

*I Deut. 23.**21. 22. Eccel. 3.**4.**m 1 Cor. 11. 2. 3. 4.**& 12. 13. 14.**Mat. 5. 3.**24.**Edu. 66. 2.**3.**s 1. Cor. 10. 17. 19.**10. 16. 17.**& 11. 24.**11.**12.**13.**14.**15.**16.**17.**18.**19.**20.**21.**22.**23.**24.**25.**26.**27.**28.**29.**30.**31.**32.**33.**34.**35.**36.**37.**38.**39.**40.**41.**42.**43.**44.**45.**46.**47.**48.**49.**50.**51.**52.**53.**54.**55.**56.**57.**58.**59.**60.**61.**62.**63.**64.**65.**66.**67.**68.**69.**70.**71.**72.**73.**74.**75.**76.**77.**78.**79.**80.**81.**82.**83.**84.**85.**86.**87.**88.**89.**90.**91.**92.**93.**94.**95.**96.**97.**98.**99.**100.**101.**102.**103.**104.**105.**106.**107.**108.**109.**110.**111.**112.**113.**114.**115.**116.**117.**118.**119.**120.**121.**122.**123.**124.**125.**126.**127.**128.**129.**130.**131.**132.**133.**134.**135.**136.**137.**138.**139.**140.**141.**142.**143.**144.**145.**146.**147.**148.**149.**150.**151.**152.**153.**154.**155.**156.**157.**158.**159.**160.**161.**162.**163.**164.**165.**166.**167.**168.**169.**170.**171.**172.**173.**174.**175.**176.**177.**178.**179.**180.**181.**182.**183.**184.**185.**186.**187.**188.**189.**190.**191.**192.**193.**194.**195.**196.**197.**198.**199.**200.**201.**202.**203.**204.**205.**206.**207.**208.**209.**210.**211.**212.**213.**214.**215.**216.**217.**218.**219.**220.**221.**222.**223.**224.**225.**226.**227.**228.**229.**230.**231.**232.**233.**234.**235.**236.**237.**238.**239.**240.**241.**242.**243.**244.**245.**246.**247.**248.**249.**250.**251.**252.**253.**254.**255.**256.**257.**258.**259.**260.**261.**262.**263.**264.**265.**266.**267.**268.**269.**270.**271.**272.**273.**274.**275.**276.**277.**278.**279.**280.**281.**282.**283.**284.**285.**286.**287.**288.**289.**290.**291.**292.**293.**294.**295.**296.**297.**298.**299.**300.**301.**302.**303.**304.**305.**306.**307.**308.**309.**310.**311.**312.**313.**314.**315.**316.**317.**318.**319.**320.**321.**322.**323.**324.**325.**326.**327.**328.**329.**330.**331.**332.**333.**334.**335.**336.**337.**338.**339.**340.**341.**342.**343.**3*

To the Christian Reader.

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

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

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

Thine in Christ Iesu,

William Perkins.

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

Others attendants or hand-
maids.

One is principal. Theologie is a science of living well and blessedly
for ever.

I. Ethiques, a doctrine of living
blessedly and civilly.

II. Oeconomickes, a doctrine of
governing a family.

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

IV. Ecclesiastical discipline, a do-
ctrine of well ordering the Church.

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

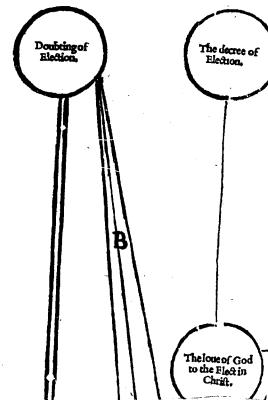
VI. Prophecie, the doctrine of
preaching well.

VII. Academic, the doctrine of go-
verning Schools well; especially
those of the Prophets.

CHAP.

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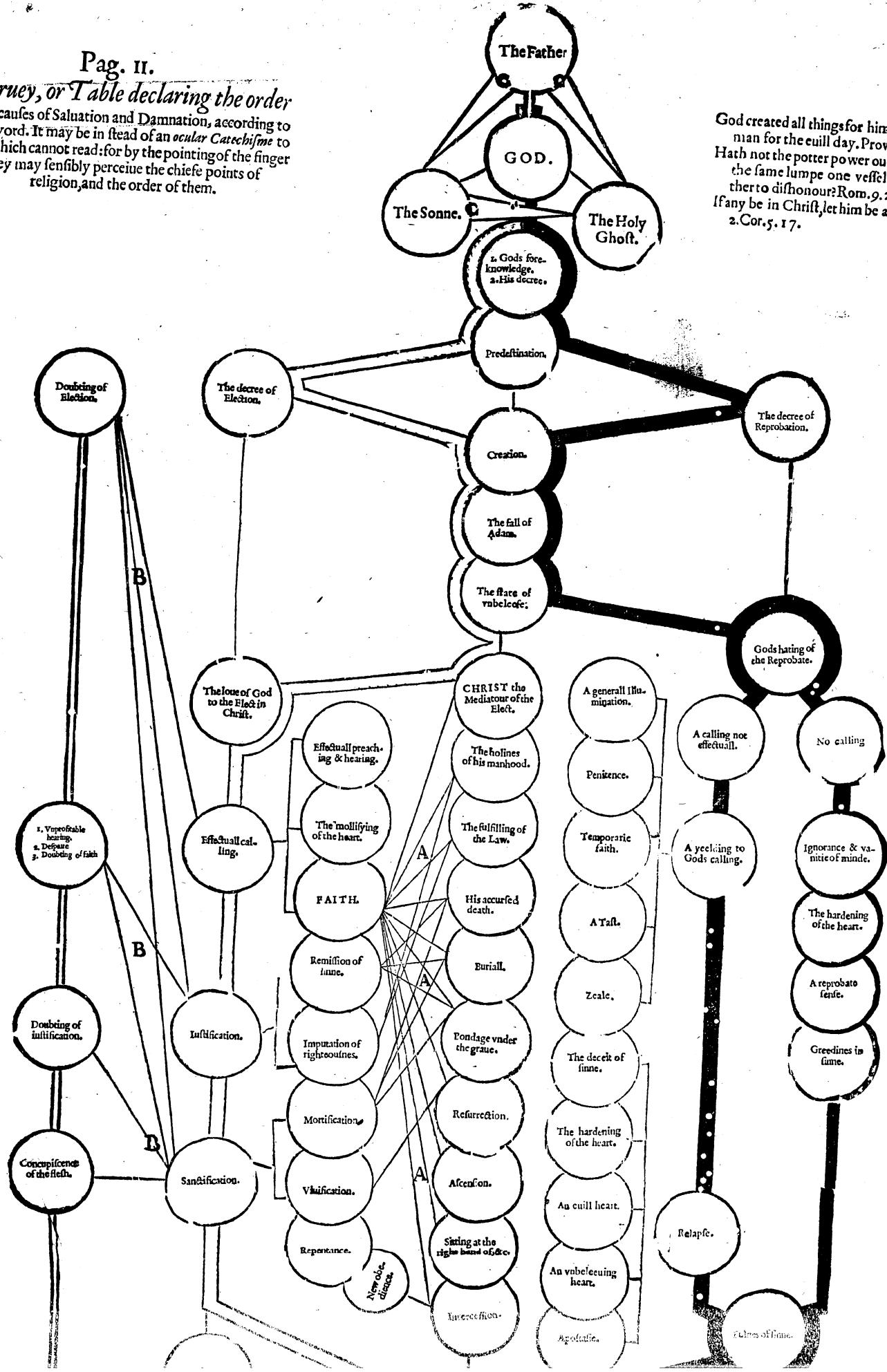
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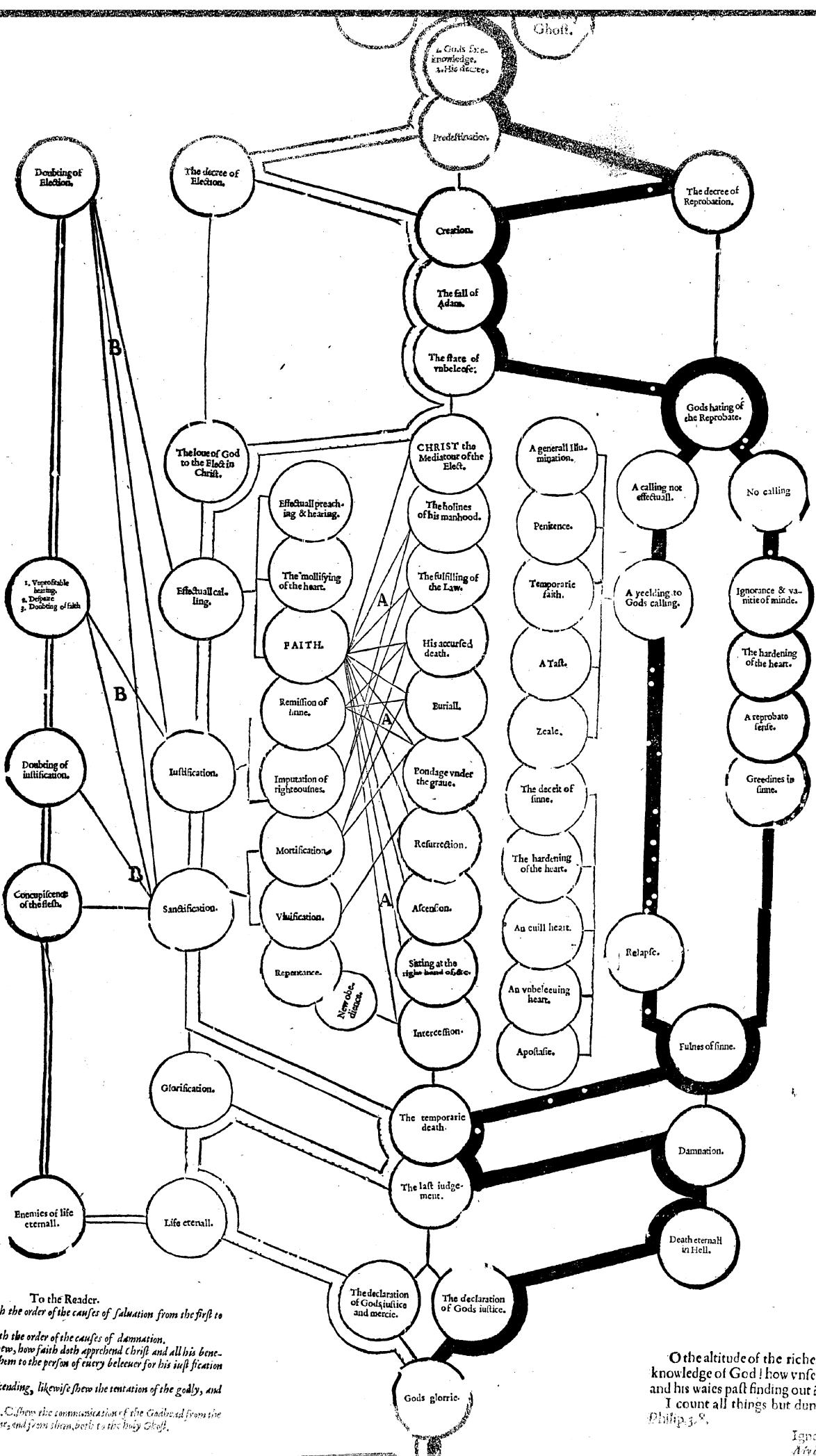
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God created all things for himselfe, and the wicked
man for the euill day. Prov. 16. 4.
Hath not the potter power ouer the clay, to make of
the same lumpe one vessell to honour, and another
to dishonour? Rom. 9. 21.
If any be in Christ, let him be a new creature.
2. Cor. 5. 17.



