

them day by day, should deserve or purchase any of the goods of the creditours, or the pardon of their debts: and if any favour be shewed them, it comes of meere good will without the least desert. In a word, this must bee thought vpon, that if all we can doe, will not keepe vs from increasing the maine summe of our debt, much lesse shall wee bee able by any merit to diminish the same: by good right therefore doe all good seruants cast downe themselves and pray, *Forgiue vs our debts*. The third opinion is, that punishment may bee retained, the fault being wholly remitted: but this cannot stand, for here sinne is called our debt: because by nature we owe vnto God obedience, and for the defect of this payment, we further owe vnto him the forfeiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, we require the pardon not only of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to thinke that the least payment would remaine. The fourth opinion is, that a man in this life may fulfill the law, whereas in this place euery seruant of God is taught to aske a daily pardon for the breach of the law. Answer is made, that our daily sins are venial and not against the law, but beside the law. But this which they say is against the petition: for a debt that comes by forfeiture is against the bond or obligation. Now euery sinne is a debt causing the forfeiture of punishment: and therefore is not beside, but directly against the law.

4. In this clause, *As we forgiue our debtors*, it is taken for granted, that we may certainly know that we are in loue and charitie with men, when we make reconciliation: why then may we not know certainty that we repent, and beleue, and are reconciled to God? which all Romane Catholikes deny.

5. In the last words, *and leade vs not into temptation*, wee pray not, that God would free vs from temptation (for it is otherwhiles good to be tempted, *1. Pet. 2. 1.*) but that we be not left to the malice of Sathan, and held captiue of the temptation, for here to bee leade into temptation, and to be deliuered, are opposed. Now hence I gather, that hee which is the childe of God truly iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the will of GOD, shall be granted, but this the childe of God asketh, that he might neuer be wholly forsaken of his Father, and left captiue in temptation. This therefore shall be granted.

6. This clause *Amen*, signifieth a speciall faith

touching all the former petitions, that they shall be granted: and therefore a speciall faith concerning remission of sinnes: which the Romane Church denieth.

To come to the last part, to the institution of the sacrament of the Lords supper, *1. Cor. 11. 23.* In which first of all the reall presence is by many circumstances ouerthrowne. Out of the words, *he tooke and brake*, it is plaine, that which Christ tooke was not his body: because he cannot be said with his owne hands to haue taken, held, and broken himselfe, but the very bread. Again, Christ said not: *vnder the forme of bread*, or *in bread*: but *This*, that is,

bread is my body. 3. Bread was not given for vs, but onely the body of Christ: and in this first institution, the body of Christ was not really given to death. 4. The cup is the new Testament by a figure: why may not the bread be the body of Christ by a figure also? 5. Christ did eate the supper, but not himselfe. 6. We are bidden to doe it, *still he come*: Christ then is not bodily present. 7. Christ bids the bread to be eaten in a remembrance of him: but signes of remembrance are of things absent. If the Popish reall presence be granted, then the body and blood of Christ are either suered, or ioyned together: if suered, then Christ is still crucified: if ioyned together, then the bread is both the body and blood of Christ: whereas the institution faith, *The bread is the body, and the wine is the blood*.

2. Again, here is condemned the administration of the Sacrament vnder one only kinde. For the commandment of Christ is, *Drinke ye all of this*, *Mat. 26. 27.* And this commandment is rehearsed to the Church of Corinth in these words: *Doe this as oft as ye drinke it in remembrance of me*, *1. Cor. 11. 25.* And no power can reuerse this commandment: because it was established by the soueraigne head of the Church.

These few lines, as also the former treatise, I offer to the view and reading of them that fauour the Romane religion: willing them with patience to consider this one thing, that their religion, if it were Catholike and Apostolike (as they pretend) could not be contrarie to much as in one point, to the grounds of all Catechismes, that haue bin vsed in Churches confessing the name of Christ, euer since the Apostles dayes. And whereas it crosseeth the said grounds in fundrie points of doctrine, (as I haue proued) it is a plaine argument, that the present Romane religion is degenerate. I write not this, despising or hating their persons for their religion, but wishing unanimously their conuersion in this world, and their saluation in the world to come.

FINIS.

DECLARATION OF THE TRUE MANNER OF KNOWING CHRIST CRUCIFIED.

GAL. 6. verse 14.

God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, &c.



To the Reader.



IT is the common sinne of men at this day, and that in the very places of learning, that Christ crucified is not knowne as he ought. The right knowledge of whom, is not to make often mention of his death and passion, and to call him our Saviour, or to handle the whole mystery of God incarnate soundly or learnedly; (though that be a worthy gift of God) but first of all, by the consideration of the passion to be touched with an inward and a lively feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to grow to a thorough dislike of our sinnes, and our liues past for them, and from the ground of the heart to purpose a reformation and a conformity with Christ in all good duties that concerne man: secondly, in the passion, as in a myrrour, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father, that gaue his owne deare Sonne to death; and the goodnesse of the Sonne, that loved his enemies more then himselfe: that our hearts might be rooted and grounded in the same loue, and be surety inflamed to loue God againe.

To further this true manner of knowing Christ crucified, I haue penned these few lines, ready to be as thy leasure, and haue care to put them in print: otherwise, thou art but an enemy of the crosse of Christ, though thou professe his name neuer so much. Ian. 3. 1596.

WILLIAM PERKINS.



Of the right knowledge of Christ crucified.



Esa. 53. 11.

Ioh. 17. 3.

1. Cor. 2.

Gal. 6. 14.

Phil. 3. 8.

