everlasting. *Paul* takes it for a conſideration, that the purpoſe of God according to election muſt remaine firme and ſure; and againē, that the gifts and calling of God are without repenteſe. And *Samuel* ſaith, *The strength of Iſrael will not lie or repente: For he is not a man that hee ſhould repente*. Such as Gods nature is, ſuch is his will and counſell: but his nature is vnbudgeable. *I am Iehovah, faith he, and I change not*: therefore his will likewiſe and his counſels bee vnbudgeable. And therefore whenſoever the ſpirit of God ſhall teſtifie vnto our ſpirit that we are iuitified in Christ, and choſen to ſaluation; it muſt bee a meane to comfort vs, and to eſtabliſh our hearts in the loue of God. As for the opinion of them that ſay, the elect may fall from grace and be damned, it is full of hellish discomfort, & no doubt

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Eph. 1. 4.
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Rom. 9.
11. & 12.
1 Sam. 15.
39.

Mal. 3. 6.

from the diuell. And the reasons commonly alledged for this purpose are of no moment, as may appear by the skanning of them. First they obiect, that the Churches of the Episcopians, The saloniens, & the dispersed Iews are all called Elect by the Apostles themselves, yet sundry of them afterward fel away. *Answ. I.* There are two kinds of judgement to be given of men, the judgement of certenty & the judgement of charity. By the first indeede, is given an infallible determination of any mans election; but it belongs unto God principally and properly: and to men but in part, namely, so farre forth as God shall reveale the estate of one man vnto another. Now the judgement of charite belongs vnto all men; and by it leauing all secret judgements vnto God, we are charitably to think, that all those, that lie in the Church of God, professing themselves to be members of Christ, are indeede elect to saluation, till God make manifest otherwise. And on this manner, and not otherwise, do the Apostles call whole Churches etc. If they are called elect of the principall part, and not because every member therof was indeede elect, as it is called an heape of corne though the bigger part be chaffe. Secondly, it is alledged, that David brates that his enemies *may be blotted out of the booke of life*, which is the election of God, and that Moses, and Paul did the like against themselves. *Answ.* Davids enemies had not their names written in the booke of life, but only in the judgement of men. Thus Iudas so long as hee was one of the disciples of Christ, was accounted as one having his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare & manifest vnto the world, that they were never indeede written there. And where Moses saith, *Forgive them this sin; if not blot me out of thy booke*; and Paul, *I could wish to bee accurst, &c.* their meaning was, not to lignify that men elected to saluation might become reprobrates; only they testifie their zealous affectiōns, that they could be content to be deprivēd of their owne saluation, rather than the whole body of the people shoulde perishe, and God losse his glory. As for that whiche Christ saith, *Hath not chosen you twelve, and one of you is a diuell?* it is to be understood, not of election to saluation, but of election to the office of an Apostle: which is temporary and changeable.

The third point, is that there is an actuall election made in time, beeing indeede a fruit of Gods decree, and answerable vnto it, and therefore I added in the description thereof wordes, whereby hee *hath chosen some men*. All men by nature are sinners and children of wrath, shut vp under one and the same estate of condemnation. And a final election is, when it pleaseth God to seuer and single out some men aboue the rest, out of this wretched estate of the wicked world, and to bring them to the kingdome of his own Son. Thus Christ saith of his

owne disciples, *I have chosen you out of the world*. The fourth point, is the actuall or reall foundation of Gods election, & that is Christ and therefore wee are said to be chosen to saluation in Christ. He must bee considered two waies: as he is God, we are predestinate of him, even as we are predestinate of the Father and the holy Ghost. As hee is our Mediator, we are predestinate in him. For when God with himselfe had decreed to manifest his glory in saving some men by his mercy, hee ordained further the creation of man in his own image, yet so as by his owne fal he shoulde infold himselfe & all his posterity vnder damnation: this done, he also decreed that the Word shoulde incarnate actually, to redeeme these out of the former misery, whom he had ordained to saluation. Christ therfore himselfe was first of all predestinate as he was to be our head, & as Peter saith, *ordained before all worlds*, and we finde predestinate in him, because God ordained that the execution of mans election shoulde be in him. Here if any demand, how we may be assured that Christ is his passion (lood in our roome and read), the resolution will be easie, if we consider that he was ordained in the eternall counsell of God, to be our surety and pledge, & to be a publike person to represent all the Elect in his obedience & sufferings: and therefore it is that Peter saith, that he was *delivered by the foreknowledge and determinate counsell of God*. And Paul, *that grace was given vnto us through Christ Jesus before the world was*.

The fifth point is, concerning the number of the Elect. And that I exprefsed in these wordes, *hath chosen some men to salvation*. If God should decree to communicate his glory & his mercy to all & every man, here could be no election. For if that takes all, cannot be said to choose. Therefore Christ saith, *Many are called but few are chosen*. Some make this question, how great the number of the elect is: and the answere may be this, that the elect considered in themselves be innumerable, but considered in comparison to the whole world they are but few. Hence it followes necessarily, that *saving grace* is not vniuersall, but *indifferēt or particulař*, vniess wee will against common reaon make the stremes more large & plentiful then the very fountaine it selfe. And this must excite vs about all things in the world to labour to haue fellowship with Christ, and to be partakers of the speciall mercy of God in him, yea to haue the same sealed vpon our hearts. Benefits common to all, as the light of the Sunne, &c. are not regarded of any. Things common to few, though they be but temporall blessings, are sought for of all. God giues not riches to all men, but to some more, to some lesse, to some none. And hereupon how do men like drudges toil in the world from day to day, & frō year to year, to enrich themselves? Therfore much more ought men to fecke for grace in Christ, considering it is not common to all. We must not content our selues to say, God is merciful;

John 15. 19.

Eph. 1.4.

Luke 13. 24.

1 Pet. 1.4.

2 Tim. 1.9.

Acta 1.1.

9.

Mat. 22. 16.

16.

D.

C.

B.

but we must go further, & labour for a certifieate in the conscience, that we may be able to say that God is indeed mercifull to vs. When the discipiles would haue knowne how many shoulde be fauēd, he omitting the question, answērs thus, *Seruie to enter in at the straight gate*.

The last point, is the end of Gods election, and that is, *the manifeſtation of the proue and excellencie of the glorious grace of God*. *Eph. 1.6.*

Thus hauing seen what election is, let vs come to the execution thereof. Of which remember this rule, *Men predestinate to the end, that is, glory or eternall life, are also predestinate to the subordinate meanes, whereby they come to eternall life; and these are vocation, satisfaction, sanctification, obedience*. For the first, he that is predestinate to saluation, is also predestinate to bee called, as *Paul saith, Rom. 8.30. Whom he hath predestinate, them he calleth*; Secondly, whom God calleth, they also were predestinate to beleeue; therefore saving faith is called *the faith of the elect*, *Tit. 1.1. And in Acts 13.48, as many as were ordained to life everlasting, believed*. Thirdly, whom God hath predestinate to life, them he iustifieth, as *Paul saith, Rom. 8.30. whom he hath predestinate, them he calleth, and whom he calleth, them he iustifieth*. Fourthly, whom hee hath predestinate to life, them he hath predestinate to sanctification and holines of life, as *Peter saith*, *1 Pet. 1.2. that the Jews were elect according to the foreknowledge of Gods the Father vno the sanctification of the spirite*. Lastly, they that are predestinate to life, are also predestinate to obedience, as *Paul saith to the Ephesians, Eph. 2.10. We are the workmanship of God created in Christ Jesus into good works*, *which God hath ordained that we should walk in them*.

This rule being the truth of G O D, must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of ungodly and prophane men. They vse to bolster vp themselves in their finnes by reasoning on this manner: If Iobe predestinate to eternall life, I shall be fauēd whatsoeuer come of it, how wickedly and lewdly souer I liue: I will therefore liue as I list, and follow the swinge of mine owne will. But alas, like blinde bayards they thinke they are in the way, when as they rush their heads against the wall, and faire deceiue themselves. For the easie stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation: And therefore all the elect that lie in this world shall be called, iustified, sanctified, & leades their liues in all good conscience before God and men: and they that liue and continue in their owne wicked waies disputing on this manner, If I be ordained to saluation, I shall not be damned; overshooē themselfes, & as much as they can, plunge themselves head-long into the very pit of hell. And for a man to liue and dye in his finnes, let the world dispute as they will, it is an infallible signe of one ordained to damnation. Se-

condly, there be others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and all such good meanes are needless, because Gods counsels bee inchangeable: if a man shall be condemned, nothing shall helpe: if a man shall be fauēd, nothing shall hinder. But we must still for our part remember, that God doth not only ordaine the end, but also the meanes whereby the end is compaſſed: and therfore the very vse of all preſcribed meanes is necessary. And for this cause we must be admonished with diligence to labour & vſe all good meanes, that we may be called by the ministracy of the Gospel, and iustified, and sanctified, and at length glorified. If a king should give vnto one of his subiects a princely pallace, vpon condition that he hal goe vnto it in the way which hee hal prescribe, what paines would that man take to know the way, and afterward to keepe and continue in it? but behold, the kingdome of heauen is the most glorious and royall palace that euer was; and God hath bestowed the same on his elect: and he requires nothing at their hands, but that they would turne their faces from this world, and walke vnto it in the way which hee hath chalked forth vnto them in his word. Therefore if we would haue life everlasting, wee must come forth of the broad way which leads to destruction, & enter into the straight way that leads to eternall life. Wee must acquaint our selues with the guides, which are the ministrers of the word, that will cry vnto vs, *Here is the way, walke ye in it, when ye get to the right hand or to the left*, *1 Jn. 3.21.*

C. Vocation, iustification, sanctification, repentance, new-obedience, are the markes of the way, and we must passe by them all: and thus our wearie foules walting a while in this wretched world, shall at length be received into eternall ioy and happynesse.

Touching the knowledge of particular election, two speciall points are to bee skanned: I. whether a man may know his election: II. how it may be knowne. For the first, Papists are of minde, that no man can certaintly know his own election valesle hee be certified thereof by some speciall revelation from God: but the thing is false and erronius which they say. When the discipiles of our Saviour Christ returned from preaching, and shewed what wonders they had done, and how diuels were subiect vnto them, the text saith, they rejoied greatly. But Christ answere them again, saying, *Luke 10. 20. In this rejoice not, but rather rejoice that your names are written in heaven*. Whereby hee signifieth, that men may attaine to a certaine knowledge of their owne election. For we cannot, neither doe we rejoice in things either unknowne or vncertaine. Saint Peter saith, *2 Pet. 1.10. Give all diligence to make your election sure*. Now in vain were it to vse diligence, if the affirmancē of election could not bee any waies compaſſed without

without an extraordinary revelation. And Paul saith to the Corinthians, 2 Cor. 13. 5. Prove your selves whether ye be in the faith or not. Where he takes it for granted, that he which hath faith, may know he hath faith, and therefore may also know his election: because fearing faith is an infallible mark of election.

The second point is, how any man may come to know his own election. And there be two waies of knowing it. The one, by ascending vp as it were into heaven, there to search the counsell of God, and afterward to come downe to our selues. The second, by descending into our owne hearts to goe vp from our selues, as it were by Jacobs ladder, to God's eternal counsell. The first way is dangerous, and not to be attempted. For the waies of God are vncertaine & past finding out. The second way alone is to be followed, which teacheth vs by signes and testimonies in our selues, to gather what was the eternal counsell of God concerning our salvation. And these testimonies are two: the testimony of Gods spirit, and the testimony of our spirit: as Paul saith, *The spirit of God breathes wither together with our spirits: that we are the sonnes of God*, Rom. 8. 16.

Touching the testimony of Gods spirit, two questions may be demanded. The first is, by what means the spirit of God gives a particular testimony in a mans conscience of his adoption. Ans. It is not done by any extraordinary revelation, or enthaulme, that is, an ordinary revelation without the word; but by an application of the promises of the Gospell in the forme of a practical sylogisme, on this manner: *Whosoever believeth in Christ, is chosen to life everlasting*. This proposition is set downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the ministers of the Gospell set apart for this end. Now while the hearers of Gods word glue themselves to meditate and consider of the same promise, comes the spirit of God and enlightens the eyes, and opens the heart, & giveth them power both to will to believe, and to believe indeede: so as a man shall with freedom of spirit make an assumption, and say, *but I believe in Christ*, I renounce my selfe, all my ioy and comfort is in him: flesh & blood cannot say this, it is the operation of the holy Ghost. And hence ariseth the blessed conclusion which is the testimony of the spirit; *therefore I am the childe of God*.

The second question is, how a man may discern betwene the *shunton* of the diuell, and the testimony of the spirit. For as there is a certen perfwal of Gods fauour from Gods spirit, to there be sleights and frauds of the diuell whereby he flatters and foorthes men in their sinnes: and there is in all men natural presumption in shew like faith, indeede no faith. And this counterfeit mocke-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant & carelesse people; ask any one of them, whether he be cer-

taine of his saluation or no; hee will without bones-making, protest that he is fully perfwaded & assured of his saluation in Christ: that if there be but one man in a countrey to be saved it is he: that he hath serued God alwaies: and done no man hurt: that he hath euermore beene blessed, and that he would not for all the world, to much as double of his saluation. These and such like presumptuous conceits in blind & ignorant persons run for currant faith in the world. Now the true testimony of the spirit is discerned from natural presumption, & all illusions of the diuell by two effects and fruits thereof, noted by Paul in that hee saith, Rom. 8. 16. 26. that the spirit makes vs cry, *Abba, that is Father*. The first is, to pray so earnestly with groanes & signes, as though a man would euen fill heaven and earth with the cry of his lips, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeed is a special and principall note of the spirit of adoption. Now look upon the loue and carelesse man, that thinkes himselfe so filled with the perfwal of the loue and fauour of God, ye shall finde that he very seldom or never prays: and when he doth, it is nothing else but a mumbling ouer the Lords prayer, the Creede, and the tenne Commandements for fashion sake. Which argues plainly, that the perfwal which he hath of Gods mercy, is of the flesh, and not of the spirit. The second fruit is, the affection of a duttiful childe to God a most louing Father: and this affection makes a man stand in feare of the maiestie of God, whereouer he is, and to make conscience of cuylie knaw. Now those that are carried away with presumption, so soone as any occasion is given, they fall straight into sin without mislike or say, as fire burns with speed when dry wood is laid vnto it. In a word, where the testimony of the spirit is truly wrought: there be many other graces of the spirit joynd therewith, as when one branch in a tree buddeth, the rest bud also.

The testimony of our spirit is the testimony of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two waies: by inward tokens in it selfe, by outward tokens. Inward tokens are certain special graces of God imprinted in the spirit, whereby a man may certaintly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercie in Christ. The first are in respect of sinnes past, present, or to come. The signe in the spirit which concerneth sinnes past, 2 Cor. 7. 10. is *godly sorrow*, which I may termme a beginning and mother of many other gifts and graces of God. It is a kinde of griefe conceid in heart in respect of God. And the nature of it may the better be conceide, if we compare it with the contrary. Worldly sorrow springs of sinne, and it is nothing else but the horror of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may indeede

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indeed bee occacioned by our sinnes, but it springs properly from the apprehension of the grace and goodness of God. Worldly sorrow is a griefe for sinne only in respect of the punishment godly sorrow is a lively touch and griefe of heart for sin because it is sin, though there were no punishment for it. Now that no man may deceue himselfe in judging of this sorrow, the holy Ghost hath set downe seauen fruits or signes thereof whereby it may be discerned, 1 Cor. 7. 11. The first is, *Care to leave all our sinnes*: the second is, *Apologe* whereby a man is moued and carried to accuse & condemn himselfe for his sinnes past, both before God and man. The third is *Indignation*, whereby a man is exceedingly angry with himselfe for his offences. The fourth is *Fear*, left he fall into his former sinnes againe. The fifth is *Desire*, whereby he craueth strength and assistance that his sinnes take no hold on him as before. The fixit is *Zelot*, in the performance of all good duties contrary to his special sinns. The seauenth is *Revenge*, whereby he subdues his body, left it should hereafter be an instrument of sinne as it hath beene in former time. Now when any man shall feele these fruits in himselfe, he hath no doubt the godly sorrow; which here we speake of.

The token which is in regard of sinnes present, is the combatte betwene the *flesh* and the *spirit*. Gal. 5. 17. proper to them that are regenerate, who are partly flesh, & partly spirit. It is not the cheeke of conscience which all men finde in themselues both good and bad, so oft as they offend God: but it is a fighting & triuing of the minde, will, and affections with themselfes, whereby to fare forth as they are renued, they carry the man one way, and as they still remaine corrupt, they carry him flat contrary. Men hauing the disease called *Ephialtes*, when they are halfe a sleep feele as it were some weighty thing lying vpon their breasts, and holding them downe: now lying in this case, they striue with their hands and feet, and with all the might they haue to raise vp themselfes, and to remoue the weight, & cannot. Behold here a lively resemblance of this combatte. The flesh which is the in-borne corruption of mans nature, lies vpon the hearts of the children of God, and preſtlen them downe, as it were the very weight of a mountaine: now they according to the measure of grace received, strive to raise vp themselfes from under this burden, and to doe such things as are acceptable to God: but cannot as they would.

The token that respects sinne to come, is care to prevent it: That this is the mark of Gods children, appeareth by the saying of Iohn, 1. Ioh. 5. 18. *If a man be born of God sinne he not, but keepeth himselfe, that the wicked one touch him not*. And this care shewes it selfe not only in ordering the outward actions, but even in the very thoughts of the heart. For where the Gospell is of force, it brings every thought into captivity to the obedience of Christ, 2 Cor. 10. 5. and the

A Apostles rule is followed: *Whatsoever things are true, whatsoever things are honest, &c. thinke on these things*, Phil. 4. 8.

The tokens which concerne Gods mercie are specially two: The first is, when a man feeleth himselfe distressed with the burden of his sins, or when he apprehends the heauie displeasure of God in his conscience for them: then further to feele how he stands in need of Christ, and without heartily desire, yea to hunger and thirst after reconciliation with God in the merit of Christ, & that about all other things in the world. To all such Christ hath made most sweet and comfortable promises, which can appertaine to none but to the elect. If any man *trusts*, let him come to me and drinke *he that believeth in me*, as faith the Scripture, *out of his belly shall flow rivers of water of life*, Rev. 21. 6. *I will give unto him which is athirst, of the well of the water of life freely*. Now if hee that thirsteth, drinke of these waters, marke what followeth, Ioh. 4. 14. *Whosoever drinkegeth of this water, that I shall give him, shall never be athirst: but the water that I shall give him, shall be in him a well of water springing up vnto everlasting life*.

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteem and value, and as it were, set so high a price on Christ and his righteousness, that he accounts even the most pretious things that are, to be but as dung in regard therof. This affection was in Paul, and it is expressed in the parable, in which after a man had found a treasure, he first hid it: and then sell all he hath, and makes a purchase of the field where it is. Now every man will lay of himselfe, that he is thus affected to Christ, and that he more highly esteemes the least drop of his blood, then all things in the world beside: whereas indeede most men are of *Ephialtes* minde, rather desiring the red broth then *Judas* bleſſing: and of the same affection with the Israelites, which liked better the onions and flesh-pots of Egypt, then the bleſſings of God in the land of promise. Therefore that no man may deceue himselfe, this affection may be discerned by two signes. The first, is to loue & like a Christian man because he is a Christian. For he that doth aright esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very point our Saviours Christ saith, Mat. 10. 41. *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man*. And S. John saith, *Herby we know that we are trauailed from death to life, because we love the brethren*: that is, such as are members even because they are so. The second signe of this affection is a loue and desire to the coming of Christ, whether it be death vnto any man particularly, or by the last judgement vniuersally, and that for this end, that there may be a full participation of fellowship with Christ. And that this very loue is a note of a

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Phil. 3. 4.
March. 13.
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doption, it appears by that which Saint Paul saith, 2. Tim. 4. 8. that the crown of righteousness is laid up for all them that love the appearing of Christ.

The outward token of adoption, is New-*obedience*, whereby a man endeavours to obey Gods commandments in his life and conseruation: as Saint John saith, 1. Joh. 2. 3. *Hereby wee are sure that we know him, if we keep his commandments.* Now this obedience must not be judged by the rigour of the moral law, for then it should be no token of grace, but rather a meanes of damnation: but it must bee esteemed and considered as it is in the acception of God. Mal. 3. 17. who saith them that feare him, as a Father spares an obedient sonne; esteeming things done not by the effect & absolute doing of them, but by the affection of the doer. And yet lest any man shoud here be deceived, wee must know that the obedience, which is an infallible marke of the childe of God, must by this qualifed. First of all, it must not be done unto some few of Gods commandments, but unto them all without exception. Mar. 6. 20. Herod heard John Baptift willingly, and did many things; and Iudas had excellent things in him, as appears by this, that he was content to leave al & to follow Christ, & he preached the Gospel of Gods kingdome in iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the seventh commandement in leaving his brother Phillips wife; and the other would not leave his countrey, to dy for it. Vpright & sincere obedience doth enlarge it selfe to all the commandments, as David saith, Psal. 119. 6. *I shall be confounded, when I have respect to all thy commandments.* And S. James saith, Jam. 2. 10. *he which faileth in one law is guilty of all:* that is, the obedience to many commandments is indeede before God no obedience, but a flat fin, if a man wittingly and willingly carrie a purpose to omit any one dutie of the law. He that repents of one saine truely, doth repent of al: & he that lies but in one knowne sinne without repentance, though he pretend nece so much reformation of life, indeede repents of no fin. Secondly, this obedience must extend it selfe to the whole course of a mans life after his conversion and repentance. Wee must not judge of a man by an action or two, but by the tenour of his life. Such as the course of a mans life is, such is the man: though he, through the corruption of his nature, falle in this or that particular actio, yet doth it not prejudice his estate before God, so he retorne his repentance for his feuerall slippes and fols not lying in any sinne; and withall from yeare to yeare walke vioblamente before God and men. S. Paul saith, 2. Tim. 2. 19. *The foundation of God remaneth faire: the Lord knoweth who are his.* Now some might hereupon say, It is true indeed, G O D knowes who are his; but how may I bee assured in my selfe, that I am his? to this demand, as I take it, Paul answers in the next words: *Let every one that cal-*

leth on the name of the Lord depart from iniquite: that is, let men invoke the name of God, praying seriously for things whereof they stand in neede, withall giving thankes and departing from all their former sinnes, and this shall be vnto them an infallible token, that they are in the election of God. Thirdly, in outward obedience is required that it proceed from the whole man, 1. Thess. 3. 13, as the regeneration which is the cause of it, is through the whole man in body, soule, and spirit. Again, obedience is the fruit of loue, and loue is from a pure heart, the good conscience, and faith unfaigned.

Thus we have heard the testimonies and tokens whereby a man may bee certified in his conscience, that he was chosen to salvation before all worlds. If any desire further resolution in this point, let them meditate vpon the 15. Psalme, and first Epistle of S. John, being parcels of Scripture penned by the Holy Ghost for this end.

Here some will demand, how a man may be assured of his adoption, if he want the testimonie of the spirit to certifie him thereof. *Answ.* Fire is knowne to be no painted but a true fire, by two notes, by heate, and by the flame: now if the cafe fall out that the fire want a flame, it is still knowne to be fire by the heate. In like manner, as I haue said, there bee two witness(es) of our adoption, Gods spirit, and our spirit: now if it fal out that a man feele not the principall, which is the spirit of adoption, he must then haue recourse to the second witness(e), and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certaintely assure himselfe of his adoption, as we know fire to be fire by the heate, though it want a flame.

Again, it may be demanded on this manner: how if it come to passe that after inquiry, we find but few signes of sanctification in our selues. *Answ.* In this casewe are to haue recourse to the least meafeure of grace, leſſe then which, there is no saning grace; and it stands in two things: an hearty disliking of our sinnes because they are sinnes, and a desire of reconcilation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to bee wanting. If any shall say, that a wicked man hath this desire, as Balac, who desired to die the death of the righteous, the answere is, that Balac indeed desired to die as the righteous man doth, but hee could not abide to liue as the righteous; he desired the end, but not the proper subordinate meanes which tend vnto the end: as vocation, justification, sanctification, reparation, &c. the firſt is the worke of nature, the ſecond is the worke of grace. Now I speake not this to make men ſecure and to content themſelues with thſe ſmall beginnings of grace, but only to ſhew how any may affirme themſelues that they are at the laſt babes in

Christ: adding this withall, that they which haue no more but thſe ſmal beginnings muſt be carefull to increase them, because he which goes not forward goes backward.

Lastly, it may be demanded what a man ſhould doe if he want both the testimonie of Gods spirit, and his owne spirit, and haue no meanes in the world of assurance? *Answ.* He muſt not vterly despair, but be refouled of this, that though he want assurance now, yet he may obtaine the ſame hereafter. And ſuch muſt be aduertised to heare the word of God preached: and being outwardly of the Church to receiu the Sacraments. When wee haue care to come into the Lords vineyard, and to conuerce about the wine-preſe, we ſhall finde the ſweete iuyce of heavenly grace preſt forth vnto us plentifully by the word and Sacraments, to the comfort of our conſciences, concerning Gods election. This one mercy, that God by thſe meanes in ſome part reueales his mercy, is vnspeakable. When ſicknes or the day of death comes, the deareſt ſervants of God, it may bee, muſt encounter with the temptations of the diuell, and wratle in conſcience with the wrath and diſpleaſure of God, as for life and death: and no man knoweth how terrible thſe things are, but thſe which haue ful them. Now when men walk through the valley of the shadow of death, vndeſſe God ſhould as it were open heauen, and ſtreame downe vnto vs in this world ſome lightſome beames of his loue in Christ by the operation of his ſpirit, miſerable were the cafe even of the righteous.