To the Reader.

This line sheweth the order of the causes of salvation from the first to last.
 Lasse line sheweth the order of the causes of damnation.
 Note. A. A. sheweth how faith doth apprehend Christ and all his benefits, and appliceth them to the person of every belieuer for his iustification and sanctification.
 Note B. B. B. descreding likewise sheweth the tentation of the godly, and their remedies.
 Note C. C. C. sheweth the communication of the Gospell from the father to the Sonne, and from him, both to the holy Ghost.

O the altitude of the riches, both of the wisedome and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out? Rom. 11.33.

I count all things but dung, that I may winne Christ. Philippians 3.8.

Ignatius saying,
Atylone is crucified.

CHAP. I.

Of the body of Scripture,
and Theology.

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

It comprehendeth many holy sciences, whereof one is principall, others are handmaids or retainers.

The principal science is *Theologie*.

Theologie, is the science of living blessedly for ever. Blest life ariseth from the knowledge of God, Ioh. 1. 7. 3. This is life eternal, that they know theo to be the only very God, and whom thou hast sent Christ Jesus. Ila. 53. 11. By his knowledge shall my righteous servant (viz. Christ) instruct many. And therefore it ariseth likewise from the knowledge of our selues, because we know God by looking into our selues.

Theologie hath two parts; the first of God, the second of his works.

CHAP. II.

Of God, and the nature of God.

THAT there is a God, it is evident, 1. by the counse of nature; 2. by the nature of the soule of man; 3. by the diffinition of things honest and dishonest; 4. by the terror of conscience; 5. by the regimement of ciuill societies; 6. the order of all causes having euer recourse to some former beginning; 7. the determination of all things to their several ends; 8. the consent of all men well in their wits.

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

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

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

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

The perfection of his Nature, is either Simplicity, or the Infinitenesse thereof.

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

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

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

Gods nature is spirituall, in that it is incorporal, and therefore immutible. Ioh. 4. 24. God is a Spirit. 2. Cor. 3. 1. 7. The Lord is the spirit. 1. Tim. 1. 17. To the King eternal, immortal, invisible, only wise God, be glory & honor for ever & ever. Col. 1. 15. who is the image of the invisible God. D

The infinitenesse of God is two-fold: his Eternitie, and exceeding greatness.

Gods eternitie, is that by which he is without beginning and ending. Ptl. 90. 2. Before the mountains were made, and before thou hadst formed the earth and the round world, even from everlasting to everlasting, thou art our God. Riu. 1. 8. I am Alpha and Omega, that is, the beginning and ending, saith the Lord: which is, which was, and which is to come,

Gods exceeding greatness, is that by which his incomprehensible nature is every where present, both within & without the world. P. 145. 3. Great is the Lord & worthy to be praised and his greatness is incomprehensible, 1. King. 8. 27. It is true indeede that God will dwell on the earth? Behold he heauens, and the heauens

The order of the causes

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

First, that he is one, and that indiuisiblie, nor many. Eph. 4. 5. One Lord, one faith, one baptism, one God and Father of all, Deut. 4. 3. 5. Vnto thee it was shewed, that thou myghtest know that the Lord he is God, and that there is none but he alone. 1. Cor. 8. 4. We know that an idol is nothing in the world, and that there is none other God but one: and there can be but one thing infinite in nature.

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

CHAP. III. Of the life of God.

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

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

The wisedome or knowledge of God, is that by which God doth, not by certaine notions abstracted from the things themselves, but by his owne effusion, iudicisueley and by discourses of reason, but by one eternall and immutable act of understanding, distinctly and perfectly know himselfe, and all other things, though infinite, whether they haue bin or not. Mat. 11. 27. No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he whom the Sonne will reueale him. Heb. 4. 12. There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whom we haue to doe, Psal. 147. 5. His wisedome is infinite.

Gods wisedome hath these parts: his foreknowledge, and his counseil.

The foreknowledge of God, is that by which he most assuredly foreseeth all things that are to come. Ag. 2. 23. His haue ye taken by the hands of the wicked, being delivred by the determinate counseil and foreknowledge of God, and haue crucified and slaine. Rom. 8. 29. To those which he knew before, he also predestinates to be made like to the image of his Sonne. This is not properly spoken of God, but by reason of

A men to whom things are past or to come. The counseil of God, is that by which he doth most rightly perceive the best reason of all things that are done. Prou. 8. 14. I haue counſel and wiſedome, I am understanding, and I haue strength.

The will of God, is that by the which he both most freely, and iustly with one act willeth all things. Rom. 9. 18. He hath mercie on whom he will, and whom he will be hardenesse. Epit. 1. 5. Who hath predestinate us to be adopted through Iesu Christ unto him selfe, according to the good pleasure of his will. Iam. 4. 5. For that which you shouldest say, If the Lord will, and we thinke we will do this or that.

God willeth that which is good, by approvynge ethar which is euill, in as much as it is euill, by disallowing and foraking it. And yet he voluntarily doth permit euill; because it is good that there shoulde be euill. Act. 14. 16. Who in time past suffered all the Gentiles to walke in their owne wises. Psal. 81. 12. So I gave them up to the hardness of their heart, and they haue walked in their owne counses.

The will of God, by reason of divers obiects, hath divers Names, and is either called Loue and Hatred, or Grace and Justice.

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

The Hatred of God, is that by which he diſlikeſt and detesteth his creature offending, for his fault. 1. Cor. 10. 5. But many of þe Lord misliked, for they perifled in the vidernes. Pſal. 5. 5. Thou hateth al the workers of iniquity. Pſal. 5. 7. Thou haſt haled iuſtice & hated iugement.

The grace of God is that by which he freely declareth his fauour to his creatures. Rom. 11. 6. If it be of grace, it is no more of works: otherwise grace is not grace; but if it be of works it is no more grace. Tit. 2. 11. The fauour grace of God shined to all men, teaching vs to deny impietie & feso.

The Grace of God, is either his goodness, or his mercie.

The Goodnesse of God, is that by which he being in himselfe absolutely good, doth freely exercise his liberalitie vpon his creatures. Mat. 19. 17. Why callst thou me good? there is none good but one, even God. Mat. 5. 45. He maketh Sunne to ſhine vpon the good and bad, and he raineth upon the iuft and uniuſt.

Gods mercie, is that by which he freely affiſteth all his creatures in their miseries. Efa. 30. 18. Yet will the Lord waite, that he may haue mercy upon you. Iam. 3. 22. It is the Lords mercy that we are not confirmed, because his compenſations fail not. Exod. 33. 19. I take pitié on whom I

take

of Saluation and Damnation.

take pitié, and am merciful to whom I am merciful.