IT is the most excellent and worthy part of diuine wisdom to know Christ crucified. The Prophet *Esaia* saith; *The knowledge of my righteous servant*: that is, Christ crucified, *shall iustifie many*. And Christ himselfe saith; *This is life eternal, to know thee the only God, and whom thou hast sent, Iesus Christ*. And Paul saith; *I have decreed to know nothing among you, but Iesus Christ and him crucified*. Again, *God forbid that I should reioyce in any thing, but in the crosse of our Lord Iesus Christ*. Again, *I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but dung, that I might winne Christ*.

In the right way of knowing Christ crucified, two points must be considered: one, how Man for his part is to know Christ; the other, how he is to be knowne of man.

Teaching the first: Man must know Christ not generally and confusedly, but by a liuely, powerfull, and operative knowledge: for otherwise the diuels themselves know Christ.

In this knowledge, three things are required. The first is *notice or consideration*, whereby thou must conceiue in mind, vnderstand, and seriously thinke thy selfe of Christ, as he is revealed in the history of the Gospell, and as he is offered to thy particular person, in the ministry of the word and Sacraments. And that this consideration may not be dead and idle in thee, two things must be done. First, thou must labour to feele thy selfe *to stand in need of Christ crucified*; yea, to stand in excecutive need even of the very least drop of his blood, for the washing away of thy sins. And vntill thou thoroughly feelest thy selfe, *to want* all that goodnes and grace that is in Christ; and that thou euen stand in extreme need of his passion, thou shalt neuer learne to teach Christ in deed and truth. The second thing is, with the vnderstanding of the doctrine of Christ, to ioyne thirsting, whereby man in very foule and spirit, longs after the participation of Christ, and saith in this case as *Sampson* said; *Give me water, I die for thirst*.

Iudg. 15. 18.

The second part of knowledge, is *application*, whereby thou must know and beleue, not only that Christ was crucified, but that hee was crucified for thee; for thee I say in particular. Here two rules must be remembered and practised. One, that Christ on the crosse was *thy pledge and surety in particular*, that hee then stood in the very roome and place, in which thou thy selfe in thine owne person,

shouldst haue stood: that thy very personall and particular sins were imputed and applied to him: that he stood guilty as a malefactor for them, and suffered the very pangs of hell, and that his sufferings are as much in acceptation with God, as if thou hadst borne the curse of the law in thine own person eternally. The holding and beleueing of this point, is the very foundation of religion, as also of the Church of God. Therefore in any wife be carefully to apply Christ crucified to thy selfe: and as *Elizem*, when hee would ruiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, and his hands vpon his hands, and his eyes vpon his eyes, and stretched himselfe vpon him: euen so, if thou wouldest be reuiued to euertlasting life, thou must by faith as it were set thy selfe vpon the crosse of Christ, and apply thy hands to his hands, thy feet to his feet, and thy sinfull heart to his beleueing heart: and content not thy selfe with *Thomas*, to put thy finger in his side, but euen diue and plunge thy selfe wholly, both body and soule, into the wounds and blood of Christ. This will make thee to cry with *Thomas*, and say; *My Lord my God*: and this is to be *crucified with Christ*. And yet doe not content thy selfe with this, but by faith also defend with Christ from the crosse to the graue, and bury thy selfe in the very buriall of Christ; and then looke as the dead souldier tumbled into the graue of *Elizem*, was made aliue at the very touching of his body: so shalt thou by a spirituall touching of Christ dead & buried, be quickened to life euertlasting. The second rule is, that Christ crucified is *thine*, beeing really giuen thee of God the Father, euen as truly as houses and lands are giuen of earthly fathers to their children; thus must thou firmly hold and beleue: and hence it is, that the benefits of Christ, are before God ours in deed for our iustification and saluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts, we must be carried to Christ, and as it were, transformed into him. Whereas he gaue himselfe wholly for vs, we can do no lesse then bestow our hearts vpon him. Wee must therefore labour about all, following the Martyr *Ignatius*, who said, that Christ *his loue was crucified*. Wee must value him at so high a price, that hee must be vnto vs better then ten thousand worlds: yea, all things which we enjoy, must be but as *drasse and dung* vnto vs in respect of him. Lastly, all our ioy, reioicing, comfort, and confidence; must be

placed

placed in him. And that thus much is requisite in knowledge, it appears by the common rule of expounding Scripture, that *works of knowledge imply affection*. And indeed it is but a knowledge swimming in the braine, which doth not alter and dispose that affection, and the whole man.

Thus much of our knowledge. Now follows the second point, how Christ is to be knowne. Hee must not be knowne barely as God, or as man, or as a few, borne in the tribe of *Judah*, or as a terrible and iust Iudge, but as he is our Redeemer, and the very price of our redemption: and in this respect, he must be considered as the common *treasure* and *store* of Gods Church, as Paul testifieth when hee saith, *In him are all the treasures of knowledge and wisdom hid*. And againe, *Blessed be God, which hath blessed vs with all spiritual blessings in Christ*. And *S. Iohn* saith, that of his *fullnesse*, we receiue *grace for grace*. Here then let vs marke, that all the blessings of God, whether spirituall or temporall; all, I say, without exception, are conveyed vnto vs from the Father, by Christ: and so they must be receiued of vs, and no otherwise. That this point may be further cleared, the benefits which we receiue from Christ, are to be handled, and the manner of knowing them. The benefits of Christ are three, his *Merit*, his *Virtue*, his *Example*.

Coloss. 2.

Eph. 1. 3.

2. Kings.

Ioh. 1. 10.

34.