C Thus much of Election, now follows *Reprobation*; in handling whereof we are to obteine three things, 1. what it is, II. how God doth execute this decree. I I. how a man may judge of the fame. For the firſt, *Reprobation is Gods decree, in which because it ſo pleafed him, he hath purpoſed to reſue ſome men by meaneſ of Adams fall and their owne corruption, for the manifeſtation of his iuſtice.* First, I lay, it is a decree, and that is evident thus: If there bee an eternall decree of God, whereby he chooſeth ſome men, then there muſt needs be another whereby he doth paſſe by others and reſue them. For election alwaies implies a reſuall. Again, what God doth in time, that he decreed to doe before time: as the cafe fols ou even with men of meane wifedome, who ſuit of all intend with themſelues the things to be done, and after do them. But God in time reſueth ſome men as the Scripture testifieth, and it appeareth to bee true by the euent. Therefore God before all worlds decreed the reſpecting of ſome men.

D Now in this decree four points are to bee conſidered. The firſt, is the matter or object thereof, which is the thing decreed, namely, the reſection of ſome men in reſpect of mercie, or, the manifeſtation of his iuſtice vpon them. This may ſeeme ſtrange to mans reaſon, but here we muſt withall ſubmiſſion ſtrike our

A top-failes, for the word of God ſaith as much in plaine tearmes. The Apostle Jude ſpeaking of ſalfe Prophets ſaith, Jude 4. that they were of old ordained to the damnation. And Paul ſaith in emphatical tearmes, Rom. 9. 22. that God makes vefſels of wrath prepared to deſtruſion, and ſome are reſected, whom he oppoſeth to them which are eleceted to ſaluation.

The ſecond point is, the impuſive caufe that moued God to fer downe this decree concerning his creature, and that was nothing out of himſelfe, but his very will and pleasure. Hee hardened Pharaoh with final hardness of heart, because hee would: and therefore hee decreed to doe ſo because hee would. And our ſaviour Christ ſaith, I thank thee, O Father, Mat. 11. 25. *Lord of heauen and earth, because thou haſt hid thy things from the wife & men of understanding, and haſt opened them vnto babes.* But vpon what caufe did God ſo? It follows in the next words, verfe 26. *It is ſo, O Father, because thy good pleaſure is ſuch.* And if it be in the power and libertie of a man to kill an ex or a ſheepe for his wife, to haue and kill the hare and partridge for his pleaſure: then much more without iniuice may it be in the will and libertie of the Creator to refue and forſake his creature for his glory. Nay, it ſtands more with equite a thouſand fold, that all the creatures in heauen and earth ſhould jointly ſerve to fer forth the glorie and maiſtice of God the Creator in their eternall deſtruſion, then the striking of a flie or the killing of a flea ſhould ſerue for the dignite of all men in the world. For all this, it is thought by very many to bee very hard to aſcribe vnto God who is full of bountie and mercie, ſucha a decree, and that vpon his very will: but let vs ſee their reaſons.

Firſt of all they lay, it is a point of crueltie with God to purpoſe to create a great part of the world to damnation in hell fire: the anſwer is, that by the vertue of this decree God cannot be ſaid to create any to damnation, but to the manifeſtation of his iuſtice & glory in his due and deſerved damnation, and the doing of this is abſolute iuſtice. Secondly it is alledged, that by this means God ſhall hate his owne creature, and that before it is: but it is an vntruth. Wee muſt diſtinguih betwene Gods purpose to hate, and actual hating. Now indeede God before all worlds did purpoſe to hate ſome creatures: and that iuſtly to ferre forth a his hating of them will ferre for the manifeſtation of his iuſtice: but hee neither hates them indeede, nor loues them before they are: and therefore actuall hating comes not in till after the creation. Whom God had decreed to loue, them, when they are once created, hee begins to loue in Christ with a quali loue; and whom hee hath decreed to hate, them being once created, hee haſt in Adam with a actual hatred. Thirdly it is objected, that by this doctrine God ſhall be the author of fine; for hee which ordaines to the end, ordaines to the meanes of the end: but God ordaines men

2. Cor. 4. 4.
3. Theſſ. 2. 13.

Mat. 11. 25.

to the end, that is damnation; therefore he ordaines them to the meanes thereof, that is fin. *Anf.* The proportion being thus vnder food, hee which ordaines a man to an end, in the same order and manner ordaines him to the meanes, is false. For one may be ordained to the end simply, the end being simply good; & yet not be simply ordained to the meanes, because they may bee euill in themselves, and only good in part, namely, so far forth as they haue respect of goodnesse in the minde of the ordainer. Secondly, the assumption is false; for the supreame end of Gods counseil is not damnation, but the declaration of his justice in the iust destruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to perifment, but as it is a real execration of inficie. Thirdly, we must make distinction betweene finne it selfe, and the permission thereof: & betweene the decree of refection, and actuall damnation: now the permission of finne, and not finne it selfe properly is the subordinate meanes of the decree of refection. For when God had decreed to passe by some men, he woulde decree the permission of finne, which permission men were ordained: and finne it selfe is no effect, but only the consequent of the decree: yet so, as it is not only the antecedent, but also the efficient and meritorious cause of actuall damnation.

The third point, is the real foundation of the execution of this decree, in iust condemnation, and that is the voluntary fall of *Adam*, and of all his posterity in him, with the fruit thereof, the general corruption of mans nature. For howsoeuer God hath purposed to refuse men because it pleased him, yet when his purpose comes to execution, he condemneth no man but for his sins: and finne though it were not in the counseil of God an impulsive cause that moued him to purpose a declaration of iustice and judgement, yet was it a subordinate meanes of damnation: God in wonderfull wisdome ordering and disposing the executo of this decree, so as the whole blame and fault of mans destrucion shoulde bee in himselfe. And therefore the Lord in the Prophet *Ose* saith, *Hes. 13.9.* *One hath destroyed thee, but I will help thee:* that is, saluation is of God, and the condemnation of men is from themselves. Now whereas many depraing our doctrine say, that we ascribe unto God an absolute decree in which he doth absolutely ordaine men to damnation, they may here be answere. If by absolute, they understand that which is oppofed to conditionall, then we hold and auouch, that al the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they understand a bare and naked decree without reason or cause, then we deny Gods decree to be absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him, and just they are: yea

the very wil of God it selfe is cause sufficient, it being the abolute rule of iustice. And though men in reaon can not differene the equity and iustice of Gods will in this point, yet may wee not thereupon conclude that therefore it is iust. The finne may shewe clearly, though the blinde man see it not. And it is a fat mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrariwise, God must first will a thing before it can be iust. The will of God doth not depend vpon the quality and nature of the thing, but the qualities of things in order of caues follow the will of God. For every thing is as Gods wils it. Lastly, if it be calld an abolute decree, because it is done without all respect to mans finne, then we still denie it to be absolute. For as God condemnes man for finne: hee decreed to condemne him for, and by his finne: yet so, as if the question be made, what is the cause why hee decrees rather in his iustice to condemne this man than that man, no other reason can bee rendered, but his will.

The last point, is the end of Gods decree, namely the manifestatiōn of his iustice, as *Saturne* saith, *The Lord hath made all things for his owne sake, and the wicked for the day of ruin.* And *Paul* saith, *that God made vessels of wrath, To shew his wrath, and to make his power knowne.*

Thus we haue seenne what Reparation is: now follows the Execution thereof, for that which God decrees before time, in time he executes. And here a speciall rule to be remembred is this, *They which are ordained to iust damnation, are likewise ordained to be left to themselves in this world, in blidness of minde and hardnesse of hart, so as they neither shal, nor will repēt of their fins.* The truth of this wey may see in Gods word. For *S. Peter* speaking of the priests and *Doutours*, and chiefe of the people among the Iewes, saith plainely, *They stumbled at the word, & were disobedient.* Why for the reaon is there set downe: because *they were ordained to it old.* And so *Paul* saith to the *Corinthians*, that he handled not the word of *God* especially, but in the declaration of the tuch he approued hymselfe to every mans conscience in the sight of *God*. Now hereupon it may be said: how then comes it to passe that all receive not the *Gospel* in *Corinth*, *Esa. 6.9.* *By hearing they shall hear and not understand, and by seeing they shall see and not perceiue, lest they shoulde hear with their eares, and see with their eyes, and understand with their hearts, and so turne and be sau'd.*

The vse of this is manifold: first it scres to overthrow the opinion of carnall men, which reaon thus: *If I be ordained to damnation, let me live never so godly and well, I am sure*

to

to be damned, therefore I will live as I list: for it is not posseible for mee to alter Gods decree. Blasphemous mouthes of men make nothing of this & like speeches, & yet they speake flat contraries. For whom God hath purposed in his eternall counsel to refuse, them also he hath purposed for their fins, to leue to the blidness of their minds & hardnes of their hearts, so as they neither will, nor can live a godly life.

Secondly, this rule doth as it were lead vs by the hand to the confideration of the fearfull estate of many people among vs. We haue had for the space of thirtie yeeres and more the preaching of the *Gospel* of Christ, and the more plentifully by reaon of the Schooles of learning. But what hath bin the iuste fit? I doubt not but in many it hath bin the meanes of their conuersion & saluation: but to speake generally of the greater part, there is little or no fruit to be seene. The most after this long preaching remaine as blind, as impenitent, as hard-hearted, and as vniformed in their lues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeere to yeere. Well, if this rule be the truth of *God*, as no doubt it is, then I say plainly, that there is a most fearfull iudgement of God among vs. My meaning is not to determine or give sentence of any mans person, of any towne, or people, neuertheles this may be auouched, that it is a terrible & dangerous signe of the wrath of *God*, that after this long & daily preaching, there is stil remaining a generall hardnes of heart, impenitence, and want of reformation in the lues of men. The sinnes stichly, the more it is beaten, the harder it is made: and comonly the hearts of men, the more they are beaten with the hammer of Gods word, the more dul, fecture, & fenselife they are. This being so, it flands every man in hand to looke to his own estate. We are carefull to file the infection of the bodily plague: oh then! how carefull shoulde we be to file the common blidness and hardnes of heart which is the very plague of all plagues, a thousandfold worse than all the plagues of Egypt! And it is so much the more fearfull, because the more it takes place, the lesse it is perceived. When a malefacter on the day of *Aſcise* is brought forth of the layle, with great bolts & feters to come before the Judge, as heis going all men pitie him & speake comfortably vnto him: but why so? because he is now to be arraigned at the barre of an earthly Judge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lye fettered in bondage vnder finne and Sanc; and this short life is the way in which they are going evry houre to the barre of Gods iustice, who is the King of Kings, and Lord of Lords, there to be arraigned and to haue sentence of condemnation gauen against them. Now canst thou pity a man that is before an earthly judge, & wilthou not be touched with the misery of thine own estate, who goest eue-

ry day to the barre of Gods iustice; whether thou bee sleeping or waking, sitting or standynge, as a man on the sea in a ship, goes continually toward the haueyn, though he stire not his foote. Begin now at length to lay this point to your hearts, that, so long as ye run on in your blide waies without repenteance, as much as ye can, ye make polf-halfe to helward; and so long as you continue in these miserablie condicions, as *S. Peter* saith, *2. Pet. 2.3.* *Your iudgement is not farre off, and your damnation sleepeth not.*

Thirdly, seeing those whom God hath purposed to refuse, shall be left unto themselves, and never come to repenteance, we are to loue and embrase the word of *God* preached, and taught vnto vs by the Ministrers of the *Gospel*; and withall submittting our selues vnto it, and suffering the Lord to humble vs therby, that we may come at length out of the broad way of blidness of mind, and hardnes of heart leading to destrucion, into the strait way of true repenteance and reformation of life, which leadeth to saluation. For so long as a man liues in this world after the lusts of his owne heart, he goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke; and what a fearfull thing is it, but for a little while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let vs all in the feare of *God*, lay his word vnto our hearts, & haue it with reverence, so as it may bee in vs the sword of the spirit to cut downe the finnes and corruptions of our natures, and worke in vs a reformation of life and true repenteance.

The third point concerning the decree of Reparation, is the *Judgement to be given of it.* This judgement belongeth to God principally & properly, because he knoweth best what he hath determined concerning the estate of every man, and none but he knowes who they bee which are ordained to due & deserved damnatio. And again, he only knoweth the hearts & wilts of men, & what grace he hath giuen them, what they are, and what all their fins be, and so doth no angell nor creature in the world befitte. As for men, it belongeth not to them to give judgement of reparation in themselves, or in others, vnsles God revele his wil vnto them, & give them gift of discerning. The gift was beflowed on sundry of the Prophets in the old Testament, and in the new Testament on the *Apostles*. *David* in many *Psalmes* maketh request for the coſſicio of his enemies, not praiing only against their persons (which we may do) but eue against their persons which we may not do. No doubt he was guided by Gods spirit & received an extraordinary gift to judge of the oblidiate malice of his aduersaries. And *Paul* praies against the person of *Demetrius*, saying, *The Lord reward him according to his doings.* And such kind of prayers were lawfull in the, because they were carried with pure & upright zeale, & had no doubt a ſpeciall gift wherby they were able to diſcernē of the final estate

1 Cor.
16.22.

* Sic
Cly.

their enemies. Againe, God sometimes giues this gift of discerning of some mens final impenitencie to the Church vpon earth, I say not, to this or that private person, but to the body of the Church or greater part thereof. S. John writing vnto the Churches faith, 1. Ioh.5.16. *There is a sime unto death, (that is, against the H. Gholt) I say not that thou shouldest pray for it:* in which words he takes it for granted, that this sime might be discerned by the Church in those daies. And Paul saith, If any man belieue not the Lord Iesu, let him be had in execration, *Mara, matha, charis,* that is, pronounced accurte to everlasting destruction. Whence it appears that the Church hath power to pronounce men reected to everlasting damnation, vpon some especial occasions, though * I dare not say ordinarily & vitally. The Primitive Church with one consent praied against Indian the Apofata, & the prayers made were not in vain, as appeareth by the event of his fearefull end. As for priuate and ordinary men, for the tempering and rectifying of their judgement, in this case they must follow two rules. The one is, that every member of the Church is bound to belieue his own election. It is the commandement of God binding the very conscience, 1 Ioh. 3.23. *that we should belieue in Christ.* Now to belieue in Christ, is not onely to put our affiance in him, and to be resolved that we are iustified and sanctified, and shall be glorified by him, but also that we are elect to saluation in him before the beginning of the world, which is the foundation of the rest. Againe, if of things that haue necessary dependance one vpon another, we are to belieue the one, then wee are to belieue the other. Now election and adoption are things conioyned, and the one necessarly depends vpon the other. For all the elect (as S. Paul saith) are predestinate to adoption: & we are to belieue our owne adoption: and therefore also our election. The second rule is, that concerning the persons of thoe that bee of the Church, wee must put in practise the judgement of characie, & that is to esteem of them as of the elect of God, till God make manifest otherwise. By vertue of this rule the Ministers of Gods word are to publish and preach the Gospel to all without exception. It is true indeed there is both wheat and darnell in Gods field, chaffe and corne in Gods barn, fife and drossie in Gods net, sheepe & goates in Christs fold: but secrete judgements belong vnto God, and the rule of loue, which is to thinke & with the best of others, is to be followed of vs that professe faith working by loue.

It may be demanded, what we are to iudge of them that as yet are enemies of God. Ans. Our dutie is, to suspend our judgement concerning their final estate: for wee know not whether God will call them or no; and therefore we must rather pray for their conversion, than for their confusione.

Againe, it may be demanded, what is to be

A thought of all our ancestors and forefathers, that liued and died in the times when poperie tooke place. Ans. We may wel hope the best, & thinke that they were saved: for though the Papacy be not the Church of God, and though the doctrine of Poperie raze the foundation, yet neuertheles in the very midle of the Romane Papacie, God hath alwaies had a remenant which haue in some measure truly serued him. In the old Testament when open Idolatrie tooke place in Israel, God said to Eliab, 1. King. 19.13. *I have reserved thousand to my selfe, that never bowed knee to Baal:* and the like is and haue beene in the generall apostolite under Antichrist. Saint John saith, that when the woman fled into the wildernes for a time, even then there was a remenant of her seede which kept the commandements of God, and had the testimony of Iesu Christ. And againe, when ordinarie meanees of saluation faile, then God can and doth make a supply by meanees extraordinarie, and therefore there is no cause why wee shoud say, that they were condemned.

Thirdly, it may be demanded, whether the common judgement given of Francis Spira, that he is a reprobate be good or no? Ans. We may with better warrant say no, then any man saye. For what gifts of discerning had they which came to visit him in his extremity, and what reasons induced them to give this peccatory judgement? He said himselfe that he was a reprobate, that is nothing, a fickle mans judgement of himselfe is not to be regarded. Yea, but he despaired a senesce reason: for so doth many a manyeare by yearre, & that very often as deeplie as ever Spira did; and yet by the good helpe of the ministrery of the word, both are & may be recovered. And they which will anough Spira to be a reprobate, must goe further & procure two things, that he despairred both wholly & finally: which if they cannot procure, wee for our parts must suspend our iudgements, and they were much to blame that first published the booke.

Lastly, it may be demanded, what is to be thought of them that make very fairest ends in rauing and blaspheming? Ans. Such strange behaviors are offentions the fruits of violent diuides which torment the body, and bereave the minde of sense and reason: and therefore if the persons liued well, we must thinke the best: for wee are not by outward things to judge of the estate of any man. *Salomon saith, that all thing come alike to all, and be same condicione to the iust and to the wicked.*

Thus much of the parts of Predestination: Now follows the vise therof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vise which concerneth iudgement are three. And first by the doctrine of predestination, we learne that there cannot be any iustification or a sinner before God by his works. For Gods election is the cause of iustification, because whom God electeth to saluation after this life, them he electeth to be iustified

Se. Ill. 1.
Coal. ad
ver.

Reu. 12.
17.

Ecclesi. 9.
2.

iustified in this life. Now election it selfe is of grace, and of grace alone, as Paul saith, Rom. 11.5. *Election is by grace, and if it be of grace, it is no more of works; for else were grace no grace:* therefore iustification is of grace & of grace alone: and I reason thus: The cause of a cause is the cause of all things caused; but grace alone is the cause of predestination, which is the cause of our vocation, iustification, sanctification, &c. Grace therefore is also the alone cause of all these. Therfore the scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happiness to grace. For first, as election, so vocation is of grace. Paul saith, 2.Tim. 1.9. *God hath called us not according to our works, but according to his purpose and grace.* Again, faith in Christ is of grace. So it is said, Phil. 1.29. *Yous is it givene to belieue in Christ.* Also the iustification of a sinner is of grace. So Paul saith plainly to the Romans: Rom. 3.24. *You are iustified freely by his grace.*

Againe, sanctification and the doing of good works is of grace. So it is said, Eph. 2.10. *We are his workmanship created in Christ Iesu unto good works,* which God hath ordained that we shold walke in them. Also perfeuerance in good works and godlines is of grace. So the Lord saith, Jer. 32.40. *I will make an everlasting covenant with them, that shall never come away from them to do them good, but I will put my seare in their hearts, that they shall not depart from me.* Lastly, life everlasting is of grace. So Paul saith, Rom. 6.23. *Life everlasting is the gift of God through Iesu Christ.* Now they of the Church of Rome teach the flat contrary: they make two iustifications; the first, whereby a man of an euill man is made a good man: the secound, whereby of a good man he is made better. The first they ascribe to grace; but so, as the secoud, is by works. Secondly, hence we learne, that the art of iudicall astrologie is vain and fruitless. They that practise it, doe professe themselves to tell of things to come almost whatsoeuer, and this they doe by casting of figures: and the speciall point of their art is to judge of natus nativitatis. For if they may know but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to week, and from day to day, from the day of his birth to the hour of his death: yea that which is more, they professe themselves to tell all things that shall befall men, either in body, goods or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede unlawfull, it may appear by this, because it standes not with the doctrine of Gods predestination. Two twines begotten of the same parents, and borne both at one and the same time, by the iudgements of Astrologians must haue both the same life and the same death, and be every way alike both in goods and good name: yet we see the contrary to be true in Jacob and Esau, who were borne both of the same parents at one time. For Jacob

A tooke Esau by the heele, so as there could not be much difference betwene them in times: yet for all this Esau was a fierce man & wilde, given to hunting; but Jacob was milde of nature, and liued at home: the one had favour at Gods hand and was in the covenant, but God kept backe that mercy from the other. Again, in a pitch field are liuing a thousand men at one and the same time: now if we consider the time of their births, it may bee, they were borne at a thousand sundry times, & therefore vnder so many divers poctions of the heauen, & to by the judgment of all Astrologers should haue all divers and sundry liues & ends: but we see according to the determination of the counsell of God, they haue all one and the fame end and therefore his must admonish all those that are brought vp in schooles of learning, to haue care to spend their time in better studys: and it teacheth thos that are fallen into any manner of distresse, not to haue recourse vnto these fond figure-casters. For their astrological iudgements are false and foolish as we may see by the two former examples. Thirdly, the knowledge of God is one of the most speciall points in Christian religion: and therefore the Lord saith, Jer. 9.24. *Let him that reuyeth, reuyeth in this, that he understandeth and knoweth me.* For I am the Lord which haue mercy and iudgement in the earth. And our Sauour Christ saith, Job.17.5. *This is life eternoal to know thee, the only very God, and whom thou haft seen Iesu Christ.* Now Gods predestination is a glasse wherin we may behold his maiestie. For first, by it we see the wonderfull wisedome of God, who in his eternal counsell did foresee and most wisely set downe the estate of every man: secoundly, his omnipotencie, in that he hath power to save, and power to refus whoso he will: thirdly, his iustice and mercy both ioyned togither in the execution of election: his mercy, in that he saueth thos that were vtterly lost; his iustice in that he ordained Christ to be a mediator to suffer the curse of the law, and to satisfie his iustice for the elect: fourthly, his iustice, in the execution of the decree of Reprobation; for though he decreed to hold backe his mercie from some men, because it so pleased him, yet he condemneth no man but for his saines. Now the consideracion of these and the like points, bring vs to the knowledge of the true God.

The vise which concerne our affections are these. First the doctrine of predestination ministereth to all the people of God matter of endelesse confusione.

For considering Gods election is unchangeable, therefore they which are predestinate to saluation can not perish:

though the gates of hell preuale agaist them so as they be hardly faued, yet shall they certainlye be faued: therefore our Sauour Christ saith, that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, Mat. 24.24. So that if it were possible they shoulde deceiue the very elect.

In which words he takes it for granted, that the elect of God can never finally fall away. And hereupon he saith to his disciples when they rejoiced that the dulls were subject to them, *Luk. 10.20.* *Rather rejoice that your names are written in heaven.* And *S. Paul* speaking of *Hymenaeus* and *Philetus*, which had fallen away from the faith, left the Church should bee discouraged by their fall, because they were thought to be worthy men and pillars of the Church; he doth comfort them from the very ground of election, saying, *2 Tim. 2.19.* *The foundation of God remaineth sure, and hath this seale: The Lord knoweth who are his.* Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the ground-worke standeth fast: and therefore *Paul* saith further, *Rom. 8.23.* *Who shall lay anything to the charge of Gods elect?* Now then that we may haue comfort in distresse, & some thing to stay vpon in all our troubles: we in this world are as strangers in a far country; our passage homeward is ouer the sea of this world: the ship wherein we faire is the Church: and Satan lifte vp many blatts of troubles & temptations, and his purpose is to sink the ship, or to druite it on the rocke; but we must take the anchor of hope, and fatten it in heauen vpon the foundation of Gods election: which being done, we shall faire in safety, and reioice in the middest of all stormes and tempests. Secondly, whereas God refuseth some men, and leaueth them to themselves, it serueth to strike a feare into every one of vs, whatsoeuer we be, as *S. Paul* saith in the like case, the Iewes being the natural branches, *Rom. 11.20.* *are broken off through unbelief, & thou standest by faith be not high minded, but feare.* This indeede was spoken to the Romanes, but wee must also lay it vnto our hearts. For what is the best of vs, but a lumen of clay? and howsoeuer in Gods counsell wee are chosen to faluation, yet in our selues we are all shun vp vnder vnbellefe, and are fit to make vessels of wrath. Our Saviour Christ calleth *Iudas* a dull, and we know his lewd life and fearfull end: now what are we better then *Iudas* by nature? If we had bin in his stead, without the special blessing of God, we shoulde have done as he did: he betrayed Christ, but if God leue vs to our selues, we shal not only betray him, but by our sinnes crucifie him a thousand waies. Furthermore let vs bethinke our selues of this, whether there be not some alreadie condemned in hell, who in their liues were not more grieuous offenders then wee. *Ezay* called the people of his time a people of Sodome and Gomorrah, giving the Iewes then liuing to understand, that they were as bad as the Sodomites, and as the people of Gomorrah, on whom the Lord had shewed his judgments long before. If this be true, then let vs with feare and trembling be thankful to his maiestie that he hath preferred vs hitherto from deserved damnation.