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

Gods iuſtice is in word or deede.

Iuſtice in word, is that truthe by which he conſtantly, and indeſtitely willett that which he hath ſaid. Rom. 3. 4. Let God be true, and every man a lyar. Mat. 25. 35. Heaven and earth ſhall paſſe away, but my word haſt not paſſe away. Hence it is, that there is a certaine iuſtice of God in keeping his promiſe. 1. Ioh. 1. 9. If we confeſſe our ſinnes, God is faſtfull and iuſt to forgive our ſinnes. 2. Tim. 4. 8. Henceforbiſt is laid vp for mee the crowne of righteouſneſſe, which the Lord the righteous judge ſhall give me at that day.

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

Gods diſpoſing iuſtice, is that by which he, as a moft free Lord, ordereth righteouſeſſe in his actions. Pſal. 145. 17. The Lord is rigteous in all his wifes.

Gods rewarding iuſtice, is that by which he rendeth to his creature according to his worke. 2. Theſ. 1. 6. It is iuſtice with God, to render affliction ſuch as afflict you, but to you which are affliſted, releaſing with us. 1. Pet. 1. 17. Therefore if you call him Father, which without respect of perfon judgements according to every mans worke, paſſe the time of your dwelling here in ſcere, Ierem. 51. 56. The Lord that recompenseth, ſhall surely recompence.

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

Gods Gentlenesse, is that by which he freely rewardeth the righteouſeſſe of his creature, 2. Theſ. 1. 5. Which is a token of the righteouſeſſe of God, that ye may be counted worthy the kingdome of God, for the which ye alſo ſuffer. Mat. 10. 41. 42. He that receueth a Prophet, in the name of a Prophet: ſhall haue a Prophets reward: and he that receueth a righteouſe man, in the name of a righteouſe man: ſhall haue thereward of a righteouſe man. And whosoeuer ſhall give unto one of these little ones to drink a cup of cold water only in the name of a Disciple, verily I ſay unto you, he ſhall haue life to reward.

Gods Anger is that by which he willett the punishment of the creature offending, Rom. 1. 18. For the wrath of God is revealed from heauen againſt all ungodliſſe, and unrighteouſeſſe of men, which withhold the truth in unrighteouſeſſe. Ioh. 3. 36. He that obeyeth not the Sonne, ſhall not ſet life, but the wrath of God abideth on him.

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

Gods Omnipotencie, is that by which he is moft ablie to performe every worke. Mat. 19. 26. With men this is iſſible, but with God all things are poſſible.

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

argue an impoſeſſie, as to lie, to denie his word. Tit. 1. 2. Which God, that cannot lie, hath promiſed. 2. Tim. 2. 1. 3. He cannot denie himſelfe. Secondly, ſuch things as are contrary to the nature of God, as to deftroy himſelfe, and not to beget his Sonne from eternitie. Thirdly, ſuch things as imply contradiction. For God cannot make a truthe falſe; or that which is when it is not, to be.

Gods power may be diſtinguiſhed into an abolute and actual power.

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

Gods actual power, is that by which he cauſeth all things to be, which he freely willett. Pſal. 135. 6. All things which God wil, thofe he doth in heauen, and in earth, and in all depths.

CHAP. IV.

Of Gods glorie, and bleſſedneſſe.

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

Gods glorie or bleſſedneſſe, is the infinite excellency of his moft ſimple and moft holy diuine Nature. Heb. 1. 3. Who being the brightness of his glorie, and the iugratiōne forme of his person, &c. Nehen. 9. 5. Let them praife thy glorious name, O God, which excellēt about all thankgiving and praife.

By this we ſee, that God onely can know himſelfe perfectly. Ioh. 6. 46. Not that any man hath ſene the Father, ſee which is of God, he hath ſeen the Father. 1. Tim. 6. 6. Who only hath immortaliſte, and dwelleth in the light that none can attaine unto. Whom man can ſaw, neither can ſee. Exod. 33. 20. Thou canſt not ſet me face to face.

Notwithſtanding there is a certaine maniſtation of Gods glorie partly more obſcure, partly more apparent.

The more obſcure maniſtation, is the viſion of Gods maieſtie in this life, by the eyes of the minde through the helpe of things perceived by outward lenſes. Ia. 6. 1. I am the Lord ſitting upon an high throne, and lifteſt up, and the lower parts thereof are filled the Temple. Exod. 33. 22. And while my glory paſſeth by, I will dñe thee in a clift of the Rocke, and will cover thee with my hand. While I paffe by, after I will take away mine hand, and then ſhalt ſet me by. parts, but my face ſhall not be ſene. 1. Cor. 13. 12. Now we ſee as through a glaſſe darkely.

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

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

17.1. *I am God all-sufficient, walke before me, and be thou upright.* Col. 1.9. *For in him dwells all the fulness of the Godhead bodily.* 1. Tim. 6. 15. *Which in due time he shall shew, that is blessed and I rance only.*

CHAP. V. Concerning the persons of the Godhead.

THE persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Joh. 5. 7. *There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one.* Gen. 19. 24. *Then Iehowah rained upon Sodom, and upon Gomorrah, brimstone, & fire from Iehowah in heaven.* Joh. 1.1. *In the beginning was the Word, and the Word was with God, and the Word was God.*

They therefore are coequal, and are cleftin guilfou by degree, but by order.

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

Distinction of persons, is that by which albeit every person is one and the same perfect God, yet the Father is not the Sonne nor the holy Ghost, but the Father alone; and the Sonne is not the Father or the holy Ghost, but the Sonne alone; and the Holy Ghost is not the Father or the Sonne, but the holy Ghost alone; neither can they be divided, by reasoun of the infinite greatness of that most simple essence, which one and the same, is wholly in the Father, wholly in the Sonne, and wholly in the holy Ghost: so that in there is diuersitie of persons, but vnitie in essence.

The continuall of the persons, or rather union, is that by which each one is in the rest, and with the rest, by reasoun of the unity of the Godhead; and therefore every one doth possesse, loue, and gloriifie another, and worke the same thing. Joh. 14.10. *Believe not thou that I am in the Father, and the Father is in me; the word that I speake unto you I speake not of my selfe, but of him that dwelleth in me, he doth the workes.* Prov. 8.22. *The Lord hath possest me in the beginning of his way: I was before the workes of old.* And v. 30. *Then was I with him as a nourisher, and I was daily his delight, recreyng away before him.* Joh. 1.1. *In the beginning was the Word, and the Word was with God, and that Word was God.* and cap. 5.19. *The Sonne can doe nothing of himselfe, save that he feleth the Father do: whatsoever things he doth, the same doth the Sonne also.*

There be three persons: the Father, the Sonne, and the holy Ghost. Matt. 3. 16, 17. *And Iesua, when he was baptised, came straight out of the water, and loe, the heauens were opened vnto him, and Ioh. 3.22. *The Spirit of God descendig like a dove, and lightning upon him: and loe, a voice came from heauen, saying, This is my beloued Sonne, in whom I am well pleased.**

A. The Father, is a person without beginning, from all eternity begetting the Sonne, Heb. 1.3. *Who being the brightness of the glory, and the inward forme of his person.* Psa. 2. 7. *Thou art my Sonne, this day haue I begotten thee.*

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

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

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

C. The Sonne is the second person, begotten of the Father from all eternity. Heb. 1.5. *For unto which of the Angels said he at any time, Thou art my Sonne, this day begat I thee?* Col. 1.15. *Who is the image of the inuisible God, first borne of eury creature.* Ioh. 1.14. *And we saw the glory thereof, as the glory of the emly begotten Sonne of the Father,* Rom. 8.32. *Ite who paved not his owne Sonne.*

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

D. For this cause he is said to be sent from the Father. Joh. 8.42. *I proceeded forth, and came from God, neither came I of myselfe, but he sent me.* This sending taketh not away the equality of essence, and power, but declareth the order of the persons, Joh. 5.18. *Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabbath, but also that God was his Father, and made himselfe equal with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equal with God.*

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

Oration

of Salvation and Damnation.

15

Oration of the Sonne. *B. 6.5. in his preface before Ioh. Golpeil.*

The property of the Sonne, is to bee begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8.6. *Our Lord Iesu Christ, by whom are all things, and we by him.* Ioh. 5.19. *Whatsoever thing he doth, he doth the same dath the Sonne also.*

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 1.5, 26. *But when the Comforter shall come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth of the Father, see shall reprise of me.* Rom. 8.9. *But ye are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you.* But if there be any that hath not the spirit of Christ in he is not Ioh. 16.13, 14. *But when the spirit of truth shall come: hee shall conduct you into all truthe: for he shall not speake of himselfe, but whatsoever hee heareth, hee shall speake, and shall declare unto you such things as are to come.* He shall glorifie me for he shall reuele of mine, and shew it unto you.

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

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

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

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

CHAP. VI.

Of Gods works, and his decree.

T has concerning the first part of Theologie: the second followeth, of the works of God.

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

These are common to the Trinitie, the pecular manner of working alwaies referred to every person.