The *merit* of Christ, is the *value* and *price* of his death and passion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *remission* of finnes, and *acceptance* to life euertlasting. Remission of finnes, is the remouing, or the abolishing both of the *guilt* and *punishment* of mans finnes. By *guilt*, I vnderstand a *subjection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne, is the *malidiction* or *curse* of the whole law, which is the suffering of the first, and second death. *Acceptation* to life euertlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation, must be knowne, not by conceit and imagination, nor by carnall presumption; but by the inward testimony of Gods spirit, certifying our consciences thereof; which for this cause, is called the *spirit of Reuelation*. And that we may attain to infallible assurance of this benefit, we must call to mind the promises of the Gospell, touching remission of finnes, and life euertlasting. This beeing done, wee must further *strive* and endeavour, by the assurance of Gods spirit, to apply them to our selues, and to beleue that they belong vnto vs; and we must also put our selues often to the exercises of innocation and true repentance. For in, and by our crying vnto heauen to God for our reconciliation, comes the assurance thereof, as Scriptures and christian experience makes manifest. And if so it fall out, that any man in temptation, ap-

prehend and feele nothing but the furious indignation and wrath of God; against all reason and feeling, hee must hold to the merit of Christ, and know a point of religion hard to be learned, that God is a most louing Father to them that haue care to serue him, euen at that instant, when he shewes himselfe a most fierce and terrible enemy.

From the benefit of *reconciliation* proceede foure benefits. First, that excellent *peace* of God that passeth all vnderstanding, which hath fixe parts. The first is, *peace* with God and the blessed Trinity. Rom. 5. 1. *Being iustified wee haue peace with God*. The second, *peace* with the good Angels, Ioh. 1. 51. *Ye shall see the Angels of God ascending and descending vpon the Sonne of man*. And that Angels, like armies of souldiers incampe about the seruants of God, and as nurces beare them in their armes, that they be neither hurt by the diuell and his Angels, nor by his instruments, it proceeds of this, that they being in Christ, are partakers of his merits. The third is, *peace* with all such as feare God, & beleue in Christ. This *Esaia* foretold when he said, that the *wolfe* shall dwell with the *lambe*, and the *leopard* with the *kidde*, and the *lion* and a *fat beest* together, and that a *little childe* shall *leade* them, &c. c. 1. v. 6. The fourth is, *peace* with a mans own selfe, when the conscience walshed in the blood of Christ, ceaseth to accuse and terrifie; and when the will, affections and inclinations of the whole man, are obedient to the minde, enlightened by the Spirit and word of God, *Coloss. 3. 15*. *Let the peace of God rule in your hearts*. The fifth is, *peace* with enemies, and that two waies first, in that such as beleue in Christ, seeke to haue peace with all men, hurting none, but doing good to all. Secondly, in that God restraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought *Daniel* into *loue & fauour* with the chiefe of the *Eunuches*. The last is, *peace* with all creatures in heauen & earth, in that they serue for mans saluation, *Psalm. 91. 13*. *Thou shalt walke vpon the Lyon & the Aspe*, the *young Lyon* & the *Drage* shall thou tread vnder foote. *Elof. 2. 18*. *And in that day will I make a couenant for them, with the beasts of the field, & with the fowles of heauen*. Now this benefit of peace, is knowne, partly by the testimony of the spirit, & partly by a daily experience thereof.

The second benefit, is a *recovery* of that *right and title*, which man hath to all creatures in heauen and earth, and all temporal blessings, which right *Adam* lost to himselfe, and euery one of his posteritie, 1. Cor. 3. 22. *Whether it be the world, or life, or death, whether they be things present, or things to come, all are yours*. Now, the right way of knowing this one benefit, is this. When God vouchsafeth meate, drinke, apparell, houses, lands, &c. Wee must not barely consider them as blessings of God, for that very heauen men, which know not Christ, can do: but we must acknowledge and esteeme them as blessings, proceeding from

Dan. 1. 9.

the

the special loue of God the Father, whereby he loues vs in Christ: and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be settled and perswaded: and so of as we see and vfe the creatures of God for our owne benefite, this point should come to our minds. Blessings conceived apart from Christ, are misconceiued: whatsoever they are in themselves, they are no blessings vs, but in, and by Christs merits. Therefore this order must be obserued touching earthly blessings. First, we must haue part in the merit of Christ: and then secondly, by means of that merit, a right before God, and comfortable vfe of the thing we enioy. All men that haue and vfe the creatures of God otherwise, as gifts of God, but not by Christ, vfe them but as flat *usurpers and theenes*. For this cause it is not sufficient for vs generally & confusedly, to know Christ to be our Redeemer, but we must learne to see, know and acknowledge him in euery particular gift and blessing of God. If men, vying the creatures of meate and drinke, could, when they behold them, withall by the eye of faith, behold in them the merit of Christs passion, there would not be so much excess and ryot, so much surfeiting & drunkenness as there is: and if men could consider their houses and lands, &c. as blessings to them, and that by the fountaine of blessing, the merits of Christ, there should not be so much fraud & deceit, so much iniustice and oppression in bargaining as there is.

That which I haue now said of meates, drinckes, apparell, must likewise be vnderstood of Gentry and Nobilitie, in as much as noble birth without new birth in Christ, is but an earthly vantage: the like may be said of physike, sleepe, health, libertie, yea, of the very breathing in the ayre. And to goe yet further, in our recreation Christ must be knowne: for all recreation stands in the vfe of all things indifferent, is purchased vnto vs by the blood of Christ. For this cause it is very necesse, that Christian men and women, should with their carefully recreation, ioyne spirituall meditation of the death of Christ, and from the one, take occasion to bethinke themselves of the other. If this were practised, there should not be so many vniuall sports and delights, and so much abuse of lawfull recreation, as there is.