Hence

A. The vices which respect our liues & conuertions are manifold. First, seeing God hath elected some to salvation, and hath also laide downe the meanes in his holy word whereby we may come to the knowledge of our particular election, we must therefore as *S. Peter* counselfeth vs, *2 Pet. 1.10.* *to give all diligence to make our election sure.* In the world men are carefull & painfull enough to make assurance of lands and goods to themselves, and to their posterity: what a shame is it then for vs, that wee should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shal continue to be slacke herein, the leases of our lands and houses and all other temporal assurances shall be bils of accusation against vs at the day of judgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteouslly in this present world; because all those whom God hath chosen to faluation, hee hath also appointed to lie in newnesse of life, as *S. Paul*, *Eph. 1.4.* *God hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before him.* And again, *Eph. 2.10.* *We are created in Christ Jesus unto good works, which God hath ordained that we should walke in them.* And, *God hath chosen you to salvation through sanctification of the spirite and faith of the truth.* The elect are vessels of honour: and therefore all those that will be of the number of the elect, must carrie themselves as vessels of honour. For so long as they liue in their sinnes, they be like vessels of diuinorum, employing themselves to the most base seruice that can be, even to the seruice of the dulls. The sunne was ordained to shine in the day, and the moone in the night, and that order they keepe: yea every creature in his kinde obserueth the course appointed vnto it by creation, as the graue to grow, and trees to bring forth fruit: now the elect were ordained to this end to leade a godly life; and therefore if wee shall either perwade our selues or the world, that we are indeede chosen to saluation, we must be plentifull in all good workes, and make conscience of euery euill way; and to do otherwise, is as much as to change the order of nature, and as if the Sun should cease to thine by day and the Monne by night. Thirdly, when God shall send vpon any of vs in this world crosses and afflictions, either in body or in minde, or any way els (as this life is the vale of miserie and teares), and judgement must beginne at Gods house, we must learne to bear them with all submision and contentation of minde. For whom God new before, them he hath predestinat to bee made like unto his sonne. But wherein is this likenesse? *S. Paul* saith, *Phil. 3.10.* *in the fellowship of his afflictions, & in a conformity to his death.* And the consideration of this, that afflictions were ordaine for vs in the eternall predestination of God, must comfort our hearts, and restraine our impatience so oft as we shal go vnder the burden of them.

Hence againe we learne, that they which perswade themselves that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceived. For *Saint Paul* saith, *Rom. 9.22.* *God suffereth with long patience the vessels of wrath prepared to destruction, to make known his power, and to shew forth his wrath on them.* This beeing so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that doe in fat pastures come foorth to the slaughter-houle the whiche which are kept vpon the bare commons: and they which are papered with wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. *Salomon* saith, *Ecclesi. 9.1.* *No man knoweth loue or hatred, that is by outward things: for all things come alike to all: the same condition is to the iust and to the iu[n]t[i]c[t]e, to the wicked and good, to the pure and polluted. Lastly, it may be an offence unto vs, when we consider that the doctrine of the Gospell is either not knowne, or else despised & perfecuted of the whole world; but we must stay our selues with this consideration, that nothing comes to passe by chance, that God knowes whoare his; & there must be some in the world, on whom God hath in his eternall counsell purposed to manifest his power and iustice. Again, Ministers of the Gospell may be disengaged, when after long preaching they see little or no fruit of their labours: the people whom they teach remaining as blind, impenitent, & unreformed as euer they were. But they must also consider, that it is the purpose of God to chuse some to faluation & to refuse others: and that of the first, some are called sooner, some later, and that the second being left to themselves never come to repentance. To this *Paul* had regard when he said, *2 Cor. 4.3.* *If our Gospell be hid, it is hid vnto them that perish.* And again, *2 Cor. 2.15.* *Wee are unto God the sweete favour of Christ in them that are saved, and in them that perish.**

Hitherto I haue deliuered the truth of this weighty point of religio, which also is the doctrine of the Churche of England: now it followeth that we should consider the falsehood. Sundry Divines haue denied, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect whereof is this. The nature of God (say they) is infinite loue, goodness, and mercy it self: & therefore he propounds vnto himselfe an end answera ble therunto, and that is the communication of his loue and goodnes vnto all his creatures. Now for the accomplishing of this supreame & absolute end, he did four things. First, he decreed to create man righteous in his owne image: secondly, he forefaw the fall of man after his creation, yet so, as he neither willed nor decreed it. Thirdly, he decreed the uiuerall Redemption of all and every man actually by Christ, so be it they will beleue in him: fourthly, he decreed to call all and euerie man effectually, so as if they will, they may

A. be saved. This being done, he in his eternall counsell foreseeing who would beleue in Christ, did therupon elect them to eternall saluation: and againe foreseeing who would not beleue but contemne grace offered, did therupon also decree to reject them to eternall damnation.

This platforme howsoeuer it may seeme plausible to reason, yet indeed it is nothing els but a deuise of mans braines as will appearely by sundry defects & errors that be in it. For first, whereas it is auouched that *Adams* fall came by the bare p[ro]fession of God, without any decree or will of his, it is a flat vniu[er]sali. The putting of Christ to death was a great sinne as the fall of *Adam* may in some respects greater. Now that came to passe not onely by the foreknowledge of God, but also by his determinate counsel. And therefore as the Churche of Ierusalem saith, *Act. 4.28.* *Herod and Pontius Pilate with the Gentiles & the people of Israel, gathered themselves together, to doe what souer i[n]tention hand and by counsell had determined before to bee done:* so may we say, that *Adams* in his fall did nothing but that which the hand of God and his counsell had determined before to be done. And considering the will of God extends it selfe to the least things that are, even to sparrows, wherof none doth light vpon the ground without our heavenly Father, how can a man in reason imagine that the fall of one of the most princi[p]al creatures that are, shall fall out altogether without the will and decree of God? And there can be nothing more absurd then to ferre the foreknowledge of God from his counsell or decree. For by this meanes, things shall come to passe God (a) willing, or not knowing, or not regarding them. Now if any thing come to passe God illing, it then that is done which God would not haue done, and to say so, is to bereave him of his omnipotency. And if wee shall say that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniscience. Lastly, if we shall say that a thing is done, God not regarding it, we bring in an idoll of our own braines, and establish the idol-god of the Epicures. But it is objected to the contrary, that if God any way decreed and willed the fall of *Adam*, then he was the author of sinne: which onelie to say is blasphemie. *Actis.* The argument follows not. There be three actions in the will of God, one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is wholly or absolutely to Nill a thing: and all things thus nilled, cannot posibily come to passe, or haue the least being in nature. There is also a third action which comes as a meane betweene the two former, which is remissiō or in part both to nill and will a thing: whereby though God approue not euill, as it is euill, and therefore doth it not yet he willett the permitting of it to be done by others, or the being of it: because in respect of God that decreeth the permitting

*Act. 1.2.**Mat. 10.*(a) No-
lent,
nefici-
ent,
non ca-
rante.1. Volen-
do velle.2. No-
lendo
nolle, or
penitus
nolle.3. Remi-
fe & velle
& nolle,
aut no-
lendo
nolle.

b Decretum Dei non tollit libertatem voluntatis, sed ordinat.

mitting of euill, it is good that there shoule be euill. And on this manner and no otherwise God willed the fall of *Adam*; and therefore in the reaon of any indifferent man, though hee decreed hee fall, yet shall hee be free from the blame therof, which lies wholly vpon the doct: these two cautes alwaies remembred: first, that God by his will did not constraine or force the will of *Adam* to sinne, or infuse into any corruption, and that therefore hee sinned willingly and freely, only by the (b) necessarie of immutability, and not by the necessity of coaction: secondly, that God willed the fal for a most worthy end, which was, to lay downe a way tending to the manifastation both of iustice and mercy. Againe, it is alleagated, that if God willed *Adams* fal, then his wil is flat contrarie to it selfe, because hee wils that which hee had by express commandement forbidden. Answ. Indeede if God shold both wil and forbid one and the same thing, in one & the same respect, there shold bee a contradiction in Gods will: but that God doth not. Hee forbade *Adams* fal, as it was sinne: for so in every commandement sinne, as it is sinne, is condemned and punished; and yet because it was in a new respect, a meanes of manifasting his glory, who is able to bring light out of darkness: therefore hee willingly decreed the permission of it. In celas it is sin, it is condemned in the seventh commandement, and punished with death: yet as in celas was a punishment of *Davids* adulterie, God is said to take his wifes, and to give them to his sonne *Abrahams*, 2. Sam. 12. 11.

Some againe, as it appears by their writings, feare to ascribe unto G O D so much as a permission of *Adams* fal; but no doubt they are deceaved. For if these rules be true that *God is omnipotent*: that he workes all things that are by the counseil of his will, and governes them, that bee bath care and regard over men: that nothing is hidde from him: that hee is unchangeable, there must needs be permission of euill. If the diuell could not enter so much as into a heard of swyne without permission, shall wee thinke that hee could compasse the fal and ouerthrow of man, without a permission? Indeede to permit, is not to hinder euill when one may: and with men it is a fault, but not with God, because hee is not bound to hinder the euill which he permits.

The second fault, is that they make the Preseince of mans faith and vnbellefe, to bee the (c) impulsive cause of Gods decree. For they say, that God eternally decrees to save or refuse men, because hee did foresee that they would beleue or not beleue. But indeede it is a manifest vniuth. Among the cautes of all things that are, there is an order set down by God himselfe, in which order some cautes are highest, some lowest, some in the middest. Now the highest cause of all is that, which ouer-rules all, and is ouer-ruler of none: and that is Gods will, beyond which there can be no higher cause: for God is placed above all,

A and subiect to none, and this very will of his is the cause of all things that haue beeing: for wee must not imagine that a thing first of all exifteth, and then afterward is willed of God, but first of all God wils a thing, and then afterward it comes to haue a beeing. Now to say that foreseen faith or vnbellefe are the moouing causes whereby God was induced to ordaine men either to saluation or iust damnation, is to vnde the diuine order of cautes, and to displace the linkes: for his wil is made a secondary or middle cause subordinate to other cautes placed aboue it: yea this is to make the will of God to depend vpon the qualite and condition of the creature, whereas contrariwise all things depend vpon Gods wil. Againe, *Paul* saith that God had opened the mystery of his wil, according to his good pleasure, Eph. 1. 9. Which he had purposed to himselfe: whereby he makes a distinction betwene the creature and the Creator. Men when they purpose the doing of any thing, borrow reasons of their purpos: & wils out of them selues from the things to be done; because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnbellefe there is iuft reason. But Gods will is a simple and absolute rule of righteouesnes, and a thing is good, so farre forth as God wils it. Therefore there is no caute, why hee shold goe forth of hymselfe for external inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purpos and decrees. And hereupon *Paul* saith, that Gods proprie was in himselfe, to shew that there is no dependence of his will vpon the creature, and that in ordering and disposing of his decess, he had no reference or respecte confideration of the qualities and workes of them. Thirdly, by this doctrine there is fastened vpon God want of wisdom, who is wisevome it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisedome of God, first of all, intends with himselfe the end & euent of the busines to be done, and then afterward the meanes whereby the end is accomplished: but in this plat-form God is brought in, in the first place to foresee and consider with himselfe the meanes which tend to the end, namely faith and vnbellefe of men, and then afterward to determine with himselfe what shall be the end and final condition of every man either in life or death: as if a man shold purpose with himselfe to build an house without any confideration of the end why, and afterward conceiue with himselfe the particular vses to which hee will apply it. Fourthly, hence it followeth, that faith shall not only be an instrument, but also an efficent cause in the act of iustification of a sinner before God. For the cause of a cause is also the cause of a thing caused; but foreseen faith is an impulsive cause whereby God was moued to choose some men to saluation (as it is said:) and therefore it is not only an instrument to apprehend

and

of the Creede. Predestination. 295

apprehend Christs righteouesnesse, but also a cause or meanes to moue God to iustifie a sinner; because iustification proceeds of election which comes of fore-seene faith: now this is erroreous by the doctrine of all Churches, vnbellefe they be Popifi. Fifty, this doctrine takes it for graunted, that all both young and olde; even Infants that die in their infancie, haue knowledge of the Gospell, because both faith & vnbellefe in Christ presuppose knowledge of our saluation by him; considering that neither ordinary, nor extraordinarily men beleue or contēmne the thing vniouen. But how false this is, even comon experiance doth shew. Lastly, this plat-forme quite overthrowes it selfe. For whereas all men equally corrupt in *Adam*, are effectually both redemeed and calmed, the difference betwene man and man, stands not in beleueing or not beleueing, for all haue power to beleue: but in this properly, that some are confirmed in faith, some are not. Now when all without exception are induced with grace sufficient to saluation, I demand why some men are confirmed in grace, & others not confirmed; as also of Angels, some were confirmed & stand, and some not confirmed, fell? No other reason can bee rendered but the will of God. And to this mustall come, striue as long as they will, that of men being in one and the same estate, some are fau'd, some foly forkaen, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnbellefe men will say it is naturall: to the foreseeing of faith in somen alone, doth presuppose the giuing of faith to somen alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendered, but because hee will not. Then then those men whose faith was foreseen, are fau'd, not because their faith was fore-seene, but because God would.

The third fault is, that they ascribe vnto God a conditional purpose or counsel, whereby he decrees that all men shall be fau'd, to be it they wil beleue. For it is every way as much against comon sens, as if it had bin said, that God de creed nothing at all concerning man. A conditional sentence determines nothing simply but conditionally, and therefore vncertainly and when we speake of God, to determine uncertainly, is as much as if he had determined nothing at all, especially when the thing determined is in the power of man wil, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choice, desire to determine of all their affaires simply without condition: and when they doe otherwise, it is either because they know not the euent of things, or because things to be done are not in their power. No reason therefore that wee shold burden God with that, wherof wee would disburthen our selues. Again, the maiestie of God is disgraced in this kind of decree, God for his part would haue all men to be fa-

ued: why then are they not? men will not keep the condition and beleue. This is flat to hang Gods will vpon mans wil, to make every man an Imperour, and God his vnderling, and to change the order of nature by subordinating Gods will, which is the first cause, to the wil of man, which is the second cause: wheras by the very law of nature, the first cause shold order and dispose the second cause. But for the iustifying of a conditional decree it is alleagued, that there is no eternall hidden decree of God beside the Gospell, which is Gods predestination revealed. Answ. It is an vniuth. There be two wils in God, (a) one, wherby he determineth what he will doe vnto vs or vs: the other, (b) wherby he determineth what we shall doe to him. Now predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, wherby they are deliuereed which are deliuereed; & the Gospell is the second. Againe, predestination determines who they are, and how many which are to be fau'd, and herupon Christ faith, Joh. 13. 18. I know whom I haue chosen: but the Gospell rather determines what kinde of ones and how they must be qualified which are to be fau'd. Lastly, predestination is Gods decree it selfe: and the Gospell is an outward meanes of the execution of it: and therefore though the Gospell bee Propounded with a condition, yet the decree of God it selfe may be simple and absolute.

C The fourth defect is the opinion of *Vniuersall saving grace*; appertaining to all and every man, which may fyly be termed the Schoole of vniuersall Atheisme. For it puts downe the pale of the Church, and laies it waste as every common field: it breeds a carelesnes in the vfe of the meanes of grace, the word and Sacraments: when as men shal be persuadid, that grace shall be offered to every one effectually, whether hee be of the Church or not, at one time or other wherouer or howforuer hee live: as in the like case, if men shold be told that whether they liue in the market towne or no, there shal be sufficient prouision brought them, if they will but receiue it and accept of it, who shold then come to mark?

D Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all, and every man, is a wifelife conceit: for if men vniuersall be appoynited to grace without exception, then there is no election or choosing of some out of mankind to grace: and if some alone be appoynited to grace, as it must needs be in election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly, Mat. 12. 14. that fewer bee chosen the called, & (as afterward we that fee) all are not called. And hee further saith, that all which are given vnto him shall bee one with him, and haue life euerlasting: but all men shall not be one with him and haue life euerlasting: and therefore all men are not given to

I. b. 17. 2.
1. 2. 4.

a Quid
vult fieri
de nobis,
or, in no-
bis.
b Quid
vult fieri
a nobis

C c Christ

Christ of the Father, that is, ordained to salvation. And the Scripture faith, *Apostle 17.14.* and *20.15.* that all mens names are not written in the book of life: and that the kingdom of heaven was not prepared for all, *Matthew 25.14.* And whereas men build this their vniuersall election vpon the largenesse of the promise of the Gospel: vpon the like ground they might as well make an vniuersall decree of Reprobation, whereby God decaless all men to be damned indefinitely upon this condition, if they doe not beleue. Now if vniuersall Reprobation be absurd, as it is indeede; then vniuersall Election of all and every man must take part therewith.

As for the vniuersall Redemption of all and every man, it is better then a forgerie of mans braine. There shall be many in the day of judgement of whom Christ shall say, *Matthew 7.23.* that he never knew them. Againe he saith, *Iohn 3.36.* He which believeth not is already judged, and the wrath of God abides vpon him. But if al were effectually redeemed, and only condemned for not beleueing in Christ, it should haue bin said that they are already judged, and that the wrath of God not abides, but returns vpon them. Christ makes no intercession for the world, *Iohn 17.9.* and therfore his redemption is not effectual to al men. For the intercession is the meanes of applying the satisfaction. If it be said, that by the world is meant only contemners of grace, it appears to be otherwiche, in that Christ oppelath the world to them which are the Fathers, and are given to Christ by him: thereby signifying, that by the world he meanes all such as are not the Fathers, & were never given to Christ. And *Iohn 10.17.* he laies downe his life for his sheep: now the sheepe haue all these brands or markes: they hear his voice, they know him, they follow him, they shall not perishe, none shall plucke the one of Christ his hands: and these are ouely such of whom Paul saith, *Romans 8.32.* Who shall lay any thing to the charge of Gods Elect: it is God that suffiseth, who shall condemne? And if this shoulde be true, that Christ was crucified and died no lesse to make satisfaction for the sinnes of the damned, then for the sinnes of Peter and Paul and the rest of the Saints, it follows necessarily that all their sinnes are forgiuen, confidering that remission of sin depends inseparably vpon satisfaction made to Gods iustice for sinnes and satisfaction doth necessarily abolish all fault. Wee graunt that Christs death is sufficiente to save many thousand worlds: we graunt againe it is every way most effectual in it selfe: but that it is effectual in or vnto the person of every man, that we deny. For if it were thus effectual, then it shoulde be applied to the person of every man, as to *Cain, Judas, Nero, Heliodotus, &c.* even as the plaster is laid to the lort: being applied, Christs righteousnes should be imputed for the iustification and sanctification of al and every man: and thus some iustified before God, and sanctified, shoulde after goe to hell and be

A dammed, wheras *David*, neuer so much as deadning of this diuinitie, faith, *Psalms 32.1.* that they are blessed which haue the pardon of their sinnes: and *Paul, Romans 5.1.* that they which are iustified haue peace with God.

But let vs heare what reasons may bee alledged for the Vniuersallitie of Redemption. *Ezechiel 33.11.* As I live saith the Lord, I will not be death of the wicked, but that the wicked returne from his wickedway. *Answer.* The place is to be vnderstood not fully but in respect of the twaine God rather wils the repentance of the sinner then his death. Againe hee wils not death as it is the destruction of his creature; and so this place may be understood: yet nevertheless hee wils the same as it is a meanes of the manifistation of his iustice: and therefore the Prophet *Egypt* saith, *Esaiah 45.6.* God createth euill. *Luke 1.1.* *1 Tim. 2.4.* God would haue all men to be saved: and come to the acknowledgement of the truth. *Answer.* The place is meant not of the persons of all particular men, but of the orders and kindes of men. For in the first verfe *Paul* exhorteth *Timothy* that prayer shoulde bee made for all men: and in the second verfe opening his owne meaning, he addeth these words, for kings, and all that be in authoritie: as though he shoulde say, we must pray not only for private men and for the common people, but also for publicke persons, though they persecute the Gospel. But why? because in that very order God hath his elect which shall be saved. And on this manner *Paul* expounds himself elsewhere, *Galatians 3.28.* 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. *III. Rōm. 11.32.* God hath shew vpon all in unbelife that he might haue mercy on all. *Answer.* The word all, muft be vnderstood of all that are to be saved, both of Iewes and Gentiles, as the article added to all importeth, & the meaning is, that God will save all whom he purposeth to save, of his mercie, & not of their merit, because all are sinners as well Iewes as Grecies: then *Paul* expounds himselfe, *Galatians 3.22.* The Scripture hath concluded all under sinne, that the promise by the fauor of Jesus Christ should be given unto them that beleue. And if we should expand the word all, for every particular man, as some would haue it, *Paul* muft contradict himselfe, who saith before, that God would haue mercy on whom he will haue mercy, & whom he wil haardeneth, & in this very chapter his drift is to prooue the refection of the Iewes, & the calling of the Gentiles. *IV. Iohn 3.16.* God followed the world that he had given his onely begotten Sonne, that whoeuer beleueth in him shall not perishe but haue everlasting life: and *Iohn 6.35.* I will give my flesh for the life of the world. *Answer.* By world, we muft not understand every particular man in the world, but the elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceit of the Iewes, which thought that they alone were loued of God, and not the Gentiles.

And

And how this word is to be vnderstood in the new testament, *Paul* doth fully declare, *Roman 11.12.* If (saith he) the full of them, that is, the Iewes, be the riches of the world, & the diminishing of them, the riches of the Gentiles, &c. and *v.15.* If the casting away of them, be the reconciling of the world, when shall the receiving be but lifte from the dead? Where by the world he vnderlands the body of the Gentiles in the last age of the world. And thus hee fully declares his owne meaning, when he saith to the *Corinthians 2.* Cor. 5.18. God was in Christ reconciling the world unto himselfe. *V. Roman 14.15.* Destroy not him with thy meat for whom Christ died. *2. Peter 2.1.* Deying the Lord that bought them, and bring vpon themselves swift damnation. Therefore Christ did for them al which are condemned. *Answer.* The reason is not good: For in these and suchlike places the Scripture speakes of men, not as they are inindeed before God, but as they are in appearance and profession, and as they are in acceptation with men. For so long as a man holdes and embrases the Christian faith, so long in the judgement of charitie wee must esteeme him to bee one that is redeemed by Christ, though indeede he be not. And this is the meaning of *Peter* when he saith, that false prophet deny the Lord that bought them. *VI.* In the preaching of the Gospel grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: therefore Christs death appertaines and belongs to all men indifferently. *Answer.* The preaching of the Gospel is an ordinance of God appointed for the gathering together and the accomplishment of the number of the Elect: and therfore in the ministrerie of the word, grace & salvation is offered principally and directly to the elect, and only by consequent to them which are ordained to iust damnatiōn: because they are mingled with the elect in the same societies, and because the minister of God, not knowing his secret counseil, in charite think all to be elect. And though God in offering grace do not conferre it to all, yet is there no delusion. For the offering of grace doth not only serue for the conversion of a sinner, but also to be an occasion by mens fault, of blinding the minde, and hardning the heart, and taking away excuse in the day of judgement.

To conclude this point: Vniuersall redemption of all men, we graunt: the Scripture faith found there is an vniuersallitie among the Elect and belieuers: but vniuersall Redemption of all and every man, as well the damned as the elect, and that effectually, we renounce, as haing neither footing in the Scripture, nor in the writing of any auncient and orthodoxe diuine, for many hundred yeares after Christ, his words not depraved and mistaken.

As for the Vniuersall vocation, it is of the same kinde with the former: because it is flatte against the word of God in which is set down

A distinction of the world from the creation to the daies of Christ, into two parts: one, the people of God, beeinge received into the covenant; the other (being the greatest part of the world) No people, and forth of the covenant. From the beginning of the world to the gowing of the law, the Church was shut vp in the families of the Patriarkes: and the covenant in the very familie of *Abraham* was refrained to *Iacob*: and the members of these families, for this cause, were called the sonnes of God: & the rest of the world beside being tearnad as they were indeed, the sonnes of men. From the gowing of the law till Christ, the nation of the Iewes the Church of God, and the rest of the world beside, no people of God. And therefore *Egypt* calst them prisoners and them that are in darkness: and *Ofer* such as are without mercie and no people, and *Zachary* such as are not signyed to the Lord: and *Paul*, such as are set to wake in their owne waies, being without God and without Christ in the world. And this distinction betwene Iew and Gentile stod till the very ascencion of Christ. And hereupon when hee was to send his discipules to preach, he charged them not to go into the way of the Gentiles: and not to enter into the cities of the Samaritanes, but rather to goe to the lost sheep of the house of Israel, *Mat. 10.5:* and when the woman of Canaan made request for her daughter, hee gaue a denial at the first vpon this distinction, saying, *Mat. 15.24.26.* It is not meet to take the chidrens bread and give it vnto dogs: and againe, I am sent but vnto the lost sheep of the house of Israel. It will be said, that this distinction arose of this, that the Gentiles at the first fawt away from the covenant, and contemned the Mesiās. It is true indeed of the first heads of the Gentiles the sonnes of *Noe*: but of their posterity it is false, which in times following did not so much as heare of the covenant, and the Mesiās. The Prophet *Egypt* faith of Christ, *Esaiah 55.5.* A nation that knew not thee, shall runne vnto thee. And *Paul* speaking to the Amerikanes faith, *Act. 17.30.* that the times of this their ignorance God regarded not: but now admithest all men every where to repente: and to the Romanes he saith, *Roman 16.29.* that the ministrerie touching Christ and his benefits was kept seuer since the world began, and now opened and published among all nations, *1. Tim. 3.16.* And if the Gentiles had but known of the Mesiās, why did not their Poets and Philosophers, who in their writings notoriously abuse the Iewes with sundry nickname, at the least signifie the contempt of the Redeemer? Wherefore to hold, & much more to write by writing, that all and every one of the heathen were called, is most absurd: and if it were so, the Cannibals and the savage nations of America should haue knowne Christ without preaching, which by the histories of those countries is knowne to be false.