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

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

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

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

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

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

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

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

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

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

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

D. The first and principall caule, howbeit in it selfe it be necessary, yet it doth not take away freedome of wil in election, or the nature and property of second causes; but orle brings them into a certain orderthat is, it directeth them to the determinate end, wherupon the effects and euents of things are conting:nt or necessarie, as the nature of the second cause is. So Christ according to his Fathers decree did necessariily, Act. 7. 3, but yet willingly, Job. 10.18. Mat. 26. 53. And if we respē the temperature of Christs body, he might haue prolonged his life; and therefore in this respect may be said to haue dyed contingently.

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

Gods operation, is his effectual producing

of

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

Gods operatiue permission, is that by which he onely permitteth one and the same worke to be done of others, as it is euill; but as it is good, he effectually worketh the same. Gen. 50. 20. *You indeed had purposed euill against me, but God deuised that for good, that he might, as he hath done this day, preferre his people alius.* And, Gen. 45. 7. *God hab sent me before you to preserve your posterity in this land.* Ela. 10. 5, 6, 7. *Woe unto Aslur, the rod of my wrath, and the staffe in their hands in mine indignation, I will give him a charge against the people of my wrath to take the spoile, and to take the prey, and to tread them under thy myre in the streets. But he thinketh not so, neither doth his heart esteem it so; but be imagineth to destroy, and to cut off a few nations.*

God permitteth euill, by a certainte voluntary permission, in that he forfaketh the second cause in working culle. And he forfaketh his creature, either by detracting the grace it hid, or not bestowing that which it wanteth. Rom. 1. 26. *For this cause God gave them up unto sole afflictions.* 2. Tim. 2. 25, 26. *Infructifying them with meekesse; that are contrary minded, provoking if God at any time will give repentance, that they may know the truth; and that they may come to amendment out of the fature of the dinell, which are taken of him at his will.*

Neither must we thinke God herein vniust, who is indebtēd to none. Rom. 9. 15. *I will haue mercy on him to whom I will shew mercy,* Yet it is in Gods pleasure to beshow how much grace, and upon whom he will. Matth. 20. 15. *It is not lawfull for me to doe as I will with mine owne?*

That which is euill, hath some respect of godnesse with GOD: First, in that it is the punishment of sinne: and punishment is accounted a moral good, in that it is the part of a just judge to punishe sinne. Secondly, as it is a mere actio or act. Thirdly, as it is a chaffiment, a trial of ones faith, martyrdome, propitiation for sin, as the death and passion of Christ. Act. 2. 23. and 4. 24. And if we obserue these causes, God is not only a bare permittive agent in an euill worke, but a powerful efficacour of the same; yet so, as he neither instilleth an aberration in the action, nor yet supporteth, or intendeth the same, but that he most frely suffereth euill, and best disloppeth it to his ownglorie. The like we may see in this similitude: Let a man spurre forward a lame horse; in that he mooneth forward, the rider is the caule; but that he halteith, he himselfe is the caule. And againe, we see the sunne beames shinning through a glasse; where the light is from the Sunne, the colour not from the Sunne but from the glasse.

CHAP. VII.

Of Predestination and Creation.

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

A the decree of God, by the which he hath ordained all men to a certaine and euerlastinge state: that is, either to salvation or condemnation, for his owne glory. 1. Thef. 5. 9. *For God hath not appointed unto wrath, but to obtaine salvation by the means of our Lord Iesu Christ.* Rom. 9. 13. *As it is written, I haue loved Jacob, and hated Esau;* and vers. 22. *What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction: and that he might declare the riches of his glory upon the vessels of mercy, which he hath prepared unto glorie?*

B The meanes of accomplishing Gods Predestination are two fold.

The creation, and the fall.

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

Gods manner of creating, as also of governing, is such, as that by his word alone, he without any instruments, means, assistance, or motion, produced all sorts of things. For to will any thing with God, is both to be able and to performe it. Heb. 1. 3. *By faith we understand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appear.* Psa. 148. 5. *Let them praise the name of the Lord, for he commanded, and they were created.*

The goodness of the creature, is a kinde of excellencie, by which it was vido of alldfect, whether punishment or fault.

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

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

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

The heauenes are three fold: the first is the ayre, the secound the skie, the third an inuisible and incorporeal essence, created to be the seat of all the blessed, both men, and angels. This third heauen is called Paradise. 2. Cor. 12. 4. The inhabitannts of the world, are reasonable creatures, made according to Gods owne Image: they are either angels or men. Gen. 1. 6. *Furthermore, God said, Let us make man in our owne image, according to our likynesse.* Job 1. 6. *Whan the children of God came and stood before the Lord, Satan came also among them.*

The Image of God, is the godnesse of the reasonable creature, reffirming God in holynesse. Eph. 4. 24. *And put on the new man, which after God is created in righteousnesse and true holynesse.*

CHAP. VIII.

Of Angels.

T He Angels each of them being created in the beginning, were setled in an upright estate. In whome these things are to be noted:

A noted; First, their nature. Angels are spirituall and incorporeal essences. Heb. 2. 16. *For he is no foyt tooke the Angels, but he tooke the seide of Abraham.* Heb. 1. 7. *And of the Angels, he saith, He maketh the spirites his messengers, and his Ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2. Sam. 14. 17. *My Lord the king is even as an Angel of God in bearing good and bad.* 2. They are of great might. 1. Thef. 1. 7. *Whan the Lord Iesu shall shew himselfe from heauen with his mighty Angels.* 2. Sam. 24. 17. *Daud saw the Angel that smote the people.* 2. King. 19. 35. *The same night the Angel of the Lord went out and smote in the campes of Aslur, an hundred thousand, and five thousand, and three. They are twift and of great agilitie.* Ela. 6. 6. *Then flew one of the Seraphins unto me with an hot cole in his hand.* Dan. 9. 21. *The man Gabriel whom I had seene before in a vision, came syngynge and touched me.* This is the reasoun why the Cherubins in the Tabernacle were painted with wings.

Thirdly, they are innumerable. Gen. 32. 1. *Now Iacob went forth on his journey, and the Angels of God met him.* Dan. 7. 10. *Thousand thousand ministered unto him, and ten thousand thousands stood before him.* Matth. 26. 53. *Thinkest thou I cannot pray to my Father, and he will give me more then twelve legions of angelis?* Heb. 12. 22. *To the compaines of innumerabile angelis.*

C Fourthly, they are in the highest heaven, where they ever attend vpon God, and haue societie with him. Mat. 1. 18. 10. *In heauen their Angels alwayes behold the face of my Father which is in heauen.* Psa. 68. 17. *The chariotis of God are twentie thousand thousand Angels, and the Lord is among them.* Mark. 12. 25. *But are as Angels in heauen.*

Fifthly, their degree. That there are degrees of Angels, it is most plaine. Col. 1. 16. *By him were all things created, which are in heauen, and in earth, things visible and invisibile: whether they be thrones, or dominions, or principalities, or powers.* Rom. 8. 3. *Neither angels, nor principalities, nor powers, &c. i. Thef. 4. 16. The Lord shold defend with the voice of the Archangel, and with the trumpet of God.* But it is not for vs to say who, or how many be of each order; neither ought we curiously to inquire how they are distinguisched, whether in cōfesse, gifts, or offices. Col. 1. 18. *Let no man at his pleasure bear rule over you by humbleness of minde, and worshipping of Angels, advancing himselfe in those things which he never saw.*

Sixtly, their office. Their office is partly to magnifie God, & partly to performe his commandements. Psa. 102. 20, 21. *Praise the Lord, ye his Angels that excell in strengthe, that doe his commandement in obeying the voice of his word. Praealte the Lord, al ye his hostes, ye his seruants that doe his pleasure.*

Seventy: The establishing of some Angels in that integracie, in which they were created.

CHAP. IX.

Of man, and the estate of Innocencie.

M An, after he was created of God, was set in an excellent estate of innocence. In this estate: such things are creidely to bee regarded.

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

J I. The integrity of mans nature. Which was, Eph. 4. 24, *created in rightousnesse and true holynesse.* This integrity hath two parts.

The first is wisdome, which is a true and perfect knowledge of God, and of his will, in as much as it is to be performed of man; yea, and of the counsell of God in all his creatures. Col. 3. 10. *And haue piue on he new man, which is renewed in knowledg after the image of him that created him.* Gen. 2. 19. *When the Lord God had formed on the earth every beast of the field, and every foule of the beaten, he brought them unto the man, to see how he wold cal them: so he named them all.* This is the name thereof.