The third benefit is, that all crosses, afflictions, and iudgements whatsoever, cease to be curses and punishments to them that are in Christ, and are onely means of *correction or triall*, because his death hath taken away, not some few parts, but all, and euery part of the curse of the whole law. Now, in all crosses, Christ is to be knowne of vs on this manner. We must iudge of our afflictions, as chastisements or trials, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing Father; and therefore they must be conceived in, and with the merit of Christ;

and if we doe otherwise regard them, we take them as curses and punishments of sinne. And hence it followes, that subiection to Gods hand in all crosses, is a marke and badge of the true Church.

The last benefit is, that death is properly no death, but a rest or sleepe. Death therefore must be knowne and considered, not as it is set fourth in the law, but as it is altered and changed by the death of Christ: and when death comes, we must then looke vpon it through Christs death, as through a glasse: and thus it will appeare to bee but a passage from this life to everlasting life.

Thus much of the merit of Christ crucified: Now, follows his *vertue*, which is the power of his godhead, whereby he creates new hearts in all them that beleue in him, and makes them new creatures. This vertue is double: the first is the power of his death, whereby he freed himselfe from the punishment and imputation of our sinnes: and the same vertue serueth to mortifie and crucifie the corruptions of our minds, wils, affections, euen as a coraue doth waite and consume the rotten and dead flesh in any part of mans body.

The second is, the *vertue of Christs resurrection*, which is also the power of his Godhead, whereby he raised himselfe from death to life: and the very same power serueth to raise those that belong to Christ, from their sinns in this life, and from the graue in the day of the last iudgement. Now the knowledge of this double vertue, must not be onely speculative, that is, barely conceived in the braine, but it must be experientall: because we ought to haue experience of it in our hearts and liues, and we should labour by all means possible, to feeble the power of Christs death, killing & mortifying our sinnes, and the vertue of his resurrection, in the putting of spirituall life into vs, that we may be able to say, that we liue not, but that Christ liues in vs. This was one of the most excellent and principall things which Paul fought for, who saith: *I haue counted all things losse, and doe iudge them to be dung, that I might know him, and the vertue of his resurrection*, Phil. 3. 8. 10. And he saith that this is the right way to know and learne Christ, *to cast off the old man, which is corrupt through the deceivable lusts, and to put on the new man, which is created in right conscience and true holinesse*, Eph. 4. 21. 24.

The third benefit, is the example of Christ. We deceiue our selues, if we thinke that he is only to be knowne of vs as a redeemer, & not as a *speciacle or patterne* of all good duties, to which we ought to conform our selues. Good men indeed, that haue bene, or in present are vpon the earth the seruants of God, must be followed of vs: but they must be followed no otherwise then they follow Christ, and Christ must be followed in the practise of euery good duty that may concerne vs, without exception simply and absolutely, 1. Cor. 11. 1.

Our

Our conformity with Christ stands either in the framing of our inward & spirituall life, or in the practise of outward & morall duties.

Conformitie of spirituall life is, not by doing that which Christ did vpon the crosse, and afterward, but a doing of the like, by a certain kinde of imitation. And it hath foure parts. The first is, a *spirituall oblation*. For as Christ in the garden, and vpon the crosse, by prayer made with strong cries and teares, presented and resigned himselfe to be a sacrifice of propitiation to the iustice of his Father for mans sinnes, so must we also in prayer, present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, & all we haue, to the seruice of God, in the generall calling of a Christian, and in the particular callings, in which he hath placed vs. Take an example in David; *Sacrifice and burnt offering* (saith he) *thou wouldest not, but eares thou hast pierced vnto me: then said I, loe, I come: I desire to doe thy will*, O God: yea, *thy law is within my heart*, Psa. 40. 7. The second is, conformity in the crosse two waies. For first, as he bare his own crosse to the place of execution: so must we as good disciples of Christ, deny our selues, and take vpon all the crosses & afflictions that the hand of God shall lay vpon vs. Again, we must become like vnto him, in the crucifying and mortifying the body of sinne, which we carry about vs.

Gal. 5. 24. *They which are Christs, haue crucified the flesh with the afflictions and lust thereof*. We must doe as the Iewes did, we must sit vpon the crosses and gibbets whercon we are to fasten and hang this flesh of ours: that is, the sinne and corruption that cleaues and sticks vnto vs, and by the sword of the spirit, wound it euen to death. This being done, we must yet go further, and labour by experience to fee and feeble the very death of it, & to lay it as it were in a graue neuer to rise againe: and therefore, we should daily cast new moulds vpon it. The third is, a *spirituall resurrection*, whereby wee should by Gods grace vfe means that we may euery day more & more come out of our sinns, as out of a loathsome graue, to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his sinnes, this worke cannot be done at once, but by degrees, as God shall giue grace. Considering we lie by nature dead in our sinns, and stinke in them as loathsome carcasses: first we must begin to stirre our selues as a man that comes out of a swoone, awakened by the word and voice of Christs sounding in our deafe eares; secondly, we must raise vpon our minds to a better state and condition, as we vfe to raise vpon our bodies: after this, we must put out of the graue, first one hand, then the other. This done, we must doe our endeavour as it were vpon our knees, at the least to put one foote out of the sepulcher of sinne, the rather when we see our selues to haue one foote of the body in the graue of the earth,

that in the day of iudgement wee may be wholly deliuered from all bonds of corruption. The fourth part is, a *spirituall ascension* into heauen, by a continuall elevation of the heart and minde to Christ, sitting at the right hand of the Father, as Paul saith, Phil. 3. 20. *Haue your conversation in heauen: and, Col. 3. 1. If ye be risen with Christ, seek those things that are above*.

Conformitie in morall duties, is either general or speciall. General, is to be holy as he is holy. Rom. 8. 29. *Those whom he knew before he hath predestinated to be like the image of his son*, that is, not onely in the crosse, but also in holiness and glory. 1. Ioh. 3. 3. *He which hath this hope, purifieth himselfe euen as he is pure*.