Againe, if the Vocation of every man be effectual, then faith muft be common to all men

Gen. 6.2.

Esa. 49.9.
Ole. 2.2.
& 1.10.
Zac. 2.11.
Act. 14.16.
Eph. 2.1.
1.2.

D * Apollis,
Verpus,
Recutis,
Sabaratus,
Cultor
nubium,

either by nature, or by grace, or both: now to say the first, namely, that the power of believ-
ing is common to all by nature, is the heretic
of the Pelagians, and to say it is common to al
by grace, is false. *All men have not faith*, saith
Paul, 2*Thees*, 2, 2. nay many to whom the Gof-
peli is preache, doe not so much as vnder-
stand it and give assent vnto it; *Satan blinding
their minds that the light of the glorious Goffel
of Christ shoulde not shewe unto them*, 2*Cor*, 4, 4. And
to say that faith is partly by nature and partly
by grace, is the concended heretic of the Semi-
Pelagian: for we cannot so much as thinke
a good thought of our selues, 2*Cor*, 3, 5.

The last defect in the platforme, is that they
ascribe vnto God a wrong end of his coun-
seiles; namely, the communication of mercy or
goodnesse in eternal happies. For the abso-
lute and oueraigne end of all Gods doings
must be answerable to his nature, which is not
mercy and loue alone, but also iustice it selfe;
and therefore the right end is the manifistation
of his glory both in iustice and mercy by
the expresse testimonye of Scripture. Againe, if
the communication of his goodnes were the
highest end of all his counseiles, all men with-
out exception shoule be fauored, because God
cannot be frustrated of his end and purpose:
and if but one man be damned, he is damned,
either becausse God will not save him, or be-
cause he cannot. If they say he will not, then
he is changeable; if he cannot, then he is not
omnipotent, considering his purpose was to
conuey happiness to all creatures.

This much of the efficient cause of the
Church, namely, Gods predetermination which
doctrine could not here be omitted, confideing
no man can beleue himselfe to be a mem-
ber of the Church, vniuersall he beleue
that he is predestinate to life everlasting. Now
wee come to the second point, namely, the
Mystical Union, which is the very forme of the
Church, whereall that beleue are *made one*
with Christ, Gal, 3, 18. To the causing of this
Union, two things are required, a Donati-
on or giuing of Christ vnto man, which is to be
made one with him, and a Coniunction
betweene both. Of the first, the Prophet
Egypt faith, Isa, 9, 6. *Vnde us achildis eboris, and
vnto a Sonne is given*; and *Paul*, Rom, 8, 32.
Who shewed not his owne Sonne, but gave him for
vs all how shal he not with him *give vs all things
also?* And touching it fudry points must bee
confidered. The first is, what is meant by this
giuing? *Ans.* It is an action or worke of God
the Father by the holy Ghost, whereby Christ
as redemeer in the appointed time is really
communicated to all ordained to saluation, in
such manner, that they may truly say, that
Christ himselfe with all his benefits is theirs,
both in respect of right thereto, and in respect
of all fruits redounding thence, and that as
truly as any man may say, that house and land
gauen him of his ancelstours is his owne borth
to poefecte and vise.

A. The seconde point is, what is the very thing
giuen? *Ans.* *Whole Christ, God and man is giuen*, becausse his humanity without his God-
head, or the Godhead without the humanity
doth not reconcile vs to God. Yet in this gi-
uing there must be a diuers confederacion had
of the two natures of Christ: for the communica-
tion of the Godhead is merely energeti-
call, that is, only in respect of operatiō; in that
it doth make the manhood personally unitid
vnto it to be propietarie for our sinnes and
meritorius of life eternall. And to anouch a-
ny communicatio of the Godhead in respect of
offense, were to bring in the heretic of the
Maniches, and to mainaine a compofition
on a comixtione of our natures with the
nature of God. Againe, in the manhood of
Christ we must distinguishe betwene the sub-
iect it selfe, the substance of bodie and soule;
and the blessings in the subiect whch tend to
our saluation. And the communication of the
aforesaid manhood is in respect of both, without
separation: for no man can receive faining
verte from Christ, vniess first of all he re-
ceive Christ himselfe, as no man can haue the
treasure hid in the field, vniess he first of all
haue the field. Job, 6, 5, 3, 54. and no man can be
nourished by meate and drinke, vniess first of all
he receive the substance of both. And this is
the cause, why not only in the preaching of
the word, but also in the institution of the
Lords Supper, expresse mention is made, not
only of Christs merit, but also of his very body
and blood, whereby the whole humanity is
signified, as appears by that place, where it is
laid Job, 1, 14: that the *word was made flesh*. And though
the flesh of it selfe profit nothing, as Saint John saith, yet as it is ioyned to the god-
head of the Sonne, and doth habite in his person,
it receiuesth thence quickening vertue, to
renew and renew all those to whom it shal be
giuen. Laffly, among the blessings that are stro-
red vp in the manhood of Christ for our sal-
uation, some are giuen vnto vs by imputation
as when we are iustified by the righteousnes,
indeede inherent in his manhood, but imput-
ed vnto vs: some by infusion, as when holinesse
is wrought in our hearts by the spirit, as
a fruit of that holiness which is in the man-
hood of Christ, and derived from it, as the
light of one candle from another.

B. The third point is, in what manner Christ
is giuen vnto vs. *Ans.* God the Father gi-
ueth Christ vnto his Church not in an earthly
or bodily manner, as when a king bestowes
a gift with his owne hand, and putteth it in
to the hand of his subiect: but the manner is
altogether celestiall and spirituall: partly, be-
cause it is brought to passe by the mere
digne operation of the holy Ghost: and partly,
because in respect of vs, the gift is received by
an instrument which is supernaturall, namely
faith, whereby we lay hold on, and apply vnto
our selues the Euangelicall promises. And
this manner of giuing may be conciued thus:

and

of the Creede. Mysticall vnion. 299

A man that never stirred foot out of England
holds and enioyes land in Turkie: but how
comes it to be his? Thus: the Emperour was
willing and contente to befole it; and the man
for his part as willing to accept and recieue it:
and by this meanes that which at the first was
the Emperour, by mutuall consent becomes
the mans. In the same manner God the Father
hath made an Euangelicall covenant with his
Church: in which of his mercie he hath made
a grant of his owne Sonne vnto vs, with right-
eounes, and life everlafting in him: and we a-
gaine by his grace accept of this grant, and re-
ceive the same by faith: and thus by mutuall
consent according to the tenour of the con-
tainer, any representant man may truly say, though
I now haue abyde vpon earth, & Christ in
respect of his manhood be locally in heauen;
yetts he truly mine to haue and to enioy, his
body is mine, his blood is mine. As for the gi-
ving and receiving of the body and blood of
Christ in an ououching the real transmu-
tation of bread & wine in the Sacrament,
into the body & blood of Christ, & the Luther-
ans also in teaching, that his body and blood
is substantially either in, or with, or vnder the
bread & wine, is an erroreous coēcīt, flat op-
posite to fudry points of the Christian faith.
For Christ to this very houre retaineth still
the essence and esentiall properties of a true
body, and we beleue that really & vbiq; he
ascended into heauen, and there abides till his
second comming to the last judgement: who
then haing but common reasoun would imagine
a communication of the body of Christ
pent vp in the element of bread, and conueyed
into our bodies by the mouth and stomake?

C. The fourth point is, whether wee are not
Lords of Christ, he being thus giuen vnto vs?
Ans. No: for this donation is not singuler but
mutuall: As Christ is giuen vnto vs, so we a-
gaine are giuen to Christ, as heimselfe saith,
Job, 17, 2. *Those whom thou hast given me, Earther,
I haue kept.* And we are giuen vnto him, that
our bodies and soules are made his, not onely
as he is God, but also as he is our redeemer:
and our sinnes with the guilt thereof are made
his by imputation, and the punishment thereof
is wholly laid vpon him. This is all the
dowry which the Church, being the spouse of
Christ, hath brought vnto him.

D. The fifth point is, how any man in particu-
lar may know that Christ is giuen vnto him
of the Father. *Ans.* When God giues Christ to
man, he withall giues man grace and power to
recue Christ, and to apprehend him with all
his benefites: and this we doe when we vter-
ly renounce our selues, this world, & all things
therein, bewalte our sinnes past, relinge on the
death of Christ for the pardon of them al, and
as it were with both the armes of faith cat-
ching hold vpon him in all estates, both in life
and death. When the heart of any man is truly
disposid and inclined to doe these and the

A like things, we may truly say, that God hath
giuen him grace to recue Christ.

The second thing required to make vs one
with Christ, is the Mystical vision, which is a
coniunction whereby Christ and his Church
are actually coupled into one Mystical bodie.
Now that we may the better conceiue the na-
ture of it, fudry questions are to be moued.

Ans. In the Scripture we meet with three kind
of coniunctions. The first, is coniunction in
nature, whē fudry things are couped by one
and the same nature. As the Father, the Son,
and the holy Ghost, being three distinct sub-
stances are all one, and therefore ioyned in
one Godhead or divine nature. Now Christ &
the beleuer are not ioyned in nature: for
then they twaine should haue one bodie and
soule. The second coniunction is in person,
when things in nature different, so concurre
together, that they make but one person: as
the body and soule make one man: and the
Godhead of the Son with his manhood make
but one Christ: in whom there is an union
of distinct natures with unity of person. Now
Christ and a Christian are not ioyned in
person: for Christ is one person, Peter a sec-
ond person, and Paul a third distinct from
them both: and so many men as there be, so
many severall persons. The third coniunction
is in spirit: & this is the coniunction meant
in this place: whereay Christ and his Church are
ioyned together: for the very same spirit of
God that dwelleth in the manhood of Christ,
& filleth it with all graces above measure, is deri-
uent thence and dwells in all the true members
of the Church, and filleth them with the like
graces in measure, and therefore S. John saith,
*Hereby we know that we dwell in him, and he in us,
because he bath giues vs of his spirit.* Hence it fol-
lowes, that the bond of this coniunction is one
and the same spirit descending from Christ
the head to all his members, creating also in
them the instrument of faith, whereby they
apprehend Christ and make him their owne.

E. The second is, what are the thigs vnted?

Ans. Not the bodie of the beleuer to the
bodie of Christ, or the soule to his soule, but
the whole person of the man to the whole per-
son of Christ: yet in this order: we are first
of all and immediately ioyned to the manhood
of Christ, & by the manhood to the godhead.

The third question is, what is the manner
of this coniunction? *Ans.* We milt not think
that Christ & his Church are ioyned by in-
agination, as the minde of man and the thing
whereof he thinks: or by conserf of heart, as
one friend is ioyned with another, and as the
Jewes conuerced were all of one heart and
soule: or by any abode in one place, or by tou-
ching, as sea & land are both ioyned together
and make one globe: or by any composition
or comixtione of substances, as when many
ingredients are put together, to make one
medicine. But this coniunction is altogether

1. Joh. 4.

12.

A. 2.

43.

spirituall as the former Giuing was; & incomprehensible to mans reason: and therefore we must rather labour to feele it by experiance in thy heart, then to conceue it in the braine. Yet neuerthelesse it shall not be amisse to consider a resemblance of it in this comparisoun. Suppose a man haing the parts of his bodie disioyned farre aunder, his headlyng in Italy, one arm in Germany, the other in Spaine, and his legs with vs in England: suppose further, all thele parts or quarters haue all one soule, extending it selfe vnto them al & quickinge each of them feuerally, as though they were nearely joynd together: & though the parts be seuered many hundred miles aunder, yet the distane of place doth not hinder the coniunction, confidering one and the same soule doth enlarge it selfe and giue life vnto them all. In the same manner the head of the Mystical body Christ our Sauiour is now in heauen, & some of his mebers in heauen with him, and some in earth: and of these, some in England, some in Germany, some in Italy, some in Spaine, distant many thousand miles aunder: and the spirit of God is as it were the soule of this body which giues spirituall life to all the members: distane of place doth not hinder this coniunction, because the H. Ghost which linketh al the parts together is infinite.

The benefits which we receue by this Mystical union are manifold. For it is the ground of the conveyance of all grace. The first is, that by meanes hereof every Christian as hee is a Christian or a man regenerate, hath his beginning and being in Christ, howsoever as he is a man he hath his being & subsisting in himself, as Paul saith, Cor. 1. 30. *Ye are of God in Christ.* And, Eph. 5. 30. *Ye are members of his body, of his flesh, & of his bones.* How (wil some say) can this be? After this manner: The comparison is taken from our first parents. Eve was made of a rib taken out of Adams side, he being cast into a flumber: this being done, Adam w. ked & said, *This is now bone of my bone, & wif of my wif.* Gen. 2. 23. Christ was naitled on the crofde, and his most proffitible blood was shed, & out of it arose and sprang all true Christians: that is, out of the merit of Christs death and paſſion, whereby they become new creatures. Secondly, every one that belieueith in Christ by reaſon of this union hath an vnspeakable prerogatiue: for hereby he is first vnto Christ, and by reaſon thereof is also joynd to the whole Trinity, the Father, the Sonne, and the holy Ghost, and shall haue eternall fellowship with them. Thirdly, sundry men, specially Papists, deride the doctrine of iustification by imputed righteouſneſſe: thinking it is abſurd, that a man ſhould be iuft by that righteouſneſſe which is inherent in the perfon of Christ: as if we would ſay, that one man may liue by the ſoule of another: or be learned by the learning of another. But here we may ſee, that it hath iſſufficient foundation. For there is a moſt naſte and freight union betweene

A Christ and all that belieue in him: and in this union Christ with all his benefits according to the tenour of the covenant of grace, is made ours realy: and therefore we may stand iuft before God by his righteouſneſſe; it being indeſſeſe, because it is in him as in a ſubiect; yet fo, as it is also ours, becauſe it is given vnto vs of God. Now there is no ſuch vnioune betwene man and man, and for that cauſe one man cannot liue by the ſoule of another, or be learned by the learning of another. Fourthly, from this fountain ſprings our faintificatiō, whereby we dye to ſinne, and are renewed in righteouſnes and holineſſe. Wormes and flies that haue liuen dead all winter, if they be laid in the Sunne in the ſpring time begin to reuive, by vertue therof: even fo, when we are vnted to Christ, & are (as it were) laid in the beames of this bleſſed Son of righteouſnes, vertue is diuined thence, which warmeth our benummed hearts dead in ſinne, and reuiveth vs to newnes of life: whereby we begin to affeſt & like good things, and put in praſtice all the duties of religion. Fifthly, hence we haue the protection of Gods angels; for they alwaies wait & attend on Christ, & because we are made one with him, they attend vpon vs alſo. Lastly, by reaſon of this union with Christ, every belieuer comes to haue intereſt and to recover his title in the creatures of God, and to haue the holy and lawfull wif of them all. For we muſt confider, that although Adam created in the image of God, was made Lord ouer all things in heauen & earth; yet when he fell by eating the forbidden fruit: he & in him all mankinde lost the title & wif of them all. Now therefore that a man may recover his intereſt, hee muſt firſt of all be vnted & made one with Christ: and then by Christ, who is Lord and King ouer all, ſhall he recover that title in the creatures of God, which he had by creation; & be made Lord ouer them againe. But ſome will ſay, if this be ſo, then a Christian man may haue & enjoy all creatures at his pleasure; and therefore the goods of other men. Ans. The reaſon is not good, for in this life we haue no more but (a) right vnto the creature; & (b) right in it, that is, actual poſſeſſion is referred for the life to come. Therfore we muſt content our ſelves with our allowed portiōn given vnto vs by God, by his grace vſing them in holy manner, expeſting by hope the full fruitt of all things till after this life. Againe, if all titles to the creatures be recovered by Christ, it may be demanded, whether infidels haue any intereſt to their goods or no? Ans. Infidels before men are right lords of all their lands and poſſeſſions which they haue obtained by lawfull meaneſ; and in the courts of men they are not to be deprivid of them: but before God they are but vſlars: becauſe they hold them not in capite, that is, in Christ: neither haue they any holy & right wif of them, for to the uncleane, all things are uncleane, Tit. 1. 15. And they muſt firſt of all become members of

Christ,

Christ, before they can hold and enjoy them aright, and vſe them with good conſcience.

The duties which are to bee learned of the doctrine of this union, are manifold. And firſt of all, wee are taught to purge our hands and hearts of all our ſins, and especially to auoide all thoſe ſumes whereby mens bodies are defiled, as drunkennes, vnicleanes, fornication: for they diuide away the ſpirit of God from his owne house, and diſſolve the bond of the coniunction betwene Christ and vs. Secondly, we muſt every one of vs, which professe our ſelues to be members of Christ, labour to become conforable vnto him in holineſſe of life, and to become new creatures: for this vnioune requireth thus much. Let a man take the grafts of a crabbe-tree, & ſet them into good ſtockes: yet will they not change their ſappe, but bring forth fruit according to their owne nature, even ſowre crabbes: but it muſt not be fo with vs: we are indeed wilde olives, and the branches of wild vines: yet ſeeing we are perſwaded that we are grafted into Christ, and made one with him, we muſt lay aside our wild & ſowre nature, and take vpon vs the nature of the true vine, bear good fruit, haue good iuyce in vs, & render sweete wine. Thirdly, we are taught hence to bee plentiful in all good work, confidering we are ioyned to him that is the fountain of grace. And therefore Christ ſaith, Joh. 15. 1. *I am the true vine, & my father is the husband-man: euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, he purgeth it, that it may bear more fruit.* And the prophet Eſai compares the Church of God to a vineyard with a tower & wine-preſſe in it. And God himſelfe comes often downe vnto it, to ſee the fruits of the valley, to ſet by the vineyard, and the Pomegranate flouriſh. And further we muſt bring forth fruit with patiencē: For the Lord of this vineyard comes with croſſes and afflictions, as with a pruning kniſe in his hand, to pare & to drefe vs that we may be fit to bring forth fruit, plentiful in duties of piety to God, & in duties of loue to al men, yeat to our enemies. Christian men are trees of righteouſnes growing by the waters of the ſanctuarie: but what trees? not like ours: for they are rooted vƿward in heauen in Christ, and their graines and branches grow downward that they may bear fruit among men.

Hitherto we haue heard what the Church is: now to belieue the Church is nothing els but to belieue that there is a company of the predefinate made one in Christ, and that withal we are in the number of them.

Before we proceede any further, three rules muſt be obſerved touching the Church in general. The firſt, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to bee fellow herein. For the Church is his body, & none but he can performe the duty of an head vnto it: which dutie stands in two things: the firſt, is to gouerne the Church

A by ſuch power and authority whereby he can & doth preſcribe lawes properly binding the conſcience of all his members; the ſecond, is by grace to quicken & to put ſpirituall life into them, fo as they ſhall be able to ſay, that they liue not, but Christ in them. As for the Supremacy of the ſea of Rome, whereby the Pope will needs haue ministeriall head to the Catholike Church, it is a ſatanicall forgerie. For the headship (as I may tearmat) of Christ is of that nature or quality, that it can admit no deputy, whether we reſpect the commanding, or the quickening power of Christ before named. Nay Christ needes no vicar or deputy; for he is allſufficient in himſelf and alwaies preſent with his Church, as he himſelfe testifieth, ſaying, Math. 18. 20. *Where two or three be gathered together in my name, there am I in the midde among them.* And whereas al commiſſions eafe in the preſence of him that giues the commiſſion: it is as much pride and arrogancie for the Pope to take vnto himſelfe the title of the head and vniuersall Bishop of the Church; as it is for a ſubiect to keepe himſelfe in commiſſion in the Prefecture of his King.

The ſecond rule is, that there is no ſaluation out of the Church, and that therefore euerie one which is to be ſaued muſt become a member & a citizen of the Catholike and Apoſtolic Church; & ſuch as remaine for euer out of the ſame perish eternally. Therefore S. John ſaith, They were out of us, they were not of us: for if they had beene of us, they would haue remained with us: but this cometh to passe that it might appear, that they are not all of us. And again, that ſuch as be holy are in the city of Godnes without; that is, forth of the Church, are dogs, enchanteres, whoremongers, adulterers, &c. And the arke out of which all perished, figured the Church, out of which are all condemned. And for this cauſe S. Luke ſaith, that the Lord added to the Church from day to day ſuch as ſhould be ſaued. And the reaſon hereof is plauere for without Christ there is no ſaluation: but out of the militant Church there is no Christ, nor faith in Christ; and therefore no ſaluation. Againe forth of the militant Church there are no means of ſaluation, no preaching of the word, no invocation of Gods name, no Sacraments, and therfore no ſaluation. For this cauſe every man muſt be admonished euermore to joyne himſelfe to ſome particular Church being a found member of the Catholike Church.

The third rule, that the Church which here we belieue is only one. As Christ himſelfe ſpeaketh, *My don is done, and my undefiled is the only daughter of her mother.* And as there is only one God, & one redeemer, one faith, one baptiſme, and one way of ſaluation by Christ onely, fo there is but one Church alone.

The Catholike Church hath two parts: the Church Triumphant in heauen, and the Church Militant on earth.

The Triumphant Church may thus be deſcribed: *It is a company of the ſpirits of iuft men, triumphing*

1. Ioh. 1. 19.

Reu. 22. 15.

Act. 4. 47.

Cant. 6. 8.

Eſai. 5. 7.

Cant. 6. 10.
Luk. 8. 15

Ezech. 47. 12.

Eph. 1. 22.
Col. 2. 19

Heb.11.
23.

Reu 7.9.

Reu 7.12

triumphing over the flesh, the diuell, and the world, praying God. First I say, it is a companye of the spirits of men, as the H. Ghoste expelytly remembred it, because the soules only of the godly departed, as of *Abraham, Isaac, Jacob, Daniel, &c.* are as yet ascended into heauen, and not their bodies. Futhermore the properties of this company are two. The first, is to make triumph over their spiritual enemies, the flesh, the diuell, the world; for the righteous man, so long as he liues in this world, is in continual combatte without truce with al the enemies of his saluation: and by constant faith obtaining victorie in the end of his life, he is traflled in glorious and triumphant manner into the kingdome of glory. This was said to *Iohn* in a vision, which he saw an *innumerable company of all sorts of nations, kindreds, people, and tongues stand before the Lamb, cloathed in long white robes, with palmes in their hands*, in token that they had bee warriours, but now by Christ haue gotten the victory and are made conquerours. Their second propertie, is to praise and magnifie the name of God, as it followeth in the former place, *saying, Amen, praise, and glory, and wisedome, & thanks, honour, power and might bee unto our God for evermore.* Hence it may be demanded, whether Angels be of this Triumphant Church or no? *Ayss.* The blessed angels bee in heauen in the presence of God the Father, the Sonne, and the holy Ghost, but they are not of the myghty body of Christ, because they are not vnder him, as he is their redeemer, considering they cannot be redeemed, which never fell: and it cannot be prooved that they now lifte by the vertue of Christis redempcion: but they are vnder him as he is their Lord and King; and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, wee can not say, that Angels are members of the myghty body of Christ, or of the triumphant Church; though indeede, they be of the company of the blessed.

The Church Militant may be thus described: *It is the company of the elect or faithful living under the croffe, desirous to bee remoued, and to bee with Christ.* I say not that the Militant Church is the whole body of the elect, but only that part thereof which lieth vpon earth: and the infallible marke thereof is that faith in Christ which is taught and deliuere in the writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first, is that the members of this companie liue vnder the croffe, and profit by it in all spirituall grace. And therefore it is said, that we must through many afflictions enter into the kingdome of heauen. And our Saviour Christ saith, *if any man will come after me, let him deny himselfe, and take up his croffe every day and follow me.* The second marke, is a desire to depart hence & to bee with Christ, as *Paul* saith, *Wee loue rather to be remoued out of this body and to bee with Christ.* And againe, *I desire to bee loosed and to bee with*

Christ, which is best of all. Where yet we must remember, that the members of Christ do not desire death simply and absolutely, but in two respects: I. That they might leue off to sinne, and by sinning leave to displease God. II. That they might come to enjoy happiness in heauen, and to be with Christ.