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

I. II. Mans dignite, consisting of four parts. First, his companion with God. By which, as God relioyed in his owne image, so likewise man did feruenly loue God: this is apparent by Gods familiar conference with Adam, Gen. 1. 29. *And God said, Behold, I have giuen unto you every herb bearing seede, &c. that shall be to you meat.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Psa. 8. 6. *Thou hast made him Lord ouer the works of thine hands, & hast stel al things under his feet, &c.* Thirdly, the decency, and dignite of the body, in which, though naked, as nothing was unseemly, was there in it imprinted a princely maiestie, Psa. 8. *Thou hast made him litle lower then God, and crowned him with glory and worship.* Gen. 2. 25. *They were both naked, & neither ashamed.* 1. Cor. 12. 23. *Vpon those members of the body, which we thinke most vnbonch, put we more honesty on: and our uncomely parts haue no re comeliness on.* Fourthly, labours of the body without paine or griefe. Gen. 3. 17. 19. *Because thou hast obeyed the voice of thy wife, &c. and cursed is the earth for thy sake, in sorrow shalt thou eat of it all the daies of thy life, &c.*

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

Gods commandement concerning the trees, was ordaine to be a proove and triall of mans obedience. It consisteth of 2 parts: the first is the giuing of the tree of life, that as a signe,

a signe, it might confirme to man his perpetually abode in the garden of Heden, if still hee perisched in his obedience, Reuel. 2.7. *To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God, Pro. 3.18. She is a tree of life to them which lay hold on her: and blessed is he that retaineth her.*

The second, is the prohibition to eat of the tree of the knowledge of good and evill, together with a commination of temporal and eternal death, if he transgresed this commandement, Gen. 2.17. *Of the tree of the knowledge of good and evill, whose fruit eat not of it: for in the day that thou eatest thereof, then shalt dye the death.* This was a signe of death, and had his name of the event, because the obseruation thereof wold have brought perpetual happiness, as the violation gave experience of evill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath, Gen. 2.3. *God blessed the seauenth day, and sanctified it.*

V. His calling, which is the seruice of God, in the obseruation of his commandements, and the dredging of the garden of Heden, Prov. 16.4. *God made all things for himself. Gen. 2.15. He placed him in the garden of Eden to dress and keepe it.*

V. His diet was the herbs of the earth, and fruit of every tree, except the tree of the knowledge of good and evill, Gen. 1.29. *And God said, behold, I have given unto you every heare bearing feed, which is upon the earth, and every tree, wherin is the fruit of a tree bearing feed, that shall be to you for meat.* And chap. 2.17. *But of the tree of knowledge of good and evill thou hast not eat.*

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

CHAP. X.

Of Sinne, and the fall of Angels.

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

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

Here a doubt may bee moued, whether sinne be a thing existing or not. The answer is this: Of things which are, some are positive, other primitiue. Things positive, are all substances, together with those their properties, powers, inclinations & affections, which the

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

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

Impotency is nothing else, but the very want or loss of that good, which God hath ingrained in the nature of his creature.

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

The fall was effected on this manner. First, God created his reasonable creatures good indeed, but withall changeable, as we have shewed before. For to be unchangeably good, is proper to God alone. Secondly, God tryed their obedience in those things about which they were conuerant, Deut. 1.3. *Then shall not hearken to the words of that Prophet, or unto that dreamer of dreams: for the Lord your God proowest you know whether you loue the Lord your God, with all your heart, and with all your soule.* Thirdly in this triall God doth not sift them with new grace to stand, but for just causes forfaketh them. Lastly, after God hath forfaken them, and left them to themselves, they fall quite from God: no otherwise, then when a man stayng vp a staffe on the ground, it standeth upright; but if he never so little withdraw his hand, it falleth of itself.

The fall, is of men, and Angels.

The fall of Angels, is that by which the understanding, pointing out a more excellent estate, and of it own accord approouing thereof, and the will choosing the same as pleasing vnto it. (Their nature in the meane while remaining fit to make choice either of the contrary, or of a diuers obiect) they are the sole authours of their fall from God. 2. Pet. 2.4. *If God feared not the Angels which sinned, but cast them downe into hell, and delinere them into chaunes of darkness, to be kept vnto damnation, &c. Iud. 6. The Angels which kept not their first estate, but left their swwe habitation, he hath reserved in euerafling chaunes, &c. Ioh. 8. 44. He was a murderer from the beginning, and continued not in the truthe: for there is no truthe in him.*

In the fall of Angels, consider: First their corruption, arising from the fall; which is the deprauation of their nature, and is either that fearefull malice and hatred, by which they set themselves against God, or their infatiate desire to destroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh. 3.8. *He that committeth sinne is the diuell, because the diuell sinned from the beginning.* For this cause was the Sonne of God revealed, to disfoule the workes of the diuell. 1. Pet. 5. 8. *For aduersary the diuell goeth about like a roaring lyon, seeking whom he may devoure.* Eph. 6. 12. *You strive not against flesh and blood, but against principalities and powers, and worldly governours; the princes of darkness of this world, against spirituall wickednesse, which are in supercessional things.*

11. Their degree, and dexterite: for of these Angels, one is chiefe, and the rest attendants. The chiefe is Beelzebul, prince of the rest of the devils, and the world, faire above them all in malice. Mat. 25. 41. *Away from me ye cursed into everlasting fire, prepared for the diuell and his Angels, 2. Cor. 4.4. whose minds the god of this world hath blinded.* Reuel. 12. 7. *And there was war in heaven: Michael, and his Angels fought with the dragon, and the dragon and his Angels fought.*

of Salvation and Damnation.

A thus doubting, are moued to behold the forbidden fruite. Fiftly, they no sooner see the beauty thereof, but they desire it. Sixty, that they may satisfie their desire, they eat of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vterly disloyall to God. Gen. 3. 14, 15, 4, 5, 6, 7, 8.

Thus without constraint, they willingly fall from their integrity: God vpon iust cause leaving them to themselves, and freely suffering them to fall. For we must not think, that mans fall was either by chance, or God not knowing of it, or barely winking at it, or by his bare permission, or againt his will but rather miraculously, nor without the will of God, and yet without all approbation of it.

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

III. Their punishment. God, after their fall, gave them ouer to perpetuall torment, without any hope of pardon. Jude, verse 6. 2. Pet. 2.4. *God spared not the Angels that had sinned, but cast them downe into hell, and delinere them into chaunes of darkness, to be kept vnto damnation.* This he did: First, to admonish men, what great punishment they deserved. Secondly, to shew that grieuous sins must more grieuously be punished.

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

Their punishment is easier, or more grieuous.

Their easier punishment is double. The first, is their defection from heaven. 2. Pet. 2.4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their power. Job 1. 12. *The Lord said unto Satan, Behold, all that he hath is in thine hand, only vpon him lay not thine hand.*

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

CHAP. XI.

Of mans fall and disobedience.

Adams fall, was his willing revolting to disobedience by eating the forbidden fruite. In Adams fall, we may note the manner, greatness, and frut of it.

1. The manner of Adams fall, was on this sort: First, the diuell, having immediately before fallen himselfe, infinuately into our first parents, that both the punishment for eating the forbidden fruit was vncertaine, and that God was not true in his word vnto them. Secondly, by this legerdeame, he blinded the eyes of their understanding. Thirdly, beeinge thus blinded, they begane to distrust GOD, and to doubt of Gods fauour. Fourthly, they

B thus doubting, are moued to behold the forbidden fruite. Fiftly, they no sooner see the beauty thereof, but they desire it. Sixty, that they may satisfie their desire, they eat of the fruite, which by the hands of the woman, was taken from the tree: by which act they become vterly disloyall to God. Gen. 3. 14, 15, 4, 5, 6, 7, 8.

Thus without constraint, they willingly fall from their integrity: God vpon iust cause leaving them to themselves, and freely suffering them to fall. For we must not think, that mans fall was either by chance, or God not knowing of it, or barely winking at it, or by his bare permission, or againt his will but rather miraculously, nor without the will of God, and yet without all approbation of it.

III. The greatness of this transgression must be esteemed, not by the external obiect, or the basenes of an apple, but by the offence it containeth against Gods maiestie. This offence appeareth by many trifaffles committed in that action. The 1. is dooing of Gods word: 2. want of faith; for they beleue not Gods threatening, *(In that daye eas ther of you shall die the death.)* But being bewitched with the diuels promise, *(ye shall be like God)* they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in foraking Gods word, and seeking other wisedome. 4. Their pride, in seeking to magnifie themselves; and to become like God. 5. Contempt of God, in transgressing his commandements against their owne conscience. 6. In that they preferre the diuell before God. 7. Ingratitude, that in as much as in them lyeth, they expell Gods spirite dwelling in them, and despise that euerafling blessed vnioun. 8. They murther both themselves and their progenie.

III. The fruite or effects. Out of this corrupt estate of our first parents, arose the estate of infidelity or disbelief, whereby God hath included all men vnder sinne, that he might manifest his mercy in the saluation of some, and his iustice in the condemnation of others. Rom. 11. 32. *God hath shew vpon all men in obediencie, that he might haue mercy on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Jesus Christ should bee given to them that beleue.*

In this estate, wee must consider sinne, and the punishment of sinne. Sinne is three-fold. The first, is the participation of Adams both transgression and guilaines, whereby in his sinne, all his posterity sinned. Rom. 1. 12. *As by one man in entred into the world, & by sin death: so death entred upon all men, in that all men haue sinned.* The reasoun of this is ready. Adam was not then a private man, but represented all mankind, and thereforeooke what good he received from God, or evill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men dyed: so in Christ all men rise againe.*

C Againie,

Again, when *Adam* offended his posterity was in his loynes, from whom they should by the course of nature issue; & therefore take part of the guiltiness with him. Heb. 7.9,10. And to say as the thing is, *Lewi*, &c. payed *tithes* to *Malchisidec*: for he was yet in the loynes of his father *Abraham*, when *Malchisidec* met him.