Speciall conformitie, is chiefly in foure vertues: Faith, Loue, Meekenesse, Humilitie.

We must bee like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly staid himselfe vpon the aide, helpe, protection, and good pleasure of his Father, euen to the last: so must we by a true and liuely faith depend wholly on Gods mercy in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pang of death: and we must not in any wise let our hold goe; no though wee should feele our selues descend to hell.

We must bee like him in meekenesse. Math. 11. 29. *Learn of me, for I am meek and lowly*. His meekenesse shewed it selfe in the patient bearing of all injuries & abuses, offered by the hands of sinfull and wretched men, and in the suffering of the curse of the law, without grudging or repining, & with submission to his Fathers will in all things. Now the more we follow him herein, the more that we be conformable to him in his death and passion, Phil. 3. 10.

Thirdly, he must be our example in *loue*: he loued his enemies more then himselfe. Eph. 5. 2. *Walk in loue euen as Christ loued vs, and hath giuen himselfe for vs an oblation and sacrifice of a sweet smelling sauour vnto God*. The like loue ought we to shew, by doing seruice to all men in the compass of our calling, and by being all things to all men (as Paul was) that wee might doe them all the good we can, both for body and soule, 1. Cor. 9. 19.

Lasting, we must follow Christ in *humilitie*: wherof he is a wonderful spectacle, in that being God, he became man for vs: and of a man, became a worme that is troden vnder foote, that he might save man. Phil. 2. 5. *Let the same minde be in you that was in Iesus Christ, who being in the forme of God, humbled himselfe, and became obedient to the death, euen to the death of the crosse*.

And here we must obserue, that the example of Christ hath something more in it then any other example hath or can haue: for it doth not onely shew vs what we ought to doe (as the examples of other men doe) but it is a remedie against many vices, and a mooue to many good duties. First of all, the glorious confidence

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ration of this, that the very Son of God himselfe suffered all the paines and torments of hell on the crosse for our finnes, is the proper and most effectual meane to stirre vp our hearts to a godly sorrow for them. And that this thing may come to passe, every man must be fectled without doubt, that he was the man that crucified Christ; that he is to be blamed as well as *Judas, Herod, Pontius Pilate*, and the Iewes: and that his sins should be the nailes, the speares, and the thornes that pierced him. When this meditation begins to take place, bitterness of spirit, with wailing and mourning, takes place in like manner. *Zach. 12. 10. And they shall look upon him, whom they have pierced: and they shall lament for him as one lamenteth for his only sonne.* Peter in his first Sermon strooke the Iewes as with a thunder-clappe from heaven, when he said vnto them, *To haue crucified the Lord of glorie*, so at the same time 3. thousand men were pricked in their hearts, and said, *Act. 2. 37. Men and brethren, what shall we do to be saved?* Again, if Christ for our sins shed his heart blood, and if our sins made him sweate water and blood; O then why should not we our selues shed bitter teares, and why should not our hearts bleed for them? Hee that finds himselfe so dull and hardened that the passion of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ effectual in him as yet.

Secondly, the meditation of the passion of Christ, is a most notable meane to breed repentance and reformation of life in time to come. For when we begin to thinke, that Christ crucified, by suffering the first and second death, hath procured vnto vs remission of all our finnes past, and freed vs from hell, death, and damnation: then if there be but a sparke of grace in vs, we begin to be of another minde, and to reason thus with our selues: What? hath the Lord bene thus mercifull vnto mee, that am in my selfe but a firebrand of hell, as to free me from deserved destruction, & to receive me to fauour in Christ? yea, no doubt he hath; his name be blessed therefore: I will not therefore sinne any more as I haue done, but rather endeavour hereafter to keepe my selfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body or sicknesse, thinke how light these are, compared to the agony and bloody sweate, to the crowne of thornes and nailes of Christ. When thou art wronged in word or deede, by any man, turne thine eye to the crosse, consider how meekely hee suffered all abuses for the most part in silence, and prayed for them that crucified him. When thou art tempted with pride or vain-glory, consider how for thy proper sins Christ was despised and mocked, and condemned among theeues. When anger and desire of reuenge inflame thine heart, thinke how Christ gaue himselfe to death to free his enemies, euen then when they did most cru-

elly intreate him, and shed his blood: and by these meditations, specially if they be mingled with faith, thy minde shall be calfed.

Thus we see how *Christ crucified*, is to be knowne: and hence ariseth a three-fold knowledge of God, the second of our neighbours, the third of our selues.

Touching the first: if we would know the true God aright, and know him to our saluation, we must know him only in *Christ crucified*, God in himselfe and his owne maiestie, is inuisible, not onely to the eyes of the body, but also to the very minds of men; and he is reuealed to vs onely in Christ, in whom he is to be seene, as in a glasse. For in Christ he setteth forth & giues his iustice, goodness, wisdom, and himselfe wholly vnto vs. For this cause he is called the *brighnes of the glory*, and the *image of the person of the Father*, *Hebr. 1. 3. and the image of the invisible God, Coloss. 1. 15.* Therefore we must not know God, and seeke him any where else but in Christ: and whatsoever out of Christ, comes vnto vs in the name of God, is a flat idol of mans braine.