Touching the general estate of the militant Church, two questions are to bee considered. The first, how farre forth God is present with it, assyng it by his grace. *Ayss.* God gives his spirit vnto it in such a measure, that although the gates of hell can not preuale against it, yet nevertheless it remaines still subject to errour both in doctrine and manners. For that which is true in every member of the Church, is also true in the whole: but every member of the Militant Church is subject to errour both in doctrine and manners, because men in this life are but in part enlightened and sanctified; and therefore still remaine subject to blindnes of mind & ignorance, & to the rebellion of their wils and affections: wherby it comes to passe, that they may easily falie either in iudgement or in practice. Againe, that which may befall one or two particular Churches, may likewise befall all the particular Churches vpon earth, all beeing in one and the same condition: but this may befall one or two particular Churches to falie either in doctrine or manner. The Church of *Ephesus* failed in *leaving her first loue*, whereupon Christ threatned to remoue from her the Candlestick. And the Church of *Galatia* was remoued to another Goffell from him that had called them in the grace of Christ: now why may not the same things befall twenty, yea an hundred Churches, which befall fiftieswaine? Lastly, experience sheweth this to be true, in that generall Councils haue erred. The Council of *Nice* beeing to reforme fundrie behaviours among the Bisshops and Elders, would with common consent haue forbidden mariage vnto them, thinking it profitable to be for vniuersall *Paphnus*: had better informed them out of the Scriptures. In the third Councell at *Carthage*, certaine bookeys *Apocrypha*, as the booke of *Syrach*, *Tobie*, and the *Maccabees*, are numbered in the Canon, & yet were excluded by the Councell of *Laudicea*. And the saying of a Diuine is received, that *former Councils are to be reformed and amende by the latter*. But Papists maintaining that the Church cannot erre, alleadge the promise of Christ: *Howbeit when he is come which is the spirit of truth, he will lead you into all truthe.* *Ayss.* The promise is directed to the Apostles, who with their Apofolical authority had this priuiledge granted them, that in the teaching and penning of the Gospeyl they shoulde not erre: and therefore in the Councell at Ierusalem they conclude thus, *If it comens good vnto vs, and to the holy Ghost.* And if the promise be further extended to all the Church, it must bee vnderstood with a limitation: that God will give his spirit vnto the members

therof

Act.14.
22.

Lu.5.9.

23.

2 Cor.5.
8.Phil.1.
23.

24.

Augst. hapl 1. n. c.3.
Ioh.16. 13.
Aia.15.

1 Ioh. 3. 24.
Act.10. 20. 27.

thereof to leade them into all truthe, *so farre forth as shall be needfull for their saluation.*

The second question is, wherein stands the dignitie and excellency of the Church? *Ayss.* It stands in subiecction & obedience vnto the will and word of her spouse and head, Christ Iesu. And hence it follows, that the Church is not to challenge vnto her selfe authority ouer the Scriptures, but only a ministeriy or ministerial seruice, whereby shee is appoynted of God to preueue & keepe, to publish & preach them, and to giue testimonie of them. And for this cause, it is called *the pillar & ground of truthe*. The Church of Rome not content with this, saith further, that the authoritie of the Church in respect of vs, is aboue the authoritie of the Scripture, because (say they) we cannot know Scripture to be Scripture, but by the testimony of the Church. But indeed they speake an vniurth. For the testimony of men that are subiect to errour cannot be greater & of more force with vs, then the testimony of God who cannot erre. Againe, the Church hath her beginning from the word: (for there cannot be a Church without faith, and there is no faith without the word, and there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, & not the Scripture on the Church. And as the Lawyer which hath no further power, but to expound the law, is vnder the law: so the Church which hath authoritie only to publish and expound the Scriptures, cannot authorize them vnto vs, but must submit her selfe vnto them. And whereas it is alreaded, that *faith cometh by hearing*, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answere is, that the place must bee understood, not of that generall faith whereby wee are resolued the Scripture is Scripture, but of iustifying faith whereby wee attaine to saluation. And faith comes by hearing the voyce of the Church; not as it is the churches voice, but as it is a ministeriy or means to publish the word of God, which is both the cause and obiect of our beleving. Now on the contrary we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applied vnto it, but by it selfe: for casting his eye vpon it, he presently discernes whether it bee straight or no: so we know and are resolued that Scripture is Scripture, even by the Scripture it self, though the Church say nothing, so bee it wee haue the spirit of discerning when we reade, heare, and consider the Scripture. And yet the testimony of the Church is not to be defisfed for though it breed not a peruation in vs of the certainty of the Scripture, yet it is a very good inducement thereto.

The Militant Church hath many parts. For as the Ocean sea which is but one, is deuided into parts according to the regions and countries against which it lyeth, as into the English, Spanish, Italian sea, &c. so the Church di-

vided ouer the face of the whole earth, is diuided into other particuler Churches according as the countries are feuerall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germany, &c.

Againe, particuler Churches are in a two-fold estate: sometime they lye hid in persecution, wanting the publike preaching of the word, & the administration of the Sacraments: and sometime againe they are vible, carrying before the eyes of the world an open profession of the name of Christ: as the Moone is sometime eclipsed, and sometime sheweth the full. In the first estate was the Church of Israel in the daies of *Elijah*, when he wished to die: because the people had *forfeited the couenant of the Lord, broken downe his altars, staine his prophets with the sworde, and he was left alone, & they sought to take his life also*. Behold a lamentable estate when so worthy a Prophet could not find another beside himselfe that feared God: yet marke what the Lord hath vnto him, *I have left seuen thousand in Israel, even all the knees that haue not bowed vnto Baal, and evry mouth that hath not kisst him*. Againe it is said, *That Israel had bin a long tyme without the true God, without Priest to teach, and without the law*.

Neither must this trouble any that God shoulde so fare forth forlacke his Church: for when ordinary meanes of saluation fail, he then gathereth his elect by extraordinary meanes, as when the children of Israel wandered in the wildernes wanting both circumcisyon and the Pascouer, hee made a suply by *Manna*, & by the pillar of a cloud. Hence we haue direction to answere the Papists, who demand of vs where our Church was three-score yeares agoe before the daies of *Luther*: we say, that then for the space of many hundred years, an vnuerall Apostolice overspread the whole face of the earth; and that our Church then was not vible to the world, but lay hidde under the chaffe of popery. And the truth of this, the Records of all ages maintayn it.

The second estate of the Church, is when it flourisht and is vible, not that the faith and secret election of men can bee seene (for no man can discerne these things but by outward signes) but because it is apparent in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the prause and glorie of God, and their mutuall edification. And the vible Church may be thus professed: *It is a mixt company of men professing the faith, assembled together by the preaching of the word.* First of all, I cal it a mixt company, because in it there be true believners and hypocrites, Elect and Reprobate, good and bad. The Church is the *Lords field*, in which the enemie lowes his tares, it is the *cornel floor*, in which lyeth wheat & chaffe: it is a band of men, in which beside those that be of valour and courage there bee

1 King.
19. 24.

Vete 18.

1 Clrs.
15. 3.

Mat.13.
25. 27.

white-liued fouldiers. And it is called a Church of the better part, namely, the elect whereof it consisteth, though they be in number few. As for the vngodly, though they be in the Church, yet are they no more parts of it indeede, then the superfluous humours in the veines are parts of the body. But to proceede; how are the members of the visible Church qualified and discerned? the answere followeth in the definition, *professing the faith*. Whereby I meane the profession of that religion which hath beeene taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to bee a member of the Church.

Againe, because the profession of the faith is otherwhiles true & sincere, and otherwhiles only in shew, therfore there be also two sorts of members of the visible Church, members before God, and members before men. A member of the Church before God, is he that besidethe outward profession of the faith, hath inwardly a pure heart, good conscience, and faith unfaigned, whereby he is indeede a true member of the Church. Members before men, whom we may cal reputed members, are such as haue nothing else but the outward profession, wanting the good conscience, and the faith unfaigned. The reason why they are to be esteemed members of vs, is, because wee are bound by the rule of charity to thinke of men as they appear unto vs; leauing secret judgement vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begun and continued, is the word: which for that cause is called the *immortal seede*: whereby we are borne anew, and milke, whereby wee are fed and cherisched to life everlasting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets & Apostles, joyned with any meafeure of faith and obedience, is an infallible marke of a true Church. Indeede it is true, there bee three things required to the good estate of the Church, the preaching of the Gofpel, the administration of the Sacraments, and the due execution of Discipline according to the word: yet if the twolater be wanting, to be it there be preaching of the word with obedience in the people, there is for substance a true Church of God. For it is the banner of Christ displayed, vnder which al that war against the flesh, the diuell, the world, must range themselves. As the Lord saith by the Prophet *Ezias*, *I will lift up my hande to the Gentiles, & set up my standard onto the people, and they shall bring their fomes in their armes, and their daughters shall be carried upon their shouolders*. Hence it followeth, that men which want the preaching of the Gofpel, must either procure the same vnto themselves; or if that cannot be, because they liue in the middest of idolatrous nations, as in Spaine & Italy, it is requisite that they should

ioynethe meselues to thosse places where with liberty of conscience they may enjoy this happy bleſſing. Men are not to haue their hearts glued to the honours and riches of this world, but they shoulde be of *Davids* mind, and rather desire to be doore-keepers in the houſe of God, then to dwell in the tents of vngodlyneſſe. In the Canticles the ſpoile of Christ faith, *Show mee, O thou whom my ſoule loueth, where thou ſeedest, where thou thyfelf art at home: for why ſhoulde I bee as ſee that turneth aside to the flockes of thy compaſſions?* To whom he anſwerteth thus: *If thou know me, O thou the faireſt among women, get thee forth by the ſteppes of the flocke, and ſeede thy kideſſe by the tents of the ſhepheards*: that is, in thosſe places where the doctrine of righteouſneſſe and life euerlaſting by the Mefſias, is published. When the Shunamites childe was dead, ſhe told her husband that he would go to the man of God, to whom he anſwerted thus: Why wilt thou goe to him to day, *it is neither new Moone, nor Sabbath day*: whereby it is signified, that when teaching was ſcarce in Israel, the people did reſort to the Prophets for inſtruction and conſolation. And *Daniel* ſaith, that the people wherewhouer their aboad was, *went from strength to strength, till they appeared before God in Sion*. And often times they being Profelytes, their aboad muſt needs be out of the precincts of Iewrie.

Thus we ſee what the vible Church is: now further concerning it, three queſtions are to be ſkanned. The firſt, is how we may diſcerne whether particular men and particular Charches holding errores, bee ſound members of the Catholike Church or no. For the anſwering of this, we muſt make a double diſtinction, one of errores, the other of perſons that erre. Of errores ſome are destroyers of the faith, ſome only weakeſſes of it. A deſtroyer is that, which ouerturneth any fundamental point of religion, which is of that nature, that if it be denied, religion it ſelfe is ouerturned; as the deniall of the death of Christ, and the immortality of the ſoule, iuſtification by works, and ſuch like: and the ſumme of thofe fundamental points is comprised in the Creede of the Apoltes & the Decalogue. A weakeſſe is that, the holding whereof doth not ouerturne any point in the foundation of faluation; as the errore of free-will, and ſundry ſuch like. This diſtinction is made by the holy Ghost, who faith exprefſely that the doctrines of repenteance, and faith, and baptiſme, and laying on of hands, and the refurection, and the laſt judgement, are the foundation, namely, of religion: and again, that *Christ is the foundation*, and that other doctrines conformant to the word, are as gold and ſiluer laid thereupon. Secoundly, perſons erring, are of two forteſſe: ſome errore of weakeſſe, being carried away by others; or of ſimplie ignorance, not yet being conuictiſed and informed concerning the truthe. Some againe errore of obſtituacio, or affected ignorance, which haue beeene admindished

and

*Cant. 1.
6.
verſe 7.*

*1.Cor. 3.
11.1.
Verſe 15*

*2.King.
4.2.*

*Pſalm 44.
7.*

*2.Tim.
1.1.*

*2.Tim.
1.4.*

*Gal. 5.1.
9.
Heb. 6.1.
1.Cor. 10.*

Of the *of the Creede.*

Church.

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and conuictiſed, ſtill perſeuerē in their forged opinioſ. This being ſaid, we now come to the point. If any man or Church, ſhall hold an errore of the lighter kinde, hee ſtill remains a member of the Church of God, and ſo muſt be reputed of vs. As when a Lutheran ſhall hold, that images are ſtill to be retained in the Church, that there is an Vniuerſal election of all men, &c. for theſe and ſuch like opinions may be maintained, the foundation of faluation viraled. This which I ſay is flatly auouched by *Paul*. If any man (ſaih he) build on this foundation, gold, ſiluer, pretious ſtones; timber, hay, ſtubble, his worke ſhall be made manifeſt by the fire, &c. and if any mans worke burne, he ſhall loſe, but yet he ſhall be ſafe himſelfe. And therefore the hay and ſtubble of mens errores that are beside the foundation, on which they are laid, doe not debatre them from beeing Chriftians or members of the Church. A man breakes down the windowes of his houſe; the houſe stands: hee breakes downe the rooſe or the wals; the houſe yet stands though deformed: hee pulleſ vp the foundation; the houſe i. ſelfe falleſ and ceaſeth to be an houſe. Now religion which we professe is like an houſe or buiding: and ſome points therofare like windows, doores, wals, roofes, & ſome are the very foundation: & the former may be battered, the foundation ſtanding. A gaue, if the errore be directly or by neceſſary conſequēt, even in common ſenſe againſt the foundation, conſideration muſt be had whether the Charch or party erreth of weakeſſe or malice: if of weakeſſe, the party is to be eſteemed as a member of the Catholike Church. And thus *Paul* writes vnto the Charch of Galatia, as to a Charch of God, though by falfe teachers it had beeene turned away to another Gofpel, embraceth the fundamental errore of iuſtification by works. But when any man or Charch ſhall hold fundamental errores in obſtituacio or affacted ignorance, wee are not then bound to repute them any longer as Charches or Chriftians, but as ſuch to whom condenmation belongs, as *Paul* ſheweth by the example of *Iames* and *Iambres*. And as *Iames* and *Iambres*, (ſaih he) *withstood Moſes*, ſo do theſe alſo reſift the truthe, men of corrupt minde, reprobate conserning the faſt. Yet withall, this caueat muſt ever be remembred, that wee rather condemne the errore then the perſon that erreth, because Gods mercy is like to a bottomleſſe ſea, whereby he worketh what he wil and when he will in the hearts of miſerable ſinners.

The ſecond queſtion is, where at this day we may finde such viſible Charches as are indeed ſound members of the Catholike Charch. And for the reſolving of it, we are to goe thorough al countreys and religions in the world. And firſt to begin with Turkes and Iewes, we are not in any wiſe to acknowledg their aſſemblyes for Charches, because they worship nor God in Chrift who is the head of the Charch.

A. As for the aſſemblyes of Papists which haue bin a great part of the world, if therby we vnderſtand companies of men holding the Pope for their head, & beleeveng the doctrine eſtabliſhed in the Council of Trent; in name they are called Charches, but indeede they are no true or ſound members of the Catholike Charch. For both in their doctrine and in the worʃip of God, they raze the very foundation of religion, which will appear by theſe three points: Firſt of all, they hold iuſtification by works of gracie auouching that they are not only iuſtified before God by the merit of Chrift, but also by their owne doings. Which opinion flatly ouerturneth iuſtification by Chrift. For as *Paul* ſaih to the Galatians, *If ye be circumcized, Chrift profiteth you nothing*, that is, if ye looke to be iuſtified by the works of the ceremonial law, ye are fallen from Chrift: ioyne circumcision and Chrift together in the matter of iuſtification, and ye doe quite overthrow iuſtification by Chrift. Now if this be true, which is the word of God that cannot lie, then we ſay to the Papists; if ye will needs be iuſtified by works of gracie, ye are fallen from gracie. The ſecond point is, that they maintaine a daily reali ſacrifice of the bodie of Chrift in the maffe: for the ſinnes of the quicke and dead. And this is also a fundamental heretic. For Chrifts ſacrifice on the croſſe muſt either bee a perfect ſacrifice or no ſacrifice, and if it be often iterated and repeated by the Mass-priest, it is not perfect but imperfect. The third point is, that they worship the Images of the Trinitie and Saints departed, and their Breaden god, which is as vile an abomination as euer was among the Gentiles: all beeing directly againſt the true meaning of the ſecond commandement, and defacing the worʃip of God in the very ſubſtance thereof. Thus then it appears, that the old Charch of Rome is changed, and is now at this day, of a ſpurce of Chrift become an harlot: and therefore no more a Charch of Chrift indeede, then the carkaſe of a dead man that weareth a living mans garment is a living man, though he look neuer to like him. And whereas they pleade for themſelues, that they haue ſucceſſion from the Apoltes, the anſwer is, that ſucceſſion of perſon is nothing without ſucceſſion of doctrine, which they want: and we ſee that hereticks haue ſucceeded lawfull Minifters. Secondly, wheras it is alleaged, that in the Popiſh aſſemblyes the Sacrament of Baptiſme is rightly for ſubſtance adminiſtriſt; and that albo is a note of a Charch, three things may be anſwered. Firſt, that baptiſme ſeuered ſom the preaching of the Gofpel, is no more a ſigne of a Charch then the teale ſeuered from the indenture is of force: and that is nothing. Circumciſion was vſed in Colchis, yet no Charch, and among the Samaritans, and yet no people. Secondly, Baptiſme in the aſſemblyes of the Charch of Rome, is as the purſe of a true man in the hand

Gal. 5.12

1.Pet. 1.
23.
Heb. 5.13
1.Cor. 3.
2.

Eſa. 49.
22.

Herodot.
Hoi. 1.9.

hand of a theefe : and indeede doth no more argue them to bee Churches, then the true mans purfe argues the theefe to bee a true man. For Bap:ifme though it be in their assemblies, yet doth it not appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages, gathered forth of the middest of them. Thirdly, though they haue the outward baptisme, yet by necessary consequent of doctrine, ouerturne the inward baptisme that standes in iustification and sanctification. Moreover, whereas it is alledged, that they maintaine the bookees of the old and new Testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the nativitie fense of the Scriptures in the very foundation; and therefore they are but as a lanterne, that shewes light to others, and none to it selfe. Fourthly, it is further said, that they hold the Creede of the Apostles, and make the same confession of faith that we do. I answere, that in few words they doe to indeede; but by necessary consequent in the rest of their doctrine they ouerturne one of the natures, & all the offices of Christ, and therewithall most of the articles of the Creede. And herein they deale as a father, that in outward shew renders the body of his childe, and will not abide the leal blemish vpon it; and yet by secret conueniences inwardly annoyes the hart, or the luer, and so in truth destroyes the same. Fifthly, it is alledged, that Antichrist must sit in the temple of God, that is, the Church; therefore say some that defire an union betweene vs & the Papists, popish assemblies are true Churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an usurper, or as the pyrate in the shipppe of the merchant: & hence it cannot be prooved, that the assemblies of Papists are Churches, but that in them and with them there is mingled another hidden Church, in the middest wherof Antichrist the Pope ruleth, though himselfe hath no part therin. Lastly, whereas some being no Papists, thinke their Churches to be like a body, diseased and full of sores and wounds from the head to the foote, and the throat also cut, yet so as life is still remaining; we may better think their foule errors considered, & their worship of God, which is nothing else but a mixture of Indiffeorne and Paganisme that it is a rotten & dead corpes void of spiritual life. And therefore we have feuered our selues from the Church of Rome vpon just cause: neither are we schismatiques in so doing, but they rather, because the ground and the proper cause of the schisme is in them.

As for the assemblies of Anabaptists, Libertines, Antinomies, Tritheists, Arriane, Samotatenians, they are no Churches of God, but confiracieys of monstrous heretickes judicially condemned in the primitive Church,

and agayne by the malice of Satan remoued and reuiued in this age. The same we are to thikke and say of the Family of loue.

As for the Churches of Germany commonly called the Churches of the Lutherans, they are reputed of vs as the true churches of God. Though their Augsburge Confession haue not satisfied the expectation of other Reformed Churches: yet haue they all the same enemies in matter of religion, and do alike confess the Father, the Sonne, and the holy Ghost; and of the office of the Mediatorate, of faith and good works, of the Word, the Church, & the Magistrate, are all of one judgement. They differ indeede from vs in the question of the Sacrament, but it is no sufficient cause to induce vs to hold them as no Church: for that there is a true or reall receyving of the body and blood of Christ in the Lords supper, we all agree and we ioyntly confess that Christ is there present, so farre forth that he doth truly feede vs with his very bodie and blood to eternall life: and all the controuerse lies in the manner of receyving, we contening our selues with that spirituall receyving which is by the hand of faith, they adding thereto the corporal, wherby they imagine themselves to receive Christ with the hand and mouth of the body. And though to maintaine this their opinion, they be constrained to turne the ascensiō of Christ into a disp'ition, whereby his body being visible becomes insuſible, yet in the maine points we agree: that he entred into his kingdome in our name and for vs: that we are governed and preferred by his power and might: and that whatsoeuer good thing we haue or doe, proceedes wholly from the grace of his spirit. Indeede the opinion of the Vbiq'uite of the body of Christ, reuiueth the condemned heresies of Encyclopes and Nestorius, and it ouerturath by necessary consequent most of the articles of faith: but that was priuate to some men as Brenius and others, and was not received of whole Churches and whereas the men were godly and learned, & we are uncertaine with what affection, and how long they held this error, we rest our selues in condemning it, leaving the persons to God. Againe, popish Transubstantiation and Lutheran Confusiantion, are both against the truth of the manhood of Christ, yet with great difference. Transubstantiation is flat against an article of faith: for if Christys body be made of bread, & his blood of wine (which must needs be, if there bee a conversion of the one into the other), then was he not conceiued and borne of the virgin Mary: for it cannot both be made of Bakers bread, and of the substance of the Virgin. Againe, it abolisith the outward signe in the Lords Supper, as also the analogie betweene the signe and the thing signified, & so ouertunes the Sacrament: but Confusiantion doth not so, neither doth it ouertune the substance of any article of religion, but only a maine point of Philofophy, which

is,

is, that a body doth occupy one onely place at once.

Furthermore, the Churches of Helvetia, & Savoy, and the free cities of France, & the low Countries, and Scotland are to be renerenced as the true Churches of God, as their confessions make manifest. And no leſſe multe weshēke of our owne Churches in England and Ireland. For we hold, beleue, and maintaine, and preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the booke of the articles of faith agreed vpon in open Parliament doth fully shew: and with all now we are, and haue bee ready to testifie this our faith, by venturing our liues even in the cause of religio against forreine power, and especially the Spaniard: and hereupon all the Churches in Europe give vnto vs the hand of fellowship. And whereas sundry among vs that separate and indeed excommunicate themselves, give out that there is no Church in England, no Ministers, Sacraments: their pretencious affeuerations wanting sufficient ground, are but as paper shott. They alleage that our assemblies are full of grieuous blots and enormities. Arg: The defects & corruptions of Churches must be distinguished: and they be either in doctrine, or manners. Againe, corruptions in doctrine must further bee distinguisched: some of them are errors indeed, but beside the foundation: & some errors directly against the foundation: & these ouerturne all religion, whereas the former doe not. Now it cannot be shewed that in our Churches is taught any one error that rafeth the foundation, and consequently annihilates the truth of Gods Church. Indeed there is controuerse among vs touching the point of Ecclesiastical regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must be preaching of the word, administration of the Sacraments, according to the institution, and the vse of the Power of the Keyes in admonitions, suspensions, excommunicatis: the difference betweene vs is only touching the persons, and the manner of putting this government in execution: and therefore men on both parts, though both hold not the truth in this point; yet because both hold Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no Church, but a bad Church. When as the wicked Scribes & Pharisees sitting in Moses chaire, taught the things which he had writte, the people are commanded to heare them, & to do the things which they lay, not doing the things which they doe. And whereas it is laid, that we hold Christ in word, and deny him in deed, that is answered thus: deniall of Christ is double, either in judgement, or in factidenial in judgement ioynd with obstinacy, makes a Christian to be no Christian: deniall in fact, the judgement still remaining found, makes

A not a man to be no Christian, but a bad Christian. When the Jewes had crucified the Lord of life, they still remained a Church, (if any vpon earth:) and notwithstanding this their fact, the Apostles acknowledg'd that the *conuenient* and the *promises* still belonged vnto them: and they never made any separation from their Synagogues, till such time as they had bee *sufficiently committed* by the Apostolical minstry that Christ was the true Mefias.

Thus we see where at this day we may find the true Church of God. Now I come to the third question; and that is, at what time a man may with good conscience make separation from a Church. Arg: So long as a Church makes no separation from Christ, wee must make no separation from Christ: when it separates from Christ, we may also separeate from it; and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandement, *Be not, saith Paul, ~~an~~ quakably with infidels: for what fellowship hath right breeders with vngodlynes, or what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath the beleuer with the infidel? or what agreement hath the temple of God with idols?* Wherefore come out from among them, & separate yourselues saith the Lord.

B C D E F G H I J K L M N O P Q R S T U V W X Y Z

2. Cor. 6.
14.

z. Chro.
11.14.

2. Tim. 6.
3. 5.

Act. 19.
9. 18.
18.

1. Cor. 5.
11.

Pt. 17.4.

2. Pet. 8.

1. Pet. 2.
2. Pet. 1.

Kept 1.
2 and 22.
19.

2. Tim. 6.
3. 5.

z. Chro.
11.14.

2. Tim. 6.
3. 5.

Act. 19.
9. 18.
18.

1. Cor. 5.
11.

Pt. 17.4.

2. Pet. 8.

1. Pet. 2.
2. Pet. 1.

Kept 1.
2 and 22.
19.

Matth. 23.

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which

Rev. 1.9.
and 3.9.
Psa. 26.5.

Now this holines of the Church is nothing else but a created qualite in every true member thereof, whereby the image of God, which was lost by the fall of *Adam*, is againe renued and restored. The author of it is God by his word & spirit, by little & little abolishing the corruption of sinne, and sanctifying vs throughout, as Christ saith, *Father sanctifie them in thy truth, thy word is truth.* And holines must be conceiued to be in the Church on this manner: it is perfect in the Church Triumphant, & it is onely begin in the Church Militant in this life, and that for speciall cause, that wee might give a glory to God: that we might not be high minded, that we might work our salvation with feare & trembling; that we might deny our selues & wholly depend vpon God.