CHAP. XII.

Of Original sinne.

Of the former transgression ariseth another, namely Original sinne, which is corruption engendred in our first conception, whereby every facultie of soule and body is prone and disposed to evil. *Plat.* 51. *I* was borne in iniquity, and in fin habt my mother conceiued me. *Gen.* 6.5. *Tit.* 3.3. We our selues were in times past evnlye displeasant, deceiptfull, frownyng the lufe and dure pleasure, living in malitius and envy, hairefull, and hating one another. *Heb.* 12.1. Let us cast away every thing that preffeth down, and the sin that hangeth so farr off on.

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

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

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

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

That wee may the better know Original sinne in the fewall faculties of mans nature, three circumſtances muſt be confidered.

1. How much of Gods image we yet retaine. 2. How much ſinne man receiued from *Adam*. 3. The increafe thereof afterward.

1. In the minde. The remnant of Gods image, is certaine notions concerning God & euill: as, that there is a God, and that the fame God puniſheth transgresſions: that there is an euerlasting life: that wee muſt reuerence our ſuperiors, and not harme our neighbours. But even theſe notions, they are both general and corrupt, and haue none other ſe, but to bereave man of all excuse before Gods judgement ſteate. Rom. 1.19,20. That which may be knowne concerning God, is manifest in them: for God hath ſhewed it unto them. For the inuiſible ſignes of him, that is, his eternal power and

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

Mens mindeſ received from *Adam*: ignorance, namely a want, or rather a depravation of knowledge in the things of God, whether they concern his ſincere worſhip, or eternall happiness. 1. Cor. 2.1,4. The naturall man perceiueſ not the things of the ſpirit of God, for they are foolishnesſ unto him, neither can hee know them because they are ſpiritually diſcerned. Rom. 8.7. I be mydome of the flesh is enmy to God, for it is not ſubiect to the law of God neither ſhould it be.

II. Impotency, whereby the minde of it ſelfe is vnable to vnderſtand ſpirituall things, though they be taught. Luk. 24.45. It haſ opened be their vnderſtanding, that they might vnderſtand the Scriptures. 2. Cor. 3.5. Not that we are ſufficient of our ſelues, to thine anything as of our ſelues: but our ſufficiencie is of God.

III. Vaini, in that the minde thinketh falſhood truthe, and truth falſhood. Eph. 4.17. Walk no more as other Gentiles, in the vanity of your underſtanding. 1. Cor. 2.1. It pleasid God by the ſoulisſe of preaching, to ſave thofe which believe. 23. We preach Christ crucified to the Jewes a ſtumbling block, but to the Grecians ſoulisſe. *Prou.* 14.12. There is a way which ſeemeth good in the eyes of men, but the end thereof is death.

IV. A natural inclination onely to conſecrate and deuile the thing which is culle. *Gen.* 6.5. The Lord ſaw that the wickednesſe of men was great upon earth, and all the imaginacions of the thoughts of the heart were only euill continually. *Ierem.* 4.22. They are wrothe to doe euill, but to do well they haue no knowledge.

Hence it is apparent, that the originall, and as I may ſay, the matter of al heretices, is naturally ingrained in mans nature. This is worthy the obſeruation of ſtudents in diuinitie.

The increafe of ſinne in the underſtanding, is a reprobate ſenſe, when GOD withdraweth the light of nature. *Iohn* 12.40. Hee hath blindeſt their eyes, and hardeneſt their hearts, leſt they ſhould ſee with their eyes, and understand with their hearts, and I ſhould beamed them, and they be conuerced. *Rom.* 1.28. As they regarded not to know God, ſo God deliuered them up vnto a reprobate minde, to do thofe things which are not conueniente. 2. The ſpirit of ſlumber. *Rom.* 11.8 God hath giuen them the ſpiriſt of ſlumber, &c. 3. A ſpiritual drunkeſnesſ. *Ela.* 29.9. They are drunken, but not with wine, they ſlagger, but not with ſtrong drincke. 4. Strong illuſtions. 2. *Thess.* 2.1. God haſt ſent them ſtrong illuſtions, and they ſhall belieue liſts.

The remnant of Gods image in the conſcience, is an obſeruing and watchful power, like the eye of a keeper, referred in man partly to reprooue, partly to repreſe the unbridled courſe of his affections. *Roman.* 2.15. Which ſhew the offiſe of the law written in their hearts, their conſcience alſo bearing witness,

and

of Saluation and Damnation.

and their thoughts accouſing one another, or execuſing.

That which the conſcience hath received of *Adam*, is the impureſſe thereof. *Tit.* 1.15. To them that are defiled and vndeſteining nothing is pure, but even their mindeſ and conſcienceſ are defiled. This impureſſe hath three effects: the firſt is to excule ſinne: ſo if a man ſerue God outwardly, hee will excule and cloake his inward impurity. *Marc.* 10.19,20. Then knowſt thou the commandments? Then haſt thou, &c. I haſt beene auſwered, and ſaid, After all thofe things haue I deforſed from my youth. Again, it exculeth intents not warranted in Gods word. 1. *Chr.* 13.9. When they came to the threſhing floore of Chifer, Jezreel put forth his hand and held the Auge, for the oxen did ſtakē it.

The ſecond, is to accuse and terrify for doing good. This we may ſee in ſuperstitious idolatres, who are grieved when they omitt to perorme counterfeiſt and idolatrous worship to their gods. *Coloff.* 2.21,22. Touch not, taste not, handle not, what all perſon with ſyng, and are after the commandments and doctriuſe of men. *Ely.* 29.13. And their ſeare toward mee was caught them by the preceptis of men.

The third, is to accuse and terrify for ſinne, *Gen.* 50.15. When Iofeſphs brethren ſaw that their faſher was dead, they ſaid, It may bee that Iofeſph will haue vnto us, & wil pay us all the euill which we did unto him. *Ioh.* 8.9. And when they heard it, being accouſed by their own conſcienceſ, they went ou to one. *Ioh.* 3.20. If our heare condemne us, God is greater then our heart. Though the conſcience ſhall accule a mantruly, yet that will not argue any holinſe in it: which appeareth, in that *Adam* in his innocence had a good, yet no accouſing conſcience.

Impureſſe increased in the conſcience, is firſt ſuch a ſenſle nummes, as that it can hardly accule man of ſinne. Eph. 4.19. Wher being paſt ſeeling haue given them ſelues to wanterneſſe, to work all vneclenſeſſe, evn with greedynesse. 1. *Tim.* 4.2. Haueing their conſcience ſburne with an hot yron. This ſenſleſſe ſpringeth from a cuſtome in ſinne. 1. *Sam.* 25.37. Then in the morning when the wine was gone out of Nabal, his wife tolde him ſhort words, and his heart died within him, and hee was like a bone.

II. Some grievous horror, and terror of the conſcience. Gen. 4.14. Behold thou haſt caſt me this day from the earth, & from thy face ſhall I be hid, and ver. 13. My punishment is greater then I can bear. The ſymptomes of this diſeaſe, are blaſphemies, trembling of body, fearfull dreams. *Act.* 24.26. And as he diſputed of rightouſnesſ, and temperance, and the iudgement to come, Felix trembled, &c. *Dan.* 5.6. Then the kings countenance was changed, and his thoughts troublid him ſo, that the ſymptome of his louer were loſed, and his knees moſte one againſt the other.

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

A to engender, to mooue, to perceiue. Secondly, in every humane actio, that is, ſuch as belong to all men; and therefore man hath free-will in outward actions, whether they concerne manners, a family, or the common wealth, albeit, both in the choice and refuſal of them, it bee very weake. *Rom.* 2.14. The Gentiles which haue not the law, by nature do thofe things which are of the law.

The will received. I. An impotency, whereby it cannot will, or ſo much as luſt after that, which is indeede good; that is, which may pleafe, and bee acceptable to God. 1. *Cor.* 2.14. The naturall man perceiueſ not the things of the ſpirit of God, for they are foolishnesſ unto him: neither can hee know them, because they are ſpiritually diſcerned. Rom. 5.6. Chrif, when we were yet of no ſtrength, at his time died for the vngodly. 2. *Tim.* 2.26. Phil. 2.13. It is God which worketh in you both the will and the deeds, ſure of his good pleasure.

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

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

That which the affections receive, is a disorder, by which they therefore are not well affected, because they eschew that which is good, add purſue that which is euill. *Galat.* 5.14. They that are Christis, haue crucified the ſeare with the affections and luſts therof. *Rom.* 1.26. Therefore God gaue them ou to filthy luſts. 1. *Kin.* 22.8. The king of Israel ſaid unto Iofeſphat Tel ihu there is one of whom thou maſt take conſell, but him I hate, &c. and 21.4. Therefore Achab came home to his houſe diſcontented and angry for the word which Nabu ſpake unto him, and he laid himſelfe on his bed, turning away his face left, he ſhould eat meat.