As for our neighbours, those especially that are of Christs Church, they are to be knowne of vs on this manner: When we are to do any dutie vnto them, we must not barely respect their persons, but *Christ crucified* in them, and them in Christ. When *Paul* persecuted thus such as called on the name of Christ, hee then from heaven cried; *Saul, Saul, why persecutest thou me?* Here then let this be marked, that when the poore comes to vs for reliefe, it is Christ that comes to our doores, and faith, I am hungrie, I am thirstie, I am naked: & let the bowels of compassion be in vs towards them: as towards Christ, vnlesse we will heare that fearful sentence in the day of iudgement, *Go ye cursed into hell &c. I was hungry, and ye fedde me not. I was naked, and ye did not cloath me &c. Mat. 25. 42.*

Thirdly, the right knowledge of our selues, ariseth of the knowledge of *Christ crucified*, in whom, and by whom, we come to know these speciall things of our selues. The first, how grievous our finnes are, and therefore how miserable we are in regard of them. If we consider our offences in themselves, and as they are in vs, we may soone be deceived, because the conscience being corrupted, often erreth in giuing testimony, and by that meane, maketh sinne to appeare lesse then it is indeede. But if sin be considered in the death and passion of Christ, wherof it was the cause, and the vileness thereof measured by the vnspokeable torments endured by the Son of God: and if the greatness of the offence of man be esteemed by the endless satisfaction made to the iustice of God, the least sinne that is, will appeare to be a sin indeede, and that most grievous and ougly. Therefore *Christ crucified* must be vied of vs as a myrrour or looking glasse, in which we may fully take a view of our wretchedness and misery, and what we are by nature. For such as the passion of Christ was in the eyes of men,

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such is our passion or condition in the eyes of God: and that which wicked men did to Christ, the same doth sinne and Satan to our very soule.

The second point is, that men beleeuing in Christ, are not their owne Lords of themselves, but wholly both body and soule belong to Christ, in that they were giuen to him of God the Father, and he hath purchased them with his owne blood: *1. Corinth. 3. 13. Tee are Christs, and Christs Gods.* Hence it commeth to passe (which is not to be forgotten) that Christ esteemeth all the crosse and afflictions of his peoples as his owne proper afflictions. Hence againe wee must learne, to giue vp our selues both body and soule to the honour and seruice of Christ, whose we are.

The third is, that euery true beleuer, not as he is a man, but as he is a new man, or a Christian, hath his being and subsisting from Christ: *Wee are members of his bodie, of his flesh, and of his bone, Ephes. 5. 30.* In which wordes, *Paul* alludes to the speech of *Adam, Gen. 2. 23. Thou art bone of my bone, and flesh of my flesh;* and thereby he teacheth, that as *Eue* was made of a ribbe taken out of the side of *Adam*, so doth the whole Church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*: hee is the cause of them in vs, and wee are the causes of them, in and by him. *Without mee* (saith he. *Job. 15. 5.*) *ye can doe nothing: and, Euery branch that beareth not fruit in me, marke well, hee saith, in mee, hee taketh away Job. 15. 2.*

The fifth point is, that we owe vnto Christ an endless debt. For he was crucified onely as our suretie and pledge, and in the spectacle of his passion we must consider our selues as the chiefe debtors, and that the very discharge of our debt, that is, the finnes which are inherent in vs, were the proper cause of all the endless paines and torments that Christ endured, that hee might free vs most miserable bankrupts at libertie from hell, death and damnation. For this his vnspokeable goodness, if wee doe but once thinke of it seriously, we must needs confesse that we owe our selues, our soules, and bodies, and all that we haue, as a debt due vnto him. And so soone as any man begins to know *Christ crucified*, he knowes his owne debt, and thinkes of the payment of it.

Thus wee see how Christ is to be knowne: now wee shall not neede to take much examination whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for few there bee that know him as they ought. The Turke euen at this very day knowes him not, but as he was a Prophet. The Iew scorneth his crosse, and passion. The Popish Churches, though in word they confesse him, yet do they not know him

as they ought. The Fryers and Iesuites in their Sermons at this day, commonly vse the passion as a meane to stirre vppitie and compassion towards Christ, who being for righteouse a man, was so hardly intreated, and to inflame their hearers to an hatred of the Iewes, and *Judas*, and *Pontius Pilate*, that put our blessed Saviour to death; but all this may be done in any other historie. And the seruice of God which in that Church stands now in force by the Canons of the Council of Trent, defaceth *Christ crucified*, in that the passions of Martyrs are made meritorious, and the very wood of the crosse their onely helpe: and the virgin *Mary* the *Queene of heauen*, and a *mother of mercie*, who in remission of finnes may command her sonne: and they giue religious adoration to dumbe crucifixes, made by the hand and art of man.

The common Protestant likewise commeth short herein for three causes. First, where as in word they acknowledge him to be their Saviour that hath redeemed them from their euill conseruation, yet indeede they make him a patron of their sinne. The theefe makes him the receiuer, the murderer makes him his refuge, (4) the adulterer (be it spoken with reuerence vnto his Maiesty) makes him the bawd. For generally men walk on in their cail waies, some liuing in this sinne, some in that, and yet for all this, they perfwade themselves that God is mercifull, and that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made a maintainer thereof, and the common pack-horse of the world, to beare euery mans burden. Secondly, men are content to take knowledge of the merit of Christs passion for the remission of their finnes, but in the meane season, the vertue of Christs death in the mortifying of sin, and the blessed example of his passion, which ought to be followed & exprest in our liues and conuerfations, is little or nothing regarded. Thirdly, men vniuallly content themselves generally and confusedly to know Christ to be their redeemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feelee the benefit of his passion. What is the cause that almost all the world liue in security, neuer almost touched for their horrible finnes? Surely the reason is, because they did neuer yet seriously consider, that Christ in the garden lay groueling vpon the earth, sweating water and blood for their offences. Again, all such as by fraud and oppression, or any kinde of hard dealing suck the blood of poore men, neuer yet knew that their finnes drew out the heart blood of Christ. And proud men & women, that are puffed vp by reason of their attire, which is the badge of their shame, & neuer cease hunting after strange fashions, consider not that Christ was not crucified in gay attire, but naked, that he might beare the whole shame & curse of the law for vs. These & such like, what

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foeuer they say in word, if wee respect the renown of their liues, are flatte enemies of the crosse of Christ, and tread his precious blood vnder their feete.