Hence we leare three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shal never be fauored, may be a true member of the Catholike Church: for in reason, evry man shoulde be answerable to the qualite & condition of the Church whereof he is a member: if it be holy, as it is, he must be holly also. Secondly, we are euerie one of vs, as *Paul* saith to *Timothie*, to exercise our selues vnto godlines, making coscience of al our former vnholy waies, endeavouring our selues to please God in the obedience of all his commandments. It is a disgrace to the holy Church of God, that men professing themselves to be members of it, shoulde be vnholy. Thirdly, our duty is, to eschew the society of atheists, drunkards, fornicators, blasphemers, & al wicked & vngodly persons, as *Paul* saith, *Be no compaines of them, and haue no fellowship with unprofitable works of darkness.* And he charges the *Theodosians*, that if any man among them make inordinately, they haue no compaines with him, but he may be ashamed. 2. *Theft*. 1.4.

The largenes of the Church is noted in the word *Catholike*, that is, general or vniuersall. And it is so called for three causes. For first of all, it is general in respect of time; because the Church hath had in all times & ages, ever since the giving of the promise to our first parents in Paradise. Secondly, it is general, in respect of the persons of men: for it stands of all sorts & degrees of men, high and low, rich and poore, learned and vlearned, &c. Thirdly, it is Catholike or vniuersall in respect of place; because it hath beene gathered from all parts of the earth, specially now in the time of the new Testament; when our Saviour Christ saith, *Mat. 26.13. that the Gospel shall be preached in all the world.* To this purpose *S. John* saith in *Reuel. 7.9. I beheld, and loe, a great multitude which no man could number, of all nations & kindreds, and peoples, and tongues, stod before the throne and before the lamb, clothed with long white robes and palmes in their hands.*

And the Church which we here professe to believe, is called Catholike, that we may di-

stinguish it from particular Churches, which are not beleued, but feene with eye, whereof mention is made often in the scriptures: Rom 16.5. 1. Cor. 16.19, *the Church in their houses;* and *the Churches of Asia*, Coloss. 4.15. *Salute Nympha and the Church in her house.* Act. 11. 22. *the Church of Jerusalem.* Act. 13. 1. *the Church at Antioch,* &c.

That the Church is Catholike in respect of time, place, person, it ministres matter of endlesse comfort vnto vs. For hereby we see that no order, degree, or estate of men are excluded from grace in Christ, vntill they will exclude themselves. *S. John* saith, 1. Joh. 2.1. *If any mansone, we have an aduocate with the Father, Jesus Christ the righteous.* Now it might be answered, it is true indeed, Christ is an Aduocate to some men, but he is no Aduocate to me. *S. John* therefore saith further, ver. 2. *and he is the reconciliator for our sinnes, and not for our sinnes onely, but for the whole world,* that is, for all beleuvers of what condition or degree souer.

Thus much of the properties of the Church, now follow the prerogatives or benefits which God bestoweth on it, which are in number four. The first is expressed in these words, *the Communion of Saints.* Where communion signifieth that fellowship of society that one hath with another: and by *Saints* we understand not dead men inrolld in the Popes calender, but all that are sanctified by the blood of Christ, whether they be living or dead: as *Paul* saith, 1. Cor. 1.2. *Vnto the Church of God which is at Corinth,* to them that are sanctified in Jesus Christ, *Saints by calling.* And 1.4.33. *God is the God of peace in all the Churches of the Saints.* Now if wee adde the clause *I beleue,* vnto these words, the meaning is this; I confesse and acknowledge that there is a spirituall fellowship and society among al the members of Christ, beeing the faithfull seruants and children of God: and withall I beleue that I am partaker of the same with the rest.

This communion hath two parts, fellowship of the members with the head, and of the members with themselves. The communion of the members with their head, is not outward, but altogether spirituall in the confiessance: and for the opening of it, we must consider what the Church receueth of Christ, and what he recuies of it. The Church receueth of Christ 4. most worthy benefits. The first, that Christ our Mediator, God & man, hath truly given himself unto vs, & is become our lot and portion, and withall God the Father, and the holy Spirit, in him, as *David* saith, *Iehova is the portion of mine inheritance, and of my cup; thou shalt maintain my lot:* the lines are fallen vnto me in pleasant places: yea I haue a faire heritage. And, *Psal. 73.26. My flesh faileth, and my heart also: but Gods is the strength of my heart, and my portion for ever.* The second, is the Right of adoption, whereby all the faithfull wheter in heaven or earth are actually made the true children of God. The benefit is

wonderfull,

wonderfull, howsoever carnall men esteem of it: if a man shoulde either by election or birth, or any way else be made the sonne and heire of an earthly Prince, hee would think himselfe highly advanced: how highly then are they exalted which are made the sonnes of God himselfe? The third benefit, is a rite, and right to the righteoues of Christ in his sufferings and his fulfilling of the law. The excellency of it is vnspeakable; because it serues to award the greatest temptations of the duell. When the duell replieth thus, thou art a transgresour of the law of God: therefore thou shalt be damned by means of that communion which we haue with Christ, we answer againe: that Christ suffered the curse of the law to free vs from due and deserved damnation: and when he further replies, that seeing we never fulfilled the law, we cannot therefore enter into heauen, wee answere againe, that Christs obedience is a fulfilling of the law for vs, and his whole righteoues is ours to make vs stand righteous before God. The fourth benefit, is a right to the kinngome of heauen, as Christ comforting his discipiles saith, *Fear not little flock, it is your Fathers pleasure to give you a kingdom;* and hence it is sundrie times calld *the inheritance and the lot of the Saints.*

Furthermore, for the conveyance of these benefits vnto vs, God hath ordained the preaching of the word, and the administration of the Sacraments, specially the Lords Supper; and hath commanded the solemne and ordinarie vse of them in the Church. And hereupon the Lords Supper is called the Communion, *The cup of blessing* (faith *Paul*, 1. Cor. 10. 16,) *which we blesse, is not the communion of the blood of Christ?* and *the bread which we break, is it not the communion of the body of Christ?* that is, a signe and seale of the communion.

Againe, the things which Christ receueth of vs are two: our luns with the punishment therof made by his application or imputations and our afflictions with all the miseries of his life which he accounts his owne, & therfore doth as it were put vnder his sholders to bear the burden of them. And this communion betweene Christ and vs is expressed in the Scriptures by that blessed and heauenly bargaine in which there is mutual exchange betweene Christ and vs: he impartis vnto vs, *Esa. 55.1. Milke and wine without siluer or money,* to refresh vs, and golde tried by the fire, that wee may become rich, and *Reuel. 3.18. white rayment* that we may be cloathed, and *ye-salve* to annoier our eyes that we may see: and we for our parts returne vnto him nothing but blindnesse, and nakednesse, and pouerty, and the loathsome burden of all our filthie finnes.

The second part of the communion, is that which the Saints haue one with another. And it is either of the living with the living, or of the living with the dead. Now the communion of the living stands in three things: I. in the like affection: II. in the gifts of the spirit:

A III. in the vse of temporall riches. For the first: communion in affection, is whereby all the seruants of God are like affected to God, to Christ, to their owne finnes, and each to other. They are all of one nature and heart alike disposed, though they be not acquainted, nor haue any external fellowship in the flesh: As in a family children are for the most part one like another and brought vp alike: euē so it is in Gods family which is his Church: the members thereof are all alike in heart and affection: and the reason is, because they haue one spirite to guide them all: and therefore *S. Peter* saith, *Act. 4.32. The multitude of hem that believed, were of one heart and of one soule,* neither

B any of them said that any thing which he possessed was his own, but they had all things common. And the Prophet *Esay* fore-telling the vnitie which shoulde be in the kinngome of Christ, saith, *Isa. 11.6.7. The Wolfe shall dwell with the lamb, and the leopard shall lie with the kid, and the cefe, and the lion, and she fat beast together, & a little childe shall lead them. The cowe and the bear shall feed, and their young ones shall ly together: and the Lyon shall eat straw like the bullock.*

C The sucking child shall play upon the hole of the aspe, and the weasen child shall put his hand into the cockatrice hole. By these beatys are signified, men that be of a wicked and brutish nature, which when they shall be brought into the kinngome of Christ, shall abyde the same, and become louing, gentle, courteous, and all of one minde. And *S. Peter* 2. *Pat. 1.7. requires of the Church the practise of brotherly loue, and that is to carry a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs.* Furthermore, by reasoun of this that all the children of God are of one heart, there followes another duty of this communion, whereby they bear one the burdens of another, and when one member is grieved all are grieved; when one rejoyneth all rejoice, as in the body when one member suffereth all suffer.

The second branch of their communion, is in the gifts of Gods Spirit, as loue, hope, feare, &c. And this is shewed, when one man doth imploy the graces of God bestowed on him, for the good & saluation of another. As a candle spendeth it selfe to give light to others: so must Gods people spend those gifts which God hath giuen them for the benefit of their brethren. A Christian man howsover he becometh rich, and *Reuel. 3.18. white rayment* that we may be cloathed, and *ye-salve* to annoier our eyes that we may see: and we for our parts returne vnto him nothing but blindnesse, and nakednesse, and pouerty, and the loathsome burden of all our filthie finnes.

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Gal. 6.1.

Gal. 5.13

Math. 5.16.

And that our hearts might bee touched with special care of this duty, the Lord sets before vs his owne blessed example, saying, *Lev. 11. 44.* *Be ye holy as I am holy:* and *Mat. 11. 29.* *Learn of me that I am meek & lowly.* And *Paul* saith, *1. Corint. 11. 1.* *Be ye followers of me, as I follow Christ:* and the higher men are exalted, the more careful ought they to be in giving good example. For let a man of note or estimation doe euill, and he shall prefacely haue many followers. Buill example runnes from one to another like a leprosy or infection: and thus Christ signified when he said, that the fig-tree planted in the vineyard, *If it beares no fruit, makes all the ground barren,* *Luk. 13. 7.* The second meane of communication of the gifts of God vnto others, is *admonition*, which is an ordinance of God whereby Christian men are to recouer their brethren from their sins. A man by occasion fallen into the water, is in danger of his life; and the reaching of the hand by another is the meanes, to saue him. Now every man when he sinneth, doth as much as in him lyeth, cast his soule into the very pit of hell: and wholesome admonitions are as the reaching out of the hand to recouer him againe. But it will prudement be said, that shall wee proceede in admonishing of others? *Answ.* Wee are to obserue three things. The first is, to search out whether wee that are to reprove bee faulfe our selues in the same thing or no. First, we must take out the beame that is in our owne eye, and so shall wee see clearly to pull out the mote in our brothers eye, *Matth. 7. 5.* Secondly, before we reprove, we must be sure that the fault is committed: we must not goe vpon heare-say or likelihoods: and therefore the holy Ghost faith, *Heb. 10. 28.* *Let us consider or observe our member to provoke unto loue & good works.* Thirdly before we reprove, we must in Christian wisdome make choice of time and place: for all times and places serue not to this purpose. And therefore *Solomon* saith, *It is the glory of a man to passe by an offence.* Furthermore in the action of admonition, two things are to bee obserued: 1. a man must deluer the words of his admonition (lo fare forth as he can) out of the word of God, so as the partie which is admonished, may in the partie of man see God himselfe to reprove him. 11. his reprove must be made with as much compassion and fellow-feeling of other mens wants as may be. As *Paul* saith, *Galat. 6. 1.* *If any man be fallen by occasio into any fault, ye which are spiritual (a) restore such an one with the spirit of meekenesse.* The third way of communicating good things to others, is *exhortation:* and it is a meanes to excite and stirre them on forward, which doe already walke in the way of godline. Therefore the holy God saith, *Hebreus. 3. 13.* *Exhort one another daily, least any of you be hardened through the deceitfulness of sinne.* But alas, the practise of this duty, as also of the former, is hard to bee found among

A men; for it is vsual in families, that masters and fathers in stead of admonishing their servants and children, teach them the practise of sin in swearing, blaspheming, slandering, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend never so little, in stead of brotherly exhortation, hee shall heare his profession cast in his teeth, and his hearing of sermons: this practise is generall, that many beginning newlly to tread in the steps of godline, are hereby daunted, and quite druen backe. The fourth way, is *consolation*, which is a meanes appointed by God, whereby one man shoulde with words of heauenly comfort refresh the soules of others afflixed with sicknes or any other way feeling the hand of God either in bodie or in minde. And this duty is as little regarded as any of the former. In time of mens sickenesse neighbours come in, but what say they? I am sorrie to see you in this case, I hope to fee you well againe, I would be sorrie else, &c. Not one of an hundred can speake a word of comfort to the wearie: but we are faulty herein. For with what affection doe we beleue the communion of Saints, when wee our selues are as drie fountaines, that do scarce conuey a droape of refreshing to others? The last meanes, is *prayer*, whereby Gods Church proceas blessings for the severall members thereof, and they againe for the whole. And herein lies a principall point of the communion of Saints: which ministreth notable comfort to every Christian heart. For hence we may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne praises be weake, yet my comfort is this, I know that I am partaker of all the good prayers of all the people of God dispersed ouer the face of the whole earth my fellow-members, & of al the blessings which God bestowes on them. This will make vs all our troubles to fay with *Elisba, 2. King. 6. 16.* *Fear not, for they that bee with vs are more then they that be with hem.* When the people of Israel had sinned in worshipping the golden calfe, the wrath of the Lord was kindled, and made a breach into them, as cannon shot against a wall: but *Moses* the servant of God stood in the breach before the Lord to turne away his wrath, left hee should destroy them. And the prayer of *Moses* was so effectual, that the Lord said, *Exod. 32. 10.* *Let me alone, as though Moses by prayer had held the hand of God that hee could not punish the people.* And some thinke that *Stephen* prayer for his enemies, when he was stoned, was a meanes of *Pauls* conversion. And surely though there were no other reaon, yet this were sufficient to moue a man to imbrace Christian religion, considering that beeinge a member of the Church, he hath part in all the prayers of the Saints through the world, and of the blessings of God that come thereby.

The third part of this communion, is in temporall things, as goods & riches: whereby I meane,

I meane, no (b) Anabaptistical communion, but that which was vsed in the primitive Church, when they had all things common in respect of vs: and some sold their goods and poffefion and parted them to all men, as every one had neede. And by their example we are taught, to be content to imploy those goods which God hath bestowedn on vs, for the good of our fellow-members within the compasse of our callings, and to our abilities, and beyond our ability, if neede require. *Paul* saith, *Gal. 6. 10.* *Do good to all, but especially to them which are of the household of faith.*

The communion of the living with the dead, stands in two things: the one is, that the Saints departed in the Church Triumphant doe in general pray for the Church Militant vpon earth, desiring the final deliverance of all their fellow-members from all their miseries. And therefore in the Apocalyps they cry on this manner, *How long Lord holy and true! doest thou not judge and avenge our blood on them that dwell on the earth?* I say in general, because they pray not for the particular conditions & persons of men vpon earth, considering they neither know, nor see, nor hear vs: neither can they tell what things are done vpon earth. The second is, that the godly or earth done in heart & affection conuerse with them in heauen, desiring continually to be dissolved & to be with Christ. Now whereas the Papists doe further enlarge this communion, auouching that the Saints in heauen doe make intercession to Christ for vs, and impart their merits vnto vs: and that we againe for that caufe are to inuocate them, and to doe vnto them religious worship; we difsent from them, being resolute that these things are but inuentions of mans braine, wanting warrant of the word.

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know & be assur'd in our selues, that we haue part in this communion of Saints. *Answ.* Saint John opens this point to the full, when hee saith, *1. Job. 1. 6.* *If we say that we haue fellowship with him, and yet walke in darknes, we lie; but if we walke in the light, as he is light, then we haue fellowship with one another, and the blood of Christ purgeth us from all our sins.*

*Psal. 106.
23.*

In which words he makes knowledge of Gods wil ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrary, ignorance of Gods wil, or disobedience, or both, to be tokens of one that hath neither fellowship with Christ, or with the true members of Christ. And therefore to end this point, if we would haue fellowship with Christ, let vs learne to know what finnes, and to fite from the same as from the bane of our ouer-soules, and to make conscience of every euill way.

The duties to be learned by the communion of Saints, are manifold. And first of all, if we do beleue the fellowship which all the faithfull haue with Christ & with themselues; and be resolute that wee haue part therein, then

*spiritually
all con-
mu-
nion
doth not
bare a
dissolu-
tion
of tem-
poral
goods.*
Act. 1. 31.
1 Cor. 9.

Reuel. 10.

*Phil. 2. 1.
2.*

Eph. 4. 3.

*Verse 4.
5, 6.*

D. 3.

A must we separate & withdraw our selues from all vngodly and vnlawfull societies of men in the world whatsoever they be. Vnlawfull societies are manifold, but I will only touch one, which every where annoyeth religion, and hindreth greatly this communion of Saints, & that is, when men ioynethe themselves in company to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places: there is almost no towne but there is at the least one knot of such companions: and he that will not be combined with such loose mates, he is thought to bee a man of good nature: he is foisted forth of every company, he is no body: & if a man will yield to run ryot with them in the mispending of his time and goods, he thought to be the best fellow in the world. But what is done in this society? and how doe these companions spend their time? surely the greatest part of day and night is vtilly spent in swearing, gaming, drinking, surfeiting, reveling, and railing on the minsters of the word, and such as professe religion, to omit the enormities which they procure to themselves hereby: and this behaviour spreads it selfe like a canker ouer every place, and it defiles both towne & countrey. But we that looke for cōfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selues from them. For vndoubtedly their society is not of God, but of the duell: and they that are of this societie, can not be of the holy communion of Saints: and surely except the magistrate by the sword, or the Church by the power of the keyes, do pul downe such fellowship, the holy societie of Gods Church and people must decay. Excommunication is a censure ordained of God for this end, to banish them from this heauenly communion of the members of Christ, that live inordinately and haue communion with men in the workes of darkeenesse.

Secondly, by this wee are taught, that men professing the same religion, muft be linked in society & conuerse together in Christian loue, meekenes, gentlenes, and patience: as S. Paul taught the Philippians, *If there be any fellowship of the spirit, if there be any compassion and mercie, fulfill my joy, that we may bee like minded, having the same loue, being of one accord, and of like judgement.* And again, *Keep (faith he) the unity of the spirit in the bond of peace.* Why marke how his reason is fetched from this communion: *Because there is one body, one spirit, even as you are called into the hope of your vocation, one Lord, one faith, one hope, one baptisme, one God & Father of all, which is above all, & in you all.* And no doubt the same reason made David say, *Psal. 16. 3.* *All my delight is in the Saints which bee upon earth,*

Thirdly, every Christian man that acknowledgeth this communion, muft carrie about with him a fellow-feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any

^a As Chirurgians
curely
fit armes
and legs
in toynts.

12 Communion An Exposition

of Saints.

A& 9.4. any member thereof, as Christ our head, rea-
cheth vs by his own example, when he called
to *Saul*, and said, *Saul, Saul, why persecutest thou
me?* giving him to understand, that he is touched
with the abusis to his Church, as if it were
had directly bin done to his owne person. The
prophet *Amos* reproacheth the people, because
they drank wine in bowels, & annoyned the-
selues with the chiefe ointmēs: but why? was
it not lawfull for them to doe so? yes: but the
cause for which they are reprooched followes: *No man* (saith he) *is sorry for the afflictions of Ioseph.* In the middest of their delights and plea-
sures they had regard of the miseries of the
poore Church & seruants of Gods elsewhere
in affliction, which every man ought to shew
forth in the practis of all duties of loue: and
therefore *Paul* saith, *Pray alwaies with all manner
of prayers and supplications in the spirit, and watch
therunto with all persuerance & supplications
for the Saints.* And hee highly commendeth the
Philippians, *for communicating to his afflictions.* And further he bids *Philemon* to comfort *Onesimus* his bovels in the Lord. And *S. John* saith, If
a mans life would save his neigbours soule, he
must lay it downe, if need require. We haue al
of vs daily occasiō to practise this duty towards
the afflicted members of Gods Church in other
countries. For howsoeuer we enioy the
Gospel with peace, yet they are vnder persecu-
tion for the same: & so oft as we haue report
of this, we shal suffer our hearts to be grieved
with it, and pray to God for them.

We must here be admonished not to feake
our owne things, but to referte the labours of
our callings to the common good, especially
of the Church whereof we are members. As
for them that feake for nothing but to main-
taine their owne estate and wealth, and there-
fore in their trades se faire waights & mea-
sures, the ingrofing, corrupting, mingling of
wares, glozing, lying, smoothing, swearing,
forswearing, dissembling, griping, oppressing
of the poore, &c. they may plead for the selues
what they will, but in truth they never knew
yet what the Communion of Saints meant.

Lastly, considering we are all knit into one
mystical body, and haue mutuall fellowship
in the same, our duty is to redresse the faults
of our brethren, and to couer them, as the
hand in the body laies a plaister vpon the sore
in the foote in the legge, and withall couers it. Loue couers the multitude of saines. And
when men disgrace their brethren for their
wants, and blaze them to the world, they doe
not the duty of fellow-members.

Thus much for the first benefit bestowed on
the Church: the second is, *Forgiueneſſe of ſiſe*:
which may be thus described: *Forgiueneſſe of ſiſe* is
a bleſſing of God vpon his Church procured
by the death and paſſion of Chrift, whereby
God remeſes ſome, as no ſiſe, or, as not committed. In
this deſcription I haue couched fve points,
which we are ſeverally to conſider. The firſt,
who is the author of forgiueneſſe of ſiſe,

Anſ. God, whoſe bleſſing it is: for ſiſe is on-
ly committed againſt God, and the violating
of his lawes and commandments are proper-
ly ſiſes. And the offence done to any man
or creature is no more in it ſelfe, but an offence
or iniurie: ye the breach of mans command-
ment is no ſine, vniſte it doe imply withall
the breach of Gods commandement. There-
fore it is a prerogatiue beloing to God alone
to pardon ſiſe: and when we are taught to fay,
*Forgiue vs our trefpaſſes, as we forgiue them that
trefpaſſe againſt vs,* the meaning is not, that we
forgive ſiſes as they are ſiſes, but only as
trefpaſſes, that is, oſcſes, hurts, and dammages
done vnto vs by men. It may be further ſaid,
God hath giuen this power and command-
ment to his miniters to forgiue ſiſes, ſaying,
Whos ſins ye remit, they are remitted. *Anſ.* Gods
Miniters doe not properly forgiue ſiſes, but
only in the name of God according to his
word pronouice to a penitent ſinner, that his
ſiſes are pardoned and forgien of God: and
therefore it is a moſt certaine truthe, that none
can forgiue ſiſes but God only: it was auoched
by the Pharisees, & not denied by Christ.
Hence it followes, that remifion of ſiſe, being
once granted, remaies for euer, because
Gods loue vnto the elect is unchangeable, and
his decree concerning their faluation cannot
be altered. The ſecond point is, to whom re-
miſſion of ſiſe is giuen. *Anſ.* To the Catho-
like Church, that is, to the whole company of
men predeſtinate to ſaluation: as *Eſay* faſheth,
The people that dwel therin (that is, the Church)
shall haue their ſiſe forgien. And, *They shall call
them the holy people, ſhe redemeſt of the Lord, and
thou ſhall be named, A citoſt fough out, and nor for-
aken.* And if there had beeene an uniuersall re-
miſſion of ſiſe to all men, as ſome do dreame,
it ſhould not here haue bin made a peculiare
prerogatiue of the Church. The third point is,
what is the meane whereby pardon of ſiſe
is procured at Gods hand? *Anſ.* The death
and paſſion of Christ: *So Paul faſheth, Rom. 4. 4-5.* *Chrift died for our ſiſes:* that is, Chrift died
to be a payment & ſatisfaction to Gods iudice
for our ſiſes. And *S. Iohn* faſheth, *The blood of
Iefu Chrift ſon ſonne cleaſeth us from all ſiſe.*

And Peter faſheth, *Knowing that ye were not redē-
mied with corriſible thinges, as ſiluer and gold from
your vaine conuerſation, &c. but with the precious
blood of Chrift, as of a lambe undefiled and wiþout
ſpot.* The fourth point is, after what manner ſiſe
is forgien. *Anſ.* By an action of God, whereby
for the merit of Chrift, hee ſteemes and ac-
counts ſiſe asno ſiſe, or, as it had never
bin committed. Therefore *David* faſheth, *Pſalme
32. 2.* *Blessed is the man to whom the Lord im-
parteth no ſiſe.* And in *Eſ. 44. 22.* the Lord faſheth,
*I haue put away thy trefpaſſes like a cloud,
and thy ſiſes as a miſt.* Now we know that
clouds and miſts which appear for a time,
are afterward by the Sunne vterly diſperſed.
And King *Hekkia* when hee woulde ſhew
that the Lord hath forgien him his ſiſes,

faſheth,

Forgiueneſſe of the Creede.

of ſiſes. 313

Eſ. 38. 17. *God hath caſt them behind his back,* allu-
ding to the manner of men, who when they
wil not remember or regard a thing, doe turne
their backs vpon it. And *Micheas* faſheth, that
*God doth caſt all the ſiſes of his people into the bot-
tom of the ſea,* alluding to *Pharaoh*, whom the
Lord drowned in the botome of the red ſea.
*And Chrift hath taught vs to pray thus: for-
giue us our debts, as we forgiue our debtors:* in
which words is an alluding to crediſours, who
then forgiue debts, when they account that
which is debt, asno debt, & croſe the booke.
Hence it appears that damnable and vile is
the opinion of the Church of Rome, which
holdeth that there is a remiſſion of the *fault*
without a remiſſion of the *punishment*: & heret-
withall fall to the ground, the doctrine of hu-
mane ſatſifications, and indulgences, and pur-
gatorie, and prayer for the dead, built vpon
this foundation, which are of the ſame kind.