That which the body hath received, is fitneſſe to beginne ſinne. This doth the body in traþporting all obiects and occasions of ſinne to the ſoule. *Gen.* 3.6. The woman ſeing that the tree was good for meat, and pleasant to the eyes, &c. tolde of the fruit thereof, and did eate. II. A fitneſſe to execute ſine, ſo ſome as the heart hath begunne it. *Rom.* 6.13. Neither give your members as weapons of iniſtice to ſinne, and verſe 19. As you haue given your members as ſervants to uncleaneſſe and iniſtice, ſo commit iniſtice, &c.

CHAP. XIII.

Of actual ſinne.

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

The actuall sinne of the minde is the euill thought or intent thereof, contrary to Gods law. Examples of euill thoughts. God (the only knower of the heart) hath in diuers places set downe in his word. I. That there is no God. Psal. 10. 4. *The wicked is so proud that he seeketh not for God, he thinketh always there is no God.* Psal. 14. 1. *I fele sinne in his heart, there is no God.* II. That there is neither prouidence nor preface o f God in this world. Psal. 10. 11. *He faith in his heart, God hath forgotten me; he dieth away his face and will never see,* ver. 13. *Wherfore doth the wicked contemne God? he saith in his heart, thou wilt not regard me.* III. It imagineth safegard to it selfe from all perills. Psal. 10. 6. *He faith in his heart, I shall never be made nowise in danger.* Reu. 18. 7. *She faith in her heart, I sit being a Queen, and am no widow, and shall see no mourning.* IV. It elteemeth it selfe more excellent then other. Apoc. 18. 7. *I sit as a Queen.* Luk. 18. 11. *The Pharise standing thus prayed to himselfe, I thank thee, O God, that I am not as other men, extortione, grieves, aduers, nor yet as this Publican.* v. 2. *I fast twice in the weeke, and give tyre of all my possessions.* V. That the Golapp of Gods kingdom is meree foolishnes. Cor. 2. 14. *The natural man perceiuest not the things of the spirite of God, for they are foolishnes vno to him.* VI. To thinke uncharitably and malitiously of such as serue God sincerely. Mat. 12. 24. *When the Pharise heard that they said, he easeth not our diuels, but by the prince of diuels.* Ps. 74. 8. *They said in their hearts, Let us destroy them altogether.* VII. To thinke the day of death arte off. Efa. 28. 15. *Ye have said, we haue made a generall with death, and with hell we are at agreement, though a soule runn over vs, and passe through, it shall not come at vs.* VIII. That the paines of hell may be eschewed: in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particularl and latt generall comming to judgement. Luk. 12. 19. *I will say unto my soule, Soule thou hast much goods laid vp for many years, and v. 45. If that seruant say in his heart, My master will deferre his comming.* &c.

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

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

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

A actuall sinne, is of omission or commission.

A Against, both these are in words or deeds. In the sinne of commission, obserue these two points: the degrees in committing a sin, and the difference of sinnes committed. The degrees, are in number four. Iam. 1. 14, 15. *Every man is tempted, when he is drawne away by his own concupisence, & is enticed: when lust hath conceiued, it bringeth forth sinnes; and sin when it is finished, bringeth forth death.* The first degree, is temptation, whereby man is allured to sinne. This doth Satan by offering to the mind that which is euill. Job. 13. 2. *The diuell had now put into the heart of Iuda Icarie, Simons son to betray him.* Ag. 5. 3. *Refaido to Ananias, Why hath Satan filled thine heart that thou shouldest lie,* &c. 1. Chro. 21. 1. *And Satan stood up against Israel, and provoked David to number I frat.* This is also effected vpon occasion of some external obiect, which the fenses perceive. Job 31. 1. *I haue made a covenant with mine eyes, why then shouldest I looke upon a maid?*

Tentation hath two parts; abstraction, and incitation:

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

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

The second degree, is conception, which is nothing els but a content, and resolution to commit sinne. Psal. 7. 14. *He shall traull with wickednesse, he hath conceiued mischiefe, but he shall bring forth a ly.*

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

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

D This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearfull. Sinne actually committed, hath fve differences.

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

I. When a man in judgement somewhat alloweth the sinne of another. Numb. 20. 10. *Moses & Aaron gathered the congregation together before the tent, and Moses said unto them, Hear now ye rebells: shall we bring you water out of the rock?* verle 12. *The Lord spake to Moses & Aaron, because ye blessed me not to sanctifie me in the presence of the childding of Israel, therefore ye shall not bring the congregation*

into the land which I haue given them.

II. When the heart approacheth in affection and consent. Hicher may we referre both the Ministers and the Magistrate concealing and winking at offences. 1. Sam. 2. 23. Eli said, *Why do ye such thinges for all this people? I bear euill of you. Doe no more my sons,* &c. Now that Elies will agree with his sonnes sinnes, it is manifest, ver. 29. *Then honourest thy children above me.*

III. In deedly counſell, preſence, inticement. Rom. 1. 31. *They do not only doe the ſame, but also fauour them that doe them.* Mar. 6. 25. *Shee ſaid unto her mother, What ſhall I aukē? and ſhe ſaid, John Baptiſts head,* &c. Ag. 22. 20. *When the blood of thy Martyr Steuer was ſhed, I also ſtood by, and conuented vnto his deaſt, and kept the clothes of them that ſlay him.*

The ſecond diſference, is to ſinne ignorantly, as when a man doth not expreſſly and diſtinctly know whether that which he doth, be a ſinne or not, or if he know it, doth not acknowledge and mark it. 1. Tim. 1. 13. *I was before a blisphemer, and a perſecutor, and an opprefſor: but I was recueiued to mercy, for I did ignorantly through unbielief.* Numb. 35. 22, 23, 24. *If he purifieth him vnauditedly, & not of hatred, or caſt vpon him any thing without laying of hands, or any ſtome (wherby he might be ſlaine) and ſabot him not, or caſt it to fall upon him, and be dyed, and was not his enemy, neither ſought him any harme: then the congegation ſhall iudge betwene the player, and the avenger of blod, according to thys lawes.* 1. Cor. 4. 4. *I know nothing by my ſelfe, yet am I not thereby iuſtified.* Pſal. 19. 13. *Cleanſe me from my ſecret ſinnes.*

The third diſference is to ſinne vpon knowledge, but yet of infirmitie, as when a man fearing ſome imminent danger, or amazed at the horrore of death, doth againſt his knowledge deny that truth, which otherwife he would acknowledge and embrace. Such was Peters fall, arifing from the ouer-much railinſe of the minde, mingled with ſome feare.

Thus men offend, when the flesh, and inordinate deſires to ouer-rule the will and euery good endeauer, that they prouoke man to that, which in his heart deſercheſt. Rom. 7. 19. *I dor not the good thing which I would, but the evil which I would not, doe I.*

The fourth diſference, is preſumptuous ſining vpon knowledge. Pſal. 19. 12. *Keep thy ſeruant from preſumptuous ſinnes: let them not raigne over mee.* Hitherto belongeth I. Every ſinne committed with a high hand, that is, in ſome contempte of God. Numb. 5. 30. *The perſon that doth preſumptuously, &c. ſhall bee cut off from among ſt his people: because he bath defiſped the word of the Lord, and hath broken his commandment.* II. Preſumption of Gods mercy in doing euill. Eccle. 8. 11. *Because ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the childding of men is fuliſt in them to doe euill.* Rom. 2. 4. *Deſpitioſion the riches of his boundenſhip, &c. not*

A knowing that the boundenſhip of God leadeth thee to repenteſce.

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

CHAP. XIV.

Of the common punishment of ſinne.

Hitherto wee haue intreated of ſinne, wherewith all mankind is infiected: in the next place ſucceedeth the punishment of ſinne, which is threefold. The firſt is in this life, and that diuers waies. The firſt concerneth the bodie, eyther in the prouiſion with trouble for the things of this life, Gen. 3. 17. or a proneness to ſilence, Math. 9. 2. *Sonne, ſet me in good comfort, thy ſinnes be forgiuen thee.* Job. 5. 14. *Behold, thou art made Whore, ſin no more, leſt a worse thing fal upon thee.* Deut. 28. 21. 22. *The Lord ſhall make the pellitene cleane vnto thee, until he hath conuainched thee from the land,* &c. *Or ſhame of nakednesse.* Gen. 3. 7. Or in womenes paines in child-birth, Gen. 3. 16. *Vnto the woman he ſaide, I will greatly increaſe thy poynters, and concepcions: in ſorrow ſhall thou bring forth children.*

C I. The foule is puniſhed with trembling of conſcience, care, trouble, hardnes of heart, and madnes. Deut. 28. 28. *The Lord ſhall ſmitte thee with madnesſe, and with blindnesſe, and with ſtowing of heart.*

II. The whole man is puniſhed. I. with tearefull ſubiection to the regiment of Satan. Coloff. 1. 13. *which freed us from the power of darkenesſe, and translated us into the kingdom of his beloved Sonne.* Hebrews 2. 14. *See also himſelfe took part with them, that he might defiſpe through death, him that had power of death, that is the diuell.* 2. A ſeparation from the fellowship of God, and trembling at his preſence. Eph. 4. 18. *Having their egatiſon on darkenesſe, and beeing strangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my ſelfe.*

D IV. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 39. *Thou ſhalt euer be opprefſed with wrong, & be poined, and ſome man ſhall ſuccour thee,* &c. to the end of the chapter. To this place may be referred diſtinction of Lordliſhes, and of this commeth a care to inlire them, and bargaining with all manner of euill ſeruitutes.