Now then, considering this so weighty and speciall point of religion is so much neglected, O man or woman, high or low, young or olde, if thou haue bene wanting this way, begin for very shame to learne, and learning truly to know Christ crucified. That thou maist attain to this, behold him often, not in the wooden crucifixe after the Popish manner, but in the preaching of the word, and in the Sacraments, in which thou shalt see him crucified before thine eyes, Gal. 3. 1. Desire not here vpon earth to beholde him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fiery serpents euen to death, beheld the brazen Serpent. Again, thou must looke vpon him first of all as a *glaſſe or ſpectacle*, in which thou shalt see Gods glorie greater in thy redemption, then in thy creation. In the creation appeared Gods infinite wisdom, power, and goodnesse: in thy redemption by the passion of Christ, his endless iustice and mercie. In the creation thou art a member of the first *Adam*, and bearest his image: in thy redemption thou art a member of the second *Adam*. In the first thou art indued with naturall life, in the second with spirituall. In the first thou hast in the person of *Eue*, thy beginning of the rib of *Adam*: in the second thou hast thy beginning as thou art born of God out of the blood of Christ. Lastly, in the first God gaue life, in commanding that to bee, which was not: in the second hee giues life, not by life, but by death, euen of his owne Sonne. This is the myſterie, which the Angels themselves desire to looke into, 1. Pet. 1. 12. Secondly, thou must behold him as the full price of thy redemption, and perfect reconciliation with God; and pray earnestly to God, that he would seale vp the same in thy very conscience by his holy Spirit. Thirdly, thou must behold Christ as an example, to whom thou must confirme thy selfe by regeneration. For this cause giue diligence, that thou maist by experience say, that thou art dead, and crucified, and buried with Christ, and that thou risest again with him to newnesse of life: that he enlighten thy mind, and by degrees reformes thy will and affections, and giues thee both the will and the deed in euery good thing. And that thou maist not faile in this thy knowledge, reade the historie of Christs passion, obserue all the parts and circumstances thereof, and apply them to thy selfe for thy full conuersion. When thou readeſt that Christ went to the garden, as his custome was, where the Iewes might soone attach him, consider that he went to the death of the crosse for thy finnes willingly, & not of constraint; and that therefore thou for thy part

shouldst do him all seruice freely, and frankly. *Psalm 110. 3.* When thou hearest that in his agonie his soule was heauie vnto death, know it was for thy finnes, and that thou shouldst much more conceiue heauines of heart for the same: againe, that this sorrow of his is ioy and reioicing vnto thee, if thou wilt beleue in him; therefore *Paul* saith, I say againe, reioyce in the Lord. When thou readeſt that in the garden he prayed lying grouching on his face sweating water and blood, begin to thinke feriously what an vnſpeakable measure of Gods wrath was vpon thy blessed Saviour, that did prostrate his body vpon the earth, and cause the blood to follow; and thinke that thy finnes must needs be most hainous, that brought such bloody and grievous paines vpon him. Also thinke it is a very shame for thee to carry thy head to heauen with laughtie lookes, to walow in thy pleasures, & to draw the innocent blood of thy poore brethren by oppression & deceit, for whom Christ sweat water & blood; and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieue in heart, yea euen to bleed for thine owne offences, casting down & humbling thy selfe with *Exra*, saying, *Exra 9. 6. O my God, I am confounded and ashamed to lift up mine eyes vnto thee, my God: for mine iniquities are increased, & my trespass is growne vp into taken. When thou readeſt that Christ was heauen and bound, thinke that thy very finnes brought him into the power of his enemies; & were the very bonds wherewith hee was tyed: thinke that thou shouldst haue bene bound in the very same manner, vnto thee had bene a suretie and pledge for thee: thinke also that thou in the selfe same manner art bound and tyed with the chaines of thine owne sinne, and that by nature thy will, affections, & whole spirit is tyed & chained to the will of the diuel, so as thou canst doe nothing but that which hee willeth: lastly, thinke & beleue that the bonds of Christ serue to purchase thy libertie from hell, death, and damnation. When thou hearest that he was brought before *Anas & Caiaphas*, thinke it was meete, that thy fiery and pledge, who was to suffer the condemnation due vnto thee, should by the high Priest, as by the mouth of God, be condemned: and wonder at this, that the very coefficient & eternal Sonne of God, euen the very soueraigne Iudge of the world, should be iudged, & that by wicked men; perswading thy selfe that this so great confusion comes of thy sins. Whereupon beeing further amazed at thy fearefull estate, humble thy selfe in dust & ashes, & pray God so to soften thy stonie heart, that thou maist turne to him, & by true faith lay hold on Christ, who hath thus exceedingly abased him selfe, that his ignominy may be thy glory; and his arraignment thy perfect absolution. When thou readeſt that *Barrabas* the murderer was preferred before Christ, though he exceeded both men and Angels in holinesse; thinke it*