Moreover, wee must remember to adde to
this clause, *I beleue,* and then the meaning is
this: I doe not only beleue that God doth
give pardon of ſiſe to his Church and people
(for that the very duels beleue) but withall I
beleue the forgiueſnes of mine owne particu-
lar ſiſes. Hence it appears, that it was the
iudgement of the primitive Church, that men
ſhould beleue the forgiueſnes of their owne
ſiſes.

By this prerogatiue we reape endleſſe com-
fort: for the pardon of ſiſe is a moſt wonde-
rful bleſſing, and without it every man is more
miferable and wretched, then the moſt vyle
creature that euer was. We loath the ſerpent
or the toad; but if a man haue not the pardon
of his ſiſes, procured by the death and paſſion
of Chrift, he is a thouſand-fold worse then
they. For when they die, there is the end of
their woe and miferie: but when man dieth
without this benefit, there is the beginning of
his. For ſit in foule till the day of judgement,
and then both in body & ſoule for euermore,
he shall enter into the endleſſe paines and tor-
ments of hell; in which if one ſhould continue
to many thouſand years as there are drops in
the Ocean ſea, and then be delievered, it were
ſome caſe: but haing continued fo long (which
is an unſpeakable length of time) he muſt re-
maine there as long againe, and after that for
euer and euer without releafe: and therefore amon-
g all the benefits that euer were or can
be thought of, this is the greaſte & moſt pre-
cieous. Among all the burthenes that can befall
a man, what is the greaſte? ſome wil fay, ſick-
neſſe, ſome ignominie, ſome pouerty, ſome
contempt: but indeed among all, the heaviest
and the greaſte, is the burthen of a mans own
ſiſes, lying vpon the conſcience & preſſing
it downe, without any affurance of pardoue.
David beeing a king had no doubt, all that
heart could wiſh; and yet he laying aside all
the royalties and pleaſures of his kingdomde,
ſaiſheth this one thing aboue all, that *he is a bleſſed
man that is eaſed of the burthen of his ſiſe.* Al-

Pſal. 32. 1.

tar man full of ſores is vgly to fight, and wee
cannot abide to looke vpon him: but no lazar
is loathſome to vs, as all ſinners are in the
fight of God: and therefore *David* counted
him bleſſed, *whos ſiſes are couered.* It may
be, ſome will fay, there is no caſe why a man
ſhould thus magnifie the pardon of ſiſe, con-
ſidering it is but a common benefit. Thus inde-
de men may imagine, which never knew
what ſiſe meant: but let a man onely, as it
were, with the tip of his finger haue a little
feeling of the smart of his ſiſes, he ſhall finde
his ſtate to bearefull, that if the whole world
were ſet before him on the one ſide, and the
pardon of his ſiſe on the other ſide, hee would
choſe the pardon of his ſiſe before ten thou-
ſand worlds. Though many droutie Pro-
testants conteine nothing of it, yet to the tou-
ched conſcience it is a treaſure, which when a
man finds he hides it, and goes home, and ſels
all that he hath, and buies it. Therefore this
benefit is moſt excellent, and for it the mem-
bers of Gods Church haue great cauſe to give
God thankes without ceasing.

The duties to bee learned hence are theſe.
And firſt of all here comes a common fault of
men to be rebuked. Every one will fay, that he
beleue the remiſſion of ſiſes, yet no man
almost laboureth for a truc & certaine perfe-
ction hereof in his owne conſcience: and for
proofe hereof, propound this queſtion to the
common Christian: Doſt thou perwade thy
ſelfe, that God giues remiſſion of ſiſes vnto
his Church? The anſwer will bee, I know and
beleue it. But aske him further: Doſt thou
beleue the pardon of thine owne ſiſes? and then
comes in a blind anſwer, I haue a good
hope to Godward, but I cannot tell, I thinke
no man can fay ſo much: for God faſheth to no
man, thy ſiſes are pardoned. But this is to ſpeak
flat contraries, to ſay they beleue, and they
cannot tel, & it bewraies exceeding negligēce
in matters of ſaluation. But let them that
feare God, or loue their owne foulſes health,
ghe all diligence to make ſure the remiſſion
of their owne ſiſes: withall ayouding hardneſſe
of heart, & drowſines of ſpirit, the moſt fear-
full iudgements of God, which every where
take place. The foolish virgins went forth to
meet the bridegroom with lampes in their
hands as well as the wife, but they never ſo
much as dreamed of the home of oyle, till the
comming of the bridegroom. So many men
lie in the Church of God as members there-
of, holding vp the lampes of glorious profeſſion:
but in the meane ſeaſon they feeke only
for the things of this life; neuer casting, how
they may affiue themſelves in conſcience
touching their reconciliation with God, till
the day of death come.

Secondly, if we be here bound to beleue
the pardon of all our ſiſes, then we muſt euer
day humble our ſelues before God, and feeke
pardon for our daily offences: for hee giues
grace to the humble or contriue; he ſils the
hungry Luk. 21. 3.

D 4

hungry

1. King.
20.3.1¹

hungry with good things , when the rich are sent empty away . When *Benhadad* the king of Syria was discomfited & overcome by the king of Israel , by the counseil of his servants , who told him that the kings of Israel were mercifull men , he sent them cloathed in sack-cloth with ropes about their neckes to intreat for peace and fauour . Now when the king saw their submission , he made a covenant of peace with him . We by our sins most infly deferne his death and condemnation every day , and therefore it flancketh vs in hand to come into the presence of God , and to humble our selues before him in sackcloth and ashes , crasing and intreating for nothing in the world so much , for the pardon of our sins , and that day by day without ceasing till the Lord giue this blessed answere to our conscience , that all our saines are put out of his remembrance . Wee must not thinke that God putteth grace into mens hearts when they lie snorting vpon their elbowes , & either not vfe , or despise the meanes : but we must first vse the meanes , partly by making confession of our saines to God , and partly by crying to heauen for pardon : and then when by his grace we begin to do: dñe grace , he giues further grace .

Laffly , if we belieue the pardon of our sins , then wee must change the tenour and course of our liues , and take heed of breaking Gods commandements by doing any of those things , wherof our confesseours may accuse vs , and tell vs , that by them we haue displeased God heretofore . A man that for some misdeameour haue beene cast into prison and lye there many years winter and sommer in cold ironis : when he obtaines liberty , he will often bethinke himselfe of his old miserie , and take heed for euer lest he fal into the same offence againe : and he which hath feene his owne sins & felt the smart of them , and withall by Gods goodness obtained assurance touching the pardon of them , will never wittingly and willingly commit the like saines any more , but in all things change the course of his life . As for such as say , that they haue the pardon of their saines , and yet live in them stilly , they deceiue themselves , and haue no faith at all .

Thus much for the second benefit , which God bestoweth on his Church , namely remission of saines : now followeth the third in these words : *The resurrection of the body* . In the handling whereof fundy points must be considerid . The first , whether there be a resurrection or no ? This queſtio must needs be handled , because Epicures and Atheists in all ages , and at this day ſome doe call this article into question . Now that there is a resurrection of the body after death , it may be prooued by many arguments , whereof I will only touch the principal . The firſt , is taken from the work of redemption . Saint John writeth , that Christ came to diſſolve the works of the devill : which are ſaine , and by ſaine death : and hence I reaſon thus : If ſaine and death are to be diſſolved vt-

A
terly , then the bodies of the faithful which are dead in the graue , muſt needs be made alive ; otherwife death is not abolished : but ſin and death muſt be vterly abolished : therefore there ſhall be a reſurrection . Secondly , God had made a covenant with his Church , the reu'renre whereof is this . *I will be thy God , and thou ſhalt be my people* . This covenant is not for a day or an age , or for a thousand years or ages , but is everlasting and without end , ſo as Gods people may ſay of God for euer , God is our God : and likewife God will ſay of his Church for euermore , this people is my people . Now if Gods covenant be everlasting , then all the faithful departed from the beginning of the world muſt be raiſed againe to life . And if God ſhould leaue his people in the graue vnder death for euer , how could they be called the people of God ? for he is a God of mercy and of life it ſelfe : and therefore though they abide long in the earth : yet they muſt at length bee reuiued againe . This argument Christ vicieth againſt the Sadduces , which denied the reſurrection : *God is not the God of the dead but of the living* ; but God is the God of Abraham , Iſaac , and Iacob , which are dead , and therefore they muſt rise againe . The third argument muſt be taken from the tenour of Gods iuſtice . It is a ſpeciall part of Gods glory , to ſhew forth his mercy on the godly , and his iuſtice vpon the wicked in rewarding the according to their workes , as the Apolle faith , *God will reward every man according to his workes* : to them that by continuall in well doing ſeek glorie , and honore , & immortality , life eternall : but unto them that diſobey the truthe , that be contentious , and obey unrighteousnes ſhall be indignation & wrath . But in this life God rewardeth not men according to their doings : and therefore Solomon ſpeaking of the elate of al men in this world , ſaith , *All thinges come alike to all , and the ſame condicione to the iuft & vniuft , to the good & bad , to the pure and polluted , to him that offereſt sacrifice , and to him that offereſt none* . Nay which is more , here the wicked flouriſh , & the godly are affliſted . The vngodly haue hearts - caſe and all thinges at will : whereas the godly are opprefſed and ouerwhelmed with all kind of miseries , & are as ſheepe appointed for the slaughter . It remaines therefore , that there muſt needs be a generall reſurrection of all men after this life , that the righteous may obtaine a reward of Gods free mercy , and the wicked vter shame and confiſion . But ſome will ſay , it is ſufficient that God doe this to the ſoule of every man , the body needeth not to rise againe . I anſwer , that the vngodly maſt doth not worke wickedneſſe only in his ſoule , but his body alſo is an iuſtrument thereof : and the godly doe not only praefiſe righteouſneſſe in their ſoules but in their bodies alſo . The bodies of the wicked are the iuſtruments of ſin , and the bodies of the righteous are the weapons of righteouſneſſe , and therefore their bodies muſt rise againe , that both in body and ſoule they

may

may receive a reward according to that which they haue wrought in them .

The fourth argument , which is also vfed by Paul is this :

Christ himſelfe is riſen , and therefore all this :

A faithful ſhall rife againe : for he roſe not for himſelfe as a priuate man , but in our roome and ſtead , & for vs . If the head be riſen , then the members alſo ſhall rife againe : for by the fame power whereby Christ raiſed himſelfe , hee both can and will rafe all thofe that be of my myſtical body , he being the firſt fruits of them that ſleep .

B The fifth argument is taken from exprefſe retumone of Scripture . Job hath an excellent place for this purpoſe :

I am ſure (faſt he) that my redeemer liveth , and hee ſhall haue the last on the earth , and though after my ſkinne wormes destroy this body , yet I ſhall ſee God in my ſlesh , whom I my ſelfe haſte , and mine eyes haſte not to leave me . And Saint Paul to the Corinthians auoucheth & proueth this point at large , by fundy arguments

which I will not ſtand to repeat : this one remembred :

If (faſt he) that my redeemer liveth , and hee ſhall ſee your ſaints in vain , our preaching is in vain , & the godly departed are periſhed .

The fixt argument may be taken from the order of nature , which minitret certaine reſemblances of the reſurrection : which though they bee no ſufficient proothes , yet may they bee inducments to the truthe . Both Philofophers & alſo Diuines haue written of the Phoenix , that firſt ſhee is conuerted to ahes by the heate of the ſunne , and that afterward of her ahes arifeth a young one : and that this manner is her kinde preſerued . Again , ſwallowes , wormes , & flies , which haue liuen dead in the winter ſeasoun , in the ſpring , by the vertue of the ſummes heat , reuice againe : fo likewile men fal in fownes & tranſances , being for a time without breath or ſlew of life , and yet afterward come againe .

And (to vſe Pauls example) before the corne can grow and bear fruit , it muſt first be cast into the ground , and thereto ret . And if this were not ſene by experience , men would not beleue it . Again , every preuent day is as it were dead and buried in the night following , and yet afterward it returns againe the next morning . Laſtly , we reade how the old Prophets raiſed ſome from deat : and our Sauour Christ raiſed Lazarus among the reſt , that had liuen four daies in the graue and stanke : and why then ſhould any think it imposſible for God to raiſe all men to life .

But let vs ſee what reaſons may be alleadged to the contrary . Firſt it is alleadged , that the reſurrection of bodies refuſed to dust and ahes , is againſt common ſenſe & reaſon .

Ans. It is about reaſon , but not againſt reaſon . For impotent and miſerable man , as expeſience ſheweth , can by art euē of ahes make the curiuſe workmanſhip of glaſſe ; why then may we not in reaſon think , that the omnipotent and euelluing God is able to raiſe mens bodies out of the dust .

Secondly it is ſaid , that mens bodies being dead are turned into dust ,

A and ſo are mingled with the bodies of beaſts and other creatures , and one mans bodie with another , and that by reaſon of this conuulfion , men can not poſſibly rife with their owne bodieſ .

Ans. Howſoever this is imposſible with men , yet it is poſſible with God . For he that in the beginning was able to create all things of nothing , is much more able to make every mans body at the reſurrection , of his owne matter , and to diſtinguifh the diſt of mens bodies from the diſt of beaſts : and the diſt of one mans body from another .

The goldſmith by his art can ſunder diuers mettals one from another and ſome men out of one mettal can draw another , why then ſhould we thiſke it

imposſible for the almighty God to doe the like ? It may be further obiecteth thus . A man is eaten by a wolf , the wolf is eaten of a Lyon , the Lyon by the foules of the ayre , and the foules of the ayre eaten againe by menagaine one man is eaten of another , as it is viall among the Cannibals . Now the body of that man which is turned into ſo many ſubſtanſes , eſpecially into the body of another man , cannot rife againe : and if the one doth , the other doth not .

Ans. This reaſon is but a cauill of mans braiue : for we muſt not think , that whatſoever entreth into the body , and is turned into the ſubſtanſe thereof muſt rife againe , and become a part of the body at the day of iudgement : but every man ſhall then haue ſo much ſubſtanſe of his owne , as shall make his body to be entire & perfect : though another mans flesh once eaten be no part thereof . Again , it is vaged , that because flesh and blood cannot enter into the kiengdom of God : therefore the bodies of men ſhall not rife againe .*Ans.* By flesh and blood , is not meant the bodies of men ſimply , but the bodies of men as they are in weakeſſe , without glory , ſubject to corruption . For flesh and blood in Scripture , ſignifieth ſometime the original ſumme and corruption of nature , and ſometime mans nature ſubject to miſeries & infirmities , or the body in corruption before it be glorified , and fo it muſt be underſtoode in this place . Laſtly , it is obiecteth that Solomon ſaith , *The condition of the children of men , and the condition of beaſts are even as one condition* .

Now beaſts rife not againe after this life , and therefore there is no reſurrection of men .

Ans. In that place Solomon expoundeth himſelfe : They are like in dyng : for ſo he ſaith , as the one dieth , fo dieth the other : he ſpeakeſth not of their elate after death .

The ſecond point to be confidered , is the cauile of reſurrection . In mankind we muſt confider two parts , the Elect and Reprobate ; and they both ſhall rife againe at the day of judgement , but by diuers cauiles . The godly haue one cauile of their reſurrection , and the vngodly another : The cauile why the godly rife againe , is the reſurrection of Christ , yea it is the proper cauile which prooueth and effecteth their reſurrection . In the Scripture Adam and Christ are compared together , and

1. Cor.
15:45.Gen. 2:
27.Ioh. 15:
28.Iob. 15:
16:17.1. Cor.
15:43.Psal. 16:
9:10.

Christ is called the second Adam: these were two rootes. The first Adam was the root of all mankind, and he conueyeth fine, and by sinne death to all that sprang of him, Christ only excepted: the second Adam which is the root of all the Elect, conueyeth life both in body & soule to all that are vntited to him: and by the vertue of his resurrection they shall rise again after this life. For look as the power of the Godhead of Christ when he was dead in the graue, raised his body the third day: so shall the same power of Christ his Godhead conuey it selfe unto all the faulthul, which cuen in death remaine vntited unto him, and raise the vnt at the last day. And for that cause Christ is called a quickinge spirit. Now the cause why the wicked rise again, is not the vertue of Christs resurrection, but the vertue of Gods curse set down in his word: *In the day that thou shal eate of the tree of knowledge of good and evil, thou shal die the death*, that is, a double death, both of body and soule. And therefore they arise only by the power of Christ as hee is a judge, that this sentence may bee verified on them; and that they may suffer both in body and soule eternall punishment in hell fire.

Furthermore Saint Iohn setteth downe the outward meanes whereby the dead shall bee raised, namely, the voice of Christ: *The loure shall come (saith he) in which all that are in the graue shall hear his voice, & they shall come forth*. For as he created all things by his word, so at the day of iudgement by the same voice all shall bee raised againe. This may be a good reason to moove vs to heare the ministers of God reverently: for that which they teach, is the very word of God: and therefore wee are to pray that it may bee as effectual in rasing vs vp from the graue of sinne in this life, as it shall be after this life, in rasing vs from the graue of death vnto iudgement.

Thirdly, we are to confide what maner of bodies shall rise at the last day. *Aff*. The same bodies for substance: this Iob knew wel, when he said, *I shall see him at the last day in my flesh, whom I my selfe shall see, and none other for me, with the same eyes*. Neuerthelesse the bodies of the elect shall be altered in qualite, being made incorruptible and filled with glory.

The last point to be confidid, is the end why these bodies shall rise againe. The principall end which God intendeth in his owne glory, in the manifesterion of his iustice and mercy. Now at the last day, when all men shall bee raised to iudgement by the voice of Christ, the godly to life; and the wicked to condemnation: there shall be a full manifesterion both of his mercie and iustice: and therefore by consequent a full manifesterion of his glory.

Thus much for the doctirines touching the Resurrection: now follow the vies. First, it refutes wonderfully for the comfort of all Christian hearts. David speaking not only of Christ, but also of himselfe, saith most notably: *My heart is glad, my tongue reioyceth, and*

my flesh also doth rest in hope. Why so? *For if faith he, shal not leave my soule in the graue, neither will thou suffer thy body one to see corruption*. Though the dayes of this life be daies of woe & miserie, yet the day of the resurrection shall be vnto all the children of God a time of rejoycing and felicity, and as Peter saith, *It is the time of refreshing*. Whoever is now an hungry, shal then eate and be filled with the fruit of the tree of life: & whoeuer is now naked, shal then cloath with the white garment dipped in the blood of the Lamb: and whosoeuer is now lame, shal haue all his members restored perfectly. And as this day is ioyful to the godly, so on the contrary it is a day of woe and miserie to the vngodly: as Saint John saith, *They that haue done evill, shall come forth to the resurrection of condemnation*. If they might cease to live after this life, and dye at the death boord, then it would be well with them: for then they might haue an end of their miserie: but the wicked must after this life rise againe to condemnation, which is the accomplishment of their eternall woe and wretchednesse; a full and dolefull case to consider, and yet is it the state of all unbelieving and vngrequenting sinners. If a man were bidden to goe to bed, that after he had slept and was risen again, he might goe to execution, it would make his heart to ake within him: yet this, yea a thousand fold worse is the estate of all impenitent sinners: they must sleepe in the graue for a while, & then rise againe, that a second death may be inflicted vpon them in body & soule, which is the suffering of the full wrath of God both in body and soule, eternally. This being so, let vs embrase the good counseil of S. Peter, who saith, *Amend your lynes and turne, that your sinnes may be done away when the time of refreshing shall come from the presence of the Lord*. If a man doe repentaunce for his sinnes, it is a day of refreshing; but if he die in his sins, impenitent, and hard-hearted, it is a day of eternall horrour, desperation, and confusione.

Againe, if we beleue that our bodies shall rise againe after this life, and stand before God at the last day of iudgement, we must daily enter into a serious consideration of this time, & haue in minde, that one day wee must meete the Lord face to face. A trauellor comes into an Inne hausing but a penny in his purse, he fitteth downe and calls for all store of prouision and dainties: now what is to be thought of him? surely in the iudgement of all men his behaviour betokenes folly, or rather madnesse. But why? because he spends freely, and hath no regard to the reckoning which must follow: how foolish then and mad is the practise of every man that lieth in his sinnes, bathing himselfe in his pleasures in this world, never thinking how he shall meete God at the last day of iudgement: & there make reckoning of al his delings? An ancien diuin-writer of himselfe that this saying ran in his minde, & founded alwaies in his ears: *Arise ye dead and come*

Ioh. 5:19.

A. 3:19.

4:9.
4:13.

Ioh. 5:29.

1. Thef.
4:13.

A. 3:19.

Cor. 5:1.

Iob. 19:
26.Heb. 11:
35.

A. 8:4

Or in
the mean
time.

vnto

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of the Creede.

resurrection. 317

vnto iudgement. And this ought alwaies to be sounding in our ears, that while we haue time we shold prepare our selues to meeet God at the laft day.

Thirdly, if we beleue the resurrection of the body, we are not to weape and mourne immoderately for our friends deceased. Our Sauiour Christ did weape for Lazarus, & when Steven was stoned to death, certaine men that feared God buried him, & made great lamentation for him: and therefore mourning is not condemned: & we must not be stoucks, that are bereft of all compassion yet remember we must, what S. Paul saith to the Theſſalonians: *I would not breake you ignorante concerning those which are asleepe, that ye sorrow not, as others, which haue no hope*. For the godly man properly dyeth not, but laies himselfe downe to take a sleepe after his manifold labours in this life; which being ended, he must rise again to ioys everlasting: and therefore wee must needs moderate and mingle our mourning for the deceased, with this and such like comforts.

Fourthly, we are taught hence to labour & strive against the naturall feare of death: for if there be a resurrection of four bodies after this life, then death is but a passage or middle way from this life to eternall life. If a beggar shold be commanded to put off his old ragges, that he might bee clothed with rich and costly garments, would he be sorrie because he shold stand naked a while till he were wholly stripped of his ragges? Not surely: well, thus doth God when he calis a man to death: hee bids him put off his old rags of sinne and corruption, and bee clothed with the glorious robe of Christs righteousnesse: and our aboad in the graue is but for a spase, while corruptiōn be putt off. This is Pauls argument, saying, *We know that when our earthly house of this tabernacle shall be dissolved, we haue a building gauen of God which is an house not made with hands, but eternall in the heauens*.

Fiftly, whereas the godly are subject to manifold afflictions and miseries, both in bodie and minde in this life, here they shall finde a sufficient stay to quiet & calm their minds, if they consider that after this short life is ended, there will enue a ioyfull resurrection. Iob in the extremity of all his temptations, made this the comfort to his soule, that one day he shold rise againe, in which he shoud enjoy the glorious presence of his Creator. And the holy Ghost saith, that the seruants of God in the diuines of Antioch were racked and tormented, and would not be deliuered: why so? because they looked for a better resurrection.

Lastly, the consideration of this point serveth to be a bridle to restraine a man from sinne, & a spurre to make him goe forward in all godlinesse of life and conuerterion. Saint Paul had hope toward God, that the resurrection of the dead should be both of the iust and vniyt. Now what did this moove him vnto? Marke. Herein (saith he) that is in this respect I endeavoure

my selfe alwaies to haue a cleare conscience towards God, and towards men. And let vs for our parts likewise remember the laft iudgement, that it may bee a meanes to moove vs lo to behaue our selues in all our actions, that we may keepe a good conscience before God & before men: and let it also bee a bridle vnto vs to keepe vs backe from all manner of sinne. For what is the cause why men daily defile their bodies and foules with so many damnable practises, without any remorse of conscience? Surely they never seriously remember the day of the resurrection after this life, wherein they must stand before Christ to give an account of that which they haue done in this life, whether it be good or bad.

Thus much of the duties: now marke it is further said, *The resurrection of the body*. If the bodie rise, it must first fall. Heretothen this point is wrapped vp as a confeſſed truth, that al men must die the first death. And yet considering that the members of the Church haue the pardon of their sinnes which are the caufe of death, it may be demanded, why they must die? *Answ*. We are to know that when they die, death doth not seaze vpon them, as it is in his owne nature, a curse: for in that respect it was borne of Christ vpon the croſe, and that forvs: but for two other causes, which wee must thinke vpon, as being ſpeciall meaneſ to make a man willing to die. I. They must die that original corruption may be vtterly abolished: for no man liuing on earth is perfectly sanctified; and original ſinne is remaining for ſpeciall caufes to the laſt moment of this life, then it is abolished and not before. II. The godly die, that by death as by a straight gate they may passe from this vale of miserie to eternall life. And thus Christ by his death makes death to bee no death, and turnes a curse into a bleſſing.

And to proceede: It is not here ſaid, the reſurrection of the foule, but of the body only: what then (will ſome ſay) becommeth of the foule? Diuers haue thought, that the foules then, though they doe not die, yet are ſtil kept within the body (being as it were alſeepe) till the laſt day. But Gods word ſaith to the contrary. For the foules of the godly lie vnder the altar, and cri, *how long Lord Jesuſ?* Diuers in foule did ſuffer the woe and torments of hell: and Lazarus had ly in Abrahams bosome. Againe, ſome others think, tht mens foules after this life do paſſe from one mans body to another: and Herod may ſeeme to haue beeene of this opinion, for when newſes was brought him of Christ, he ſaid, that John Baptiſt being beheaded was riſen againe, thinking that the foule of John Baptiſt was put into the bodie of ſome other man. And for prooef hereof, ſome alleage the example of Nabuchadrezer, who forſaking the ſocictie of men, liued as a beast, and did eate graſe like a beast: & they imagine that his owne body went out of him, and that the foule of a beast entred into the roome

Reu. 6:9,
Luk. 16:
23.

Mat. 14:2

Dan. 4.
33-

roomer thereof. But this indeede is a fond conceit: for euen then he had the soule of a man when he liued as a beast, being onely striken by the hand of God with an exceeding madnesse, whereby he was bereft of common reason as doth appear by that clause in the text, where it is said, that his *understanding or knowledge returned to him againe*. Againe, some other think, that the soule neither dieth nor sleepeth, nor passeth out of one body into another, but wadreth here one earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some hereticks, and of the common people, which thinke that dead men walke: and for proofe hereof some alledge the practise of the Witch of Endor, who is said to make *Samuel* to appear before *Saul*: but the truth is, it was not *Samuel* indeed, but only a counterfeit of him. For notwithstanding the witches in the world, nor all the devils in hell are able to disquiet the soules of the faithful departed, which are in the keeping of the Lord without wandering from place to place. For when men die in the faith, their soules are immediately translated into heaven, and there abide till the last judgement; and contrariwise if men die in their sines, their soules goe straight to the place of eternal condamnation, and there abide as in a prison, as *Peter* saith. In a word, when the breath goeth out of the body, the soule of every man goeth straight to heaven or hell; and there is no third place of abode mentioned in Scripture.

To conclude, the resurrection of the bodie is exprely mentioned in the Creede, to shew that there is no resurreccio of the soule, whiche neither dieth, nor sleepeth, but is a spiritual and insitible substance, living and abiding for euer as well forst of the body as in the same. Thus much of the third prerogative or benefit now followeth the fourth and last, in these wordes, *And life euerlasting*. To handle this point to the full, & to open the nature of it, as it deserueth, is not in the power of man. For both the Prophet *Ezay* and *S. Paul* iuy, that the eye hath not seen, and the ear hath not heard, neither came it into mans heart to thinke of those things which God had prepared for those that loue him. Againe *Paul* when he was rapt into the third heaven saith, that hee saw things not to bee vitered. Neuerthelesse, wee may in some part describe the same, so farre forth as God in this casche hath reuealed his will unto vs. Wherefore in this last prerogative, I consider two things; the first, is life it selfe, the seconde, is the Continuance of life noted in the word *euerlasting*. Life it selfe, is that whereby any thing acteth, liveth, and moueth it selfe; and it is two fold, vnicreated, or created. Vncreated life, is the very Godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life, & being to all things that live & haue being: and this life is not meant here; because it is not communicable to any creature. Created life, is a quality in the creature; &

it is againe twofold: natural, & spiritual. Natural life, is that whereby men in this world live by meat and drinke, & al such meanes as are ministered by Gods prouidence. Spiritual life, is that most happy and blessed estate, in which al the elect shall reigne with Christ their head in the heauens after this life, and after the day of judgement for euer & euer. And this alone is the life which in the Creede we confess & beleue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solemne prayer to his Father a little before his death saith, *I pray not for these alone, but for them also which shall belene in me through their word, that they may be one, as thou, O father, art in me and I in thee, even that they may be one also in us*. And when S. *John* in the Reuelation saith, *Behold the tabernacle of God is with men, he wil dwell with them, and they shall be his people, & God himselfe shall be their God with them*: he sheweth that the very foundation of that happiness which God hath prepared for his seruants, standis in a societie betweene God and them, whereby God shall dwell with them in heauen, and they againe shall there enjoy his glorious presence. Touching this communion, three points must be considered. The first is, in what order men shall haue fellowship with God? *Ays*, This communion shall be first of all with Christ as he is man; & by reason that the manhood of Christ is personally united to the Godhead of the sonne, shall also be with Christ as he is God; and consequently with the Father & the holy Ghost. The reason of this order is, because Christ, though he be the author and the fountaine of eternall life as he is God, yet he conuenies the same vnto vs onely in & by his flesh or manhood. Yet multe woe haire think, that life proceedeth from the manhood it selfe, as from a cause efficient: for the flesh quickeneth not by any vertue from it selfe, but by the word to which it is personally united, it being as it were a pipe eternally to conuicte life from the Godhead vnto vs.

The second point is, in what things this communion consisteth. *Ays*, Saint *Paul* openeth this point to the very full, when he saith, that after Christ hath subdued al thys vnto him, then *God shall be all in all*, that is, God himselfe immediately shall be all good things that heart can wish to all the elect. But some may say, What? is not God al in al vnto vs even in this life? for whatsoeuer good things we haue, they are all from him. *Ays*, It is true indeed, God is all in all even in this life: but how? not immediately, but by outward meanes; and that also in small measure. For he conuicte his goodnes & mercy vnto vs so long as we liue on earth, partly by his creatures, & partly by his word and Sacraments: but after this life is ended, all helps & outward meanes shal cease: Christ shall giue vp his kingdom, and as he is Mediator shall cease to put in execution the office of a Priest, a Prophet, or a King: all authority and power

Ioh. 17,
20, 21.

Reu. 3, 1.

Reu. 3, 2.

Ver. 13,

chap. 22,

2,

Cor. 15,

Leu. 21, 4.

Leu. 21, 4.

1 Cor.

13, 12.

power shall be abolished: and therfore al callings in the three maine estates of the Church, the Common wealth, the familie shall haue an end; there shall be no more magistrate and subiect, Pastour and people, master and seruant, father and sonne, husband and wife: there shall bee no more vise of meat, drinke, cloathing, respiratiō, phisick, sleep: and yet for all this, the condition of men shall bee many thousand fold more blessed then euer it was. For the Godhead in the Trinity immediately without all meanes shall be all things to all the chosen people of God in the kingdom of heauen, world without end. This may seeme strange to mans reason, but it is the very flat truthe of Gods word. S. *John* in the description of the heavenly Hierusalem, saith, that there shall be no temple in it. Why? howthen shall God be worshipped? mark what follows, *the Lord God Almighty and the Lamb are the temple of it*. Whereby it is signified, that although now we finde the preaching of the word, and the administration of the Sacraments, as meanes of our fellowship with God; yet whē this life is ended, they must all cease, God and Christ being instead of all these meanes vnto vs. And hee addes further, *the City hath no need of the Sunne, nor of the Moon to shewe in it*. What then will some say, must there be nothing but darkness? Not so. For the gloomy God doth lighten, & the Lamb is the light of it. Againe he saith, that in the Paradise of God, there shall be the river of *Water of life*, and tree of life bearing fruit every moneth; and that is Christ. And therefore we shall haue no need of meat, drinke, apparel, sleep, &c. But Christ himselfe our head and Redeemer shall be in stead of them all vnto vs: on whom all the elect shall feed, and by whom both the body and soule they shall be preferred euermore. If a man would haue glory, the Father, Sonne, & holy Ghost shall be his glory if a man desite wealth and pleasure, God himselfe shall be wealth and pleasure vnto him, & whatsoever els the heart of man can wile. Hence it appears, that this communion is admirable: and that no tongue can tell, nor heart conceive the least part of it.

The third point is, touching the benefits or prerogatives that proceede of this communion, and they are in number six. The first is an absolute freedome from all wants. In the minde there shall be no ignorance, nor vabellie, nor difficultie in God, no ambition, no enuie, nor anger, nor carnall lusts, nor terror in conscience, or corrupt affection. In the body there shall be no sore, no sicknesse nor paine: for God hal wile away all teares from their eyes, maythen all defects or wants in body, or soule, or in both, shall be supplied, and the whole man made perfect euer way.

The second is, perfect knowledge of God. In this life the Church and all the seruants of God know him but in part. *Moses* would haue seene Gods face, but he was permitted to see only his hinder parts; and as *Paul* faith, now wee know in part, and darkely, as through a glasse. In this life we can no otherwise discerne bat as an old man through spectacles: and the creatures, but specially the word of God and the Sacraments, are the spectacles of our minde, wherein we behold his

justice, mercy, loue, &c. and without them we can discerne litte or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished, we shall see God as he is to be seene, not as through a glasse, but face to face; and we shall know him as we are knowne of his maiestie, so farre forth as possibly a creature may. God indeed is infinite, and therefore the full knowledge of his maiestie can no more bee comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoon: yet nevertheless God shall be knowne every way of man, farre forth as a creature may know the Creator.

Now upon this that the elect haue such fulnes of knowledge, it may be demanded, whether men shall know one another after this life or no. *Ays*. This question is ofte mooved by such as are ignorant, then by the that haue knowledge: and oftentimes it is tossed in the mouthes of them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke how they may come to heauen, then to dispute what they shall do whē they are therere the common proverbe is true, it is no good counting of chickens, before they be hatcht. Secondly I say, that men in heauen shal know eachother: yea they shall know them which were never known or seene of them before in this life: which may be gathered by proportion, out of Gods word. *Adam* in his innocency knew *Eve*, whom he had never seene before, and gaue her a fit name to soone as shee was created. And when our Sauioour Christ was transfigured in the mount, *Peter* knew *Moses* and *Elias*, whom before he had never seene, and therefore it is like that the elect shall know each other in heauen, where their knowledge and their whole estate shall be fully perfidit. But whether they shall know one another after an earthly manner, as to say, this man was my father, this mine vncle, this my teacher, &c. the word of God saith nothing: and therefore I will be silent, and we must be contente a while to be ignorant in this point.

Gen. 2.

3,

Mat. 17, 4

The third prerogative of euerlasting blessednes, is, that the elect shall loue God with as perfecte loue as a creature possibly can. The manner of louing God, is to loue him for himselfe; and the measure, is to loue him without measure: and both shall be found in heauen. For the Saints of God shall haue an aquall fruition of God himselfe, and be as it were swallowed vp with a sea of his loue, and wholly raillfed therewith: for which cause, as farre as creatures can, they shall loue him againe. Againe, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man only in part, and therefore is loued only in part: but after this life, when the Elect shall know God fully, they shall loue him without measure: and in this respect loue hath a prerogative above faith or hope, howsoeuer in some respects againe they goe beyond loue.

The fourth prerogative is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but every seuenth day, and when it is kept of all sanctified, it is done but in part; but in heauen every day is a Sabbath: as the Lord

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Esa. 66.
23.
Heb. 4:9.

faith by the Prophet Esay, From morn to morn, from Sabbath to Sabbath, all flesh shall come before me: and therefore the life to come shall be spent in the perpetual service of God.

Fifthly, the bodies of the elect after this life in the kingdom of heaven shall be like the glorious body of Christ: so Paul saith, Christ Jesus our Lord shall change our vile bodies, that they may be like his glorious body. Now there is a resemblance betweene Christ's body and ours, standeth in these things: as Christ's body is incomparable, so shall our bodies be void of all corruption: as Christ's body is immortall, so ours in the kingdom of heaven shall never die: as Christ's body is spiritual, so shall our be made spiritual, as the Apostle saith, It is now a natural body, it is raised a spiritual body; not because the body shall be changed into a spirit, for it shall remaine the same in substance, and that for ever: but because it shall be preferred by a spiritual & divine manner. For in this life it is preferred by meat, drink, cloathing, sleep, physycie, rest, & diet, but after without all these meanes the life of the bodie shall bee continued, and body and soule keepe together by the immediate power of Gods spirit for ever and ever. Thus the bodie of Christ is now preferred in heaven, & so shall the bodies of all the elect be after the day of judgement. Furthermore, as Christ's body is now a shining body, so doth appear by his transfiguration in the mount: so in all likelihood after the resurrection the bodies of the elect shall be shining and bright, alwaies remaining the same for substance. Lastly, as Christ's body after it rose againe from the grave, had the properte of agilitie beside swiftnesse, to passe from the earth to the third heaven, beeing in distance many thousand miles vs, and that without violence: so shall the bodies of the Saints. For beeing glorified, they shall be able as well to ascend vpward as to goe downward, and to moone without violence, and that very swiftly.

The fixt and last prerogative, is an unspeakable and eternall ioy, at thy right hand where are pleasures for evermore. It is said, that when Solomon was crowned King, the people rejoiced exceedingly. If there were such great ioy at his coronation which was but an earthly prince, what ioy then shall there be when the Elect shall see the true Solomon crowned with glory in the kingdom of heaven? It is said that the wife men which came from the East to worship Christ: when they saw the starr standing over the place where the babb was, were exceedingly glad: how much more shall the elect rejoice, when they shall see Christ not lying in a maunger, but crowned with immortall glorie in the kingdom of heaven? Wherefore this ioy of the elect after this life is most wonderfull, and cannot be vatered.

The properte of life eternall, is to bee an inheritance which God bestowes on them which are made his Sonnes in Christ, who is the only begotten Sonne of the Father. Hence it follows necessarily, that in this Scripture it is called a reward, not because it is deserved by our works, as the Church of Rome erroneously teacheth: but for

two other causes. First, because life eternall is due to all that belieue, by vertue of Christ's merit. For his righteousness is made ours by imputation, so consequently the merit thereof is also ours: and by (all personall merits in our selues utterly excluded) we deserve or merit eternall happiness as a reward; which nevertheless in respect of our selues is the free and mere gift of God. The second is, because there is a resemblance betweene eternall life and a reward. For as a reward is given to a workman after his work is done; so everlasting life is given vnto men after the trauels and miseries of this life are ended.

The degrees of life are three. The first, is in this life, when men beeing iustified and sanctified haue peace with God. Many imagine, that there is no eternall lifetill after death: but they are deceaved, for it begins in this world: as our Saviour Christ testifieth, saying, Verily, verily I say unto you, he that heares my words, & believeth him that sent me, hath everlasting life, & shall not come into condicacion, but hath passed from death to life. This being so, we are hence to learn a good lesson. Considering we looke for life everlasting after this life, we must not deceive our selues, lingeing and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selues in this world, and haue the earnest thereof laid vp in our hearts against the day of death. But how is that done? we must repete vs heartily of all our sins, & lecke to be shamed in conscience that God the Father of Christ is our Father, God the Son our redeemer, & God the H. Ghost our comforter. For as Christ saith, that is life eternall to know thee the onely God, & whom thou hast sent Iesus Christ. And we must goe further yet, endeavouring to say with Paul, that wee lie not, but that Christ lieth in vs: which when we can say, we haue in vs the very seede of eternall life. The second degree, is in the end of this life, when the body freed from all diseases, paines, and miseries is laid to rest in the earth, and the soule is received into heaven. The third, is after the day of judgement, when body and soule reunited shall be both advanced to eternall glory.

Agaime, in this third degree of life, there bee in all likelihood sundry degrees of glorie. Daniel speaking of the estate of the elect after this life, saith, They that be wise, shall shew as the brightness of the firmament: and they that know many righteousnes, shall shew as the stars for evermore. Now we know there is difference betweene the brightness of the firmament and the brightness of the stars. Agaime, there bee degrees of torments in hell, as appeares by the saying of Christ, It shall bee easier for Tyrrus and Sidon in that day, then for this generation: and therefore there bee proportionall degrees of glorie. And Paul saith, There is one glory of the Sunne, another glory of the Moone, another glory of the Stars: for one starre differeth from another in glory: so is the resurrection of the dead. In which words hee applies the differences of excellency that bee in the creatures, to let forth the differences of glory that shall be in mens bodies after the resurrection. Furthermore (if wee may conjecture) it may bee, the degrees of glorie shall be anfverable to the di-

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Rom. 6:
23.

John 5:1

Mar. 10:
9,10.

2 Tim. 1:
10.

Galat. 1:1

Dan. 12:
3.

Math. 21:
11, 12.

Cor.
15, 41-4

uers measures of gifts and graces bestowed on men in this life, and according to the imployance of them to the glory of God and edification of the Church. And therefore the twelve Apostles, who were exceedingly enriched with the gift of the spirit, & were master builders of the Church of the new Testamēt, shall sit on 12 thrones, & judge the 12 tribes of Israel. But it may be objected, that if there be degrees of glory in heauē, some shall want glory. Ans. Not so: though some haue more, & some leffe, yet al shal haue sufficient. Take finerye wels wherof some are bigger, & some leffe: and cast the all into the sea: some wil recue more water, & some leffe, and yet all shall be full and no want in any: and so likewise amoung the Saints of God in heauen, some shall haue more glory, some lesse, & yet all without exception full of glory. And whereas it is alleadged, that all the labours in the vine-yard recue each of them a penny equall for their hire; the answer is, that our Saviour Christ in the Parable intendes not to fet forth the equality of celestiall glory, and what shall be the estate of the godly after this life: but the very drift of the parable is to shew, that they which are called first, haue not cause to brag or insult ouer others, which as yet are vncalled, considering they may be made equal, or be preferred before them.

This much of life it selfe: now follows the continuance thereof, which the Scriptures haue noted in calling it eternal or euerlastynge. And to this end Paul saith, that Christ hath abolished death, and brought not only life, but also immortality to light by the Gospell. And this very circumstance serues greatly to command the happiness of the godly: in that, after they haue made an entrance into it, they shall never fee tearing of time or end. Suppose the whole world were a feare, & that every 1000. yeres expired, a bird must carry away, or drinke vp one only drop of it: in processe of time it wil come to passe that this sea, though very hugh, shal be dried vp, but yet many 1000. millions of yeres must be past before this can be done. Now if a man should enjoy happiness in heauen only for the space of time in which this sea is dryng vp, he wold think his case most happy & blessed: but behold the elect shall enjoy the kingdom of heauē not only for that time, but whe it is ended, they shal enjoy it as long again, and when all is done, they shal be as farre ending of this their ioy, as they were at the beginning.

Hating thus scene what life everlasting is, let vs now come to the vise of the article. And first of al, if we beleue that there is an eternall happiness, & that the fame belongs vnto vs, the we must vise this prest world & al the thinges therin as though we vised them not: & whatsoeuer we do in this world, yet the eyes of our minds must alwaies be cast toward the blessed estate prepared for vs in heauen. As a pilgryme in a strange land haue alwaies his eyes toward his journeys end, & is then grieved when by any means he is out of the way: so must we alwaies

A haue our minds & harts set on everlasting life, and be grieved when wee are by any meanes hindered in the straight way, that leadeth therunto: we haue a notable patterne of this dutie set out vnto vs in the Patriarch Abraham, who being called of God, obeyed to goe out into a place, which he shold afterward receive for inheritance, and he went out, not knowing whether he went: & by faith aboad in the land of Canaan, in a strange country, and as one that dwelt in tent. Now the cause that moued him was life everlasting: for the test saith, He looked for a city having a foundatiō, whose builder & maker is God. And we ought every one of vs to be little affected to the things of this life, neuer being soke to trouble him, he caileth it away.

B Secodlyal that professe the gospel of Christ, may hec learn to beare with patiēce the crofes & afflictions which God shall lay on the in this world. It is gods vial maner to begin corrections in his own family vpon his own chilidren: & as Peter saith, Judgement begins at Gods house. Look as a mother that weanes her child, laies worm-wood or some other bitter thing vpon her breast, to make the childe loath the milk: so likewise God makes vs oft feel the miseries & crofes of this life, that our loue & liking might be turned from this world & fixed in heauen. As raw flesh is loathsome to the stomake; so is every siner and unmortified man loathsome vnto God: till the Lord by afflictions mortifie in him the corruptions of his nature, & specially the loue of this world. But when a man is afflicted how shal he be able to endure the crofe? Surely by resouling him that the Lord hath prepared life everlasting for him. Thus we read that Moses by faith whē he was come to age, refused to be called by Pharaohs daughter, and chose rather to suffer a desertyre with the people of God, thē to enioy the pleasures of sin for a seafol steming the rebuke of Christ greater riches, thē the treasures of Egypt. But I pray you: what moued Moses to be of this minde? The reasō is addid: Because he had respect to the recepcion of reward, that is, he had alwaies a special regard of life everlasting, and that was it that made him contēnt & willing to suffer affliction with the people of God. Here then beheld a notable presudit for vsto follow: In which we are taught that the best way to endure afflictions with patiēce, is to haue an eye to the recepcion of reward: this is it that makes the yoke of Christ easie and lightosome. When it shall please God to bring vnto vs a cup of afflictions & bid vs drinke a draught therof to the bottome, the meditation of life eternall must be as sugar in our pocketes & sweete the cup withal.

C Lastly, if this be true, that God of his goodness & endlesse mercy toward mankind, hath prepared life everlasting, yet not for all men, but for the Elect, whose names are written in the book of life. Ibid.

Heb. 11:
9.
verse 10.

1. Pet. 4:
17.

Heb. 11:
24, 25,
26.

book of life; we must aboue all things in this world feele to be partakers of the same. Let vs receive this as from the Lord, and lay it to our hearts, whatsover we doe euening and morning, day or night, whether we be yong or old, rich or poore, first we must feele for the kingdome of heauen and his righteouesnes. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studys be to obtine the beginnings of life euerlasting giuen in this life. For if we haue it not, whosoeuer we be, it had bin better for vs that we had never bin borne, or that we had bene borne dogs and toades then men: for when they die, there is an end of their miserie; but man, if he lose euerlasting happiness, hath 10000. millions of yeres to liue in miserie & in the tormentis of hell: and when that time is ended, he is as far from the end of his misery, as he was at the beginning. Wherefore I pray you, let not the diuell steale this meditation out of your hearts, but be carefull to repente of all your sinnes, and to beleue in Christ for the pardon of them all; that by this meane ye may come to haue the pawne and earnest of the spirit concerning life euerlasting, even in this world. What a miserable thing is it, that men shoulde liue long in this world, and not so much as dreame of another, till at the last gafse? Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue not eternall life in this world, we shall never haue it.

Hitherto by Gods goodnes I haue shewed the meaning of the Creed: now to draw to a conclusion, the generall vies which are to bee made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for heretickes: for we doe truly hold & beleue the whole Apostolical Symbole or Creed, which is an epitome of the Scriptures, and the very key of faith. It will be said, that we deny the Popes supremacy, iustification by workes, purgatory, the sacrifice of the Mass for the sinnes of the quicke and the dead, the invocation & intercession of saints, &c. Which are the greatest points of religion. It is true indeed, we deny and renounce them as doctrine of diuels: persuading our selues that if they indeede had bin Apostolical, and the very grounds & pillars of religion, as they are auouched to bee, they shoulde in no wise haue bin left forth of the Creed. For it is an ouer-fight in making a confession of faith, to omit the principall points and rules of faith. It will be further said, that in the Creed, we beleue the Church, and so consequently are to beleue all these former points which are taught and auouched by the Church. But this defence is foolish: for it takes this for granted,

A that the Church of Rome is the Church here meant, which we deny, vniess they can proue a particular Church to be vniuersall or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death, are not mentioned in any other Creedes which were made by the Churches and Councils for many hundred yeeres after Christ.

Secondly, the Creede serues as a store-houfe of remedies against all troubles and temptations whatsoeuer. I. If a man be grieved for the losse of earthly riches, let him consider that he beleues God to be his Creator, who will therefore guide and preserue his owne workmanship, and by his prouidence minister all things needfull unto it. And that he hath not lost the principall blessing of all, in that he hath God to be his Father, Christ to be his Redeemer, and the holy Ghost to be his Comforter: and that considering he lookes for life eternall, he is not to be ouermuch carefull for this life: and that Christ being our Lord, will not forlase vs being the seruants in his owne houfe, but will prouide things needfull for vs. II. If any man be grieved in respect of outward disgrace and contempt, let him remember that he beleues in Christ crucified, and that therfore he is to reioyce in contempt for righteousnes sake. III. They which are troubled for the decease of friends, are to comfort themselves in the communion of Saints, and that they haue God the Father, and Christ, and the holy Ghost for their friends. IV. Against bodily captivity, let men consider that they beleue in Christ their Lord, whose seruice is perfect liberty. V. Against the feare of bodily diseases, we must remember the resurrection of the body, in which all diseases and infirmitiess shall be abolished. VI. If a man feare death of the body, let him consider that he beleues in Christ which died vpon the croffe, who by death hath vanquished death.

VII. The feare of persecution is restrained, if we call to remembrance that God is a Father Almighty, not only able, but also willing to represso the power of the aduerys, so far forth as shall be for the good of his children. VIII. Terrours arising of the consideratiōn of the last judgement are allayed by remembrance of this, that Christ shall bee our judge who is our Redeemer. IX. Feare of damnation is remedied by consideratio that Christ died to make satisfaction for vs, and now sits at the right hand of his Father to make intercession for vs; and by the resurrection of the body to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a Father, and therefore much in sparing, and that it is a prerogative of the Church to haue remission of sinnes.

Trin-vni Deo gloria.

AN EXPOSITION OF THE LORDS PRAYER.

IN THE WAY OF CATECHIZING, SERVING FOR IGNORANT PEOPLE.

Corrected and amended

Hereunto are adioyned the prayers of PAUL,
taken out of his Epistles.

By WILLIAM PERKINS.



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