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was to manifest his innocencie, and that thy very finnes pulled vpon him this shameful reproch; and in that for thy cause he was esteemed worse then *Barrabas*, thinke of thy selfe as a most heinous and wretched sinner, and (as *Paul* saith, 1. Tim. 1. 15.) the head of all sinners. When thou readeſt that hee was openly and iudicially condemned to the cursed death of the crosse, consider what is the wrath and furie of God against sinne, and what is his great and infinite mercy to sinners: and in this spectacle look vpon thy selfe, and with groanes of heart cry out, and say, O good God, what settest thou before mine eyes? I euen I haue sinned, I am guilty & worthy of damnation. Whence comes this change, that thy blessed Sonne is in my room, but of thine vnſpeakable mercy? Wretch that I am, how haue I forgotten my selfe, and thee also my God? O Sonne of God, how low hast thou abased thy selfe for me? Therefore giue me grace O God, that beholding mine owne estate in the person of my Saviour thus condemned, I may detest and loathe my finnes that are the cause thereof, and by a liuely faith imbrace that absolution which thou offerest me in him, who was condemned in my stead and roome. O Iesus Christ Saviour of the world, giue me thy holy and blessed Spirit, that I may iudge my selfe, and be as vile and base in mine owne eyes, as thou wast vile before the Iewes: also vnto me vnto thee by the same spirit, that in thee I may be as worthy to be accepted before God, as I am worthy in my selfe to be detested for my sins. When thou readeſt that hee was clad in purple, and crowned with thornes, mocked and spit vpon, behold the euertlasting shame that is due vnto thee, and be ashamed of thy selfe; and in this point confirme thy selfe to Christ, and be content (as he was) to be reproched, abused, and despised, so it be for a good cause. When thou readeſt that before his crucifying, he was stript of all his cloathes, thinke it was, that hee being naked, might beare thy shame on the crosse, and with his most precious and rich nakednesse couer thy deformitie. When thou readeſt the complaint of Christ, that he was forsaken of his Father, consider how hee suffered the pangs and torments of hell as thy pledge and suretie. Learne by his vnſpeakable torments what a fearefull thing it is to sin against God, and beginne to renounce thy selfe, and to detest thy finnes, and to walke as a childe of light, according to the measure of grace received. When thou comest to die, set before thine eyes Christ in the middelt of all his torments on the crosse: in beholding of which spectacle to thy endless comfort, thou shalt see a paradise in the middelt of hell; God the Father reconciled vnto thee; thy Saviour reaching out his hand vnto thee to receive thy soule vnto him, and his crosse as a ladder to aduance it to eternal glory. Whereas hee cried aloud with a strong voice at the point of death, it was to shew that he died wil-

lingly without violence or constraint from any creature, and that if it had so pleased him, hee could haue freed himselfe from death, and haue cast his very enemies to the very bottom of hell. When thou readeſt that hee commended his soule into the hands of his Father, consider that thy soule also (so be it thou wilt beleue in him) is deliuered vp into the hands of God, and shall be preferred against the rage and malice of all thine enemies, and hereupon thou maist be bolde to commend thy spirit into the hands of God the Father. When thou readeſt of his death, consider that thy finnes were the cause of it, and that thou shouldst haue suffered the same eternally, vnto lesse the Sonne of God had come in thy roome: againe, consider his death as a ransom, and apprehend the same by faith as the means of thy life: for by death Christ hath wounded both the first and second death, and hath made his crosse to be a throne or tribunal seate of iudgement against all his and thine enemies. When thou readeſt of the trembling of the earth at the death of Christ, thinke with thy selfe, it did in his kinde, as it were groane vnder the burden of the finnes of men in the world: and by his motion then, it signified that euen thou and the rest deserved rather to be swallowed of the earth and to go down into the pit aliue, then to haue any part in the merit of Christ crucified. When thou readeſt of his buriall, thinke that it was to raise his death, and to vanquish death euen to his owne denie. Apply this buriall to thy selfe, and beleue that it serues to make thy graue a bed of downe, and to free thy body from corruption. Lastly, pray to God that thou maist feele the power of the spirit of Christ weakening and consuming the body of sinne, euen as a dead corps rots in the graue till it be reduced to dust.

When thou hast thus perused and applied to thy self the history of the passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God either in thee or vpon thee. Beholde him at thy table at meate and drink, which is as it were a liuely sermon, and a daily pledge of the mercie of God in Christ. Behold him in all thine afflictions, as thy partner that pitieth thy case & hath compassion on thee. Behold him in thy most dangerous temptations, in which the diuel thundereth damnation, behold him I say as a mightie *Samson* bearing away the gates of his enemies vpon his owne shoulders, and killing more by death than by life, crucifying the diuill, euen then when he is crucified, by death killing death by entrance into the graue, opening the graue and giuing life to the dead, and in the house of death spoiling him of all his strength, & power. Behold him in all the afflictions of thy brethren, as though he himselfe were naked, hungry, sick, harbourlesse, and doe vnto them all the good thou canst as to Christ himselfe. If thou wouldst behold God him-

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selfe; looke vnto him in Christ crucified, who is the ingrauen image of the Fathers person; and know it to be a terrible thing in the time of the trouble of thy conscience; to thinke of God without Christ, in whose face the glory of God in his endlesse mercy is to be seene. 2. Cor. 4: 6. If thou wouldst come to God for grace, for comfort, for saluation, for any blessing; come fitt to Christ hanging, bleeding, dying vpon the crosse; without whom there is no hearing God, no helping God, no saving God, no God to thee at all. In a word, let Christ

A be all things without exception vnto thee, Col. 3. 11. For when thou prayest for any blessing either temporall or spirituall, be it whatsoever it will be or can be, thou must aske it at the hands of God the Father by the merit and mediatio of Christ crucified. Now look as we aske blessings at Gods hand, so must wee receive them of him; and as they are received, so must we possesse and vse them daily, namely, as gifts of God procured to vs by the merit of Christ: which gifts for this very cause, must be wholly imployed to the honour of Christ.

FINIS.

A GRAINE OF MVSTERD-SEED:

OR,
THE LEAST MEASURE OF
GRACE THAT IS OR CAN BE
effectuall to saluation.

Corrected and amended by M. W. Perkins.



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