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

V I. In a mans name , infamie and ignominie sometimes after his death. Jer. 24.6.

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

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

CHAP. XV.

Of Elecſion, and of Ieſus Chriſt the foundation thereof.

P Redefinition hath two parts : Elecſion and Reprobaſion. 1. Theſſ. 1. 9. *God hath not appointed us to wrath, but to obtaine ſaluation by the meaſures of our Lord Ieſus Chriſt.*

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

This decree is that booke of life, wherein are written the names of the Elect. Reu. 20. 12. *Another booke was opened, which is the booke of life, and the dead were judged of those things, that were written in the booke according to their works.* 2. Tim. 2. 10. *The foundation of God remaїneth, and hath this ſeale, the Lord knoweth who are hiſt.*

The execution of this decree, is an action, by which God, even as hee purpoſed with himſelfe, worketh all thoſe things effectually, which hee decreeſt for the ſaluation of the Elect. For they whom God elecſed to thiſ end, that they ſhoule inherite eternall life, were alſo elecſed to thofe subordinate meaneſ, whereby, as by ſteppes, they might attain thiſ end : and without which, it were impoſible to obtaine it. Rom. 8. 29, 30. *Those which bee knew before, be alſo predeſtinate to be made like to the image of his Sonne, that hee might be the firſt borne amongſt many brethren : Moreover, whom hee predeſtinateth hee calleſt, whom hee calleſt, them hee iuſtified, and whom hee iuſtified, them alſo hee glorified.*

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

The foundation is Chriſt Ieſus, called of his Father from all eternitie, to perorme the office of the Mediator, that in him all thoſe which ſhoule bee ſaued, might bee chosen. Heb. 5. 5. *Chriſt tolde not to his ſelfe this honor, to bee made the high Priet, but hee that ſaid unto him, Thou art my Sonne, this day begat I thee, givē it him, &c. Eſa. 42. 1. Behold my seruants: I have put my ſpirit upon him, hee ſhall bring forth*

A iudgement to the Gentiles. Eph. 3. 4. *Hee hath choſen us in him, meaning Chriſt.*

Quesſion. How can Chriſt bee subordinate unto Gods election, ſeeing hee together with the Father decree all thiſgs ?

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

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

B To the working of his Incarnation, concurre three thiſgs: firſt, both his Natures: ſecondly, their Vision: thirdly, their diſtinction.

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

It was requeſite for the Mediator to be God; 1. That he might the better ſuſtaine that great mifery, wherewith mankind was overwhelmed: greatness whereof, theſe four things declare: 1. The grieuousneſſe of ſinne, wherewith Gods Maieſty was infinitely offendē. 2. Gods infinite anger againſt thiſ ſin. 3. The fearfull power of death. 4. The devils tyranny, who is prince of thiſ world. 2. That hee might make his humane nature both of plentifull merit, and alſo of ſufficient efficacy, for the work of mans redemption. 3. That hee might inſill into all the elect eternall life, and holineſſe. Eſa. 43. 12. *I am the Lord and there is none besides me a Saviour, I haue declared, and I haue ſaued, and I haue ſhewed, when there was no strange god amongſt you: therefore ye are my wiſeſſeſ, ſaiſh the Lord, that I am God.*

I ſay, the Godhead, as it is the Godhead of the Sonne, is Chriſts divine Nature: not as it is the Godhead of the Father, or of the holy Ghost: for it is the office of the Son, to haue the administration of every outward action of the Trinity, from the Father, by the holy Ghost. 1. Cor. 8. 6. And he beeing by nature the Sonne of the Father, beſloweth thiſ privilege on thoſe that believe, that they are the ſonnes of God by adoption. Ioh. 1. 12. *As many as received him, to them hee gave power to bee the ſonnes of God.*

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

Chriſts other nature, is his humanity, wherby hee, the Mediator, is very man. 1. Tim. 2. 5. *One God, and one Mediator betweenne God and man, the man Ieſus Iuſus.*

It was neceſſary that Chriſt ſhould bee man

man. Firſt, that God might be pacified in that nature, whereby hee was offendē. Secondly, that he might undergoe punishment due to fin, the which the Godhead could not, being voide and free from all paſion.

Furthermore, Chriſt, as he is man, is like unto God in all thiſgs, ſinne onely excepted. Heb. 2. 17. *In all thiſgs it became him to bee made like unto his brethren.* 2. Cor. 1. 3. 4.

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

Againe, Chriſt in his humaſtry, was ſubiect to the infirmities of mans naſture, which are theſe: I. To be tempted, Mat. 4. 1. *Chriſt was carried by the ſpiriſt into the deſert, to be tempted of the diuell.* II. To feare, Heb. 5. 7. *Who in the daies of his fleſh, did offer up prayers and ſupplications with groaning and teares, unto him that was able to ſave him from death, and was also heard in that which hee feared.* III. To be angry, Mat. 3. 5. *Then hee looked round about on them angry, mourning alſo for the hardness of their hearts, and ſaid unto the man, Stretch forth thine hand.* IV. Forgetfulneſſe of his office impos'd upon him, by reaſon of the agonie, aſtoniſhing his ſenſes. Mat. 26. 39. *He went a little further, and fell on his face, and prayed, ſaying, O Father, if it be poſſible, let thiſ cuppaſſe from mee: neuertheleſſe, not as I will, but as thou wile.*

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

D CHAP. XVI.

Of the Union of the two naſtures in Chriſt.

Now followeth the Union of the two naſtures in Chriſt, which especially concerneſth his Mediatiōn, for by thiſ union it com-

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

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

The holy Ghost cannot be ſaid to be the Father of Chriſt, because he did minifter no matter to the making of the humaſtry, but did onely fashion and frame it of the ſubſtance of the Virgin Marie.

II. Sanctification, whereby the ſame humaſtry was puriſhed, that is, altogether feuered by the power of the holy Ghost, from the leaſt ſtaine of ſinne, to the end that it might be holy, and be made fit to die for others. Luk. 1. 15. *That holy thing which ſhall be borne of thee ſhall be caſted the Name of God.* 1. Pet. 3. 18. *Chriſt being once ſuffered for ſinnes, the iuſt for the iuinfy.* 1. Pet. 2. 22. *Who did no ſinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the ſecond perſon in Trinitie, tooke vpon him fleſh, and the ſeede of Abraham, namely, that his humaſtry Naſture: to the end, that it being deſtitute of a proper and perſonal ſubſtience, might in the perſon of the Word obtaine it; ſubſtituting, and as it were, being ſupported of the word for ever. Ioh. 1. 14. *I haue Word made fleſh.* Heb. 2. 16. *He took not open him the naſture of Angels, but the ſeeds of Abraham.*

In the assumption, we haue three thiſgs to consider: I. The diſference of the two naſtures in Chriſt. For the diſtinct nature, as it is limited to the perſon of the Sonne, is perfect and actually ſubſtituting in it ſelfe: the humaſtry, which conſifteth in whole of bodie and fleſh, doth neither ſubſtitute in it ſelfe, nor by it ſelfe. II. The manner of the Union. The perſon of the Sonne did by affuning the humaſtry, create it, and by creating, affiune it, communicating his ſubſtience into it: the like example of union is no where to be found. III. The product of the Union. Whole Chriſt, God and man, was not made a new perſon of the two naſtures, as of parts compounding a new thiſg, but remained ſtill the ſame perſon. Now whereas the aſcient Fathers taught Chriſt a compound perſon, wee muſt understand them not properly, but by proportion. For as the parts are united in the whole, ſo theſe two naſtures doe concurre together in one perſon, which is the Sonne of God.

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

Word, he is by nature the Sonne of the Father: As he is man, the same sonne also, yet not by nature, or by adoption, but only by personal vnion, Luk. 1:35. Math. 3:17. *This is my beloved Sonne, &c.*

The phrase in Scripture agreeing to this Union, is the *communion of properties*, which is a true and reall predication: even as it ariseth of the true and reall union of natures; concerning which, obserue two rules.

I. Of those things, which are spoken or attributed to Christ, some are only underwood of his diuine nature. As that, Joh. 8:5. *Before Abraham was, I am.* And that, Coloss. 1:15. *Who is the image of the inuisible God, the first borne of every creature.* Some againe agree only to his humilitie, as borne, suffered, dead, buried, &c. Luk. 2:52. *And Jesus increased in wisedome, and stature, and in favour with God and man.* Lastly, other things are underwood, onely of both natures vnted together. As Matth. 17:5. *It is my beloved Sonne, in whom only I am well pleased, bear him.* Eph. 1:22. *He hath made subiect all things under his feete, and hath appointed him over all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20:28. *To feede the Church of God, that is, Christ, whiche he (according to his manhood) had pur chased with his owne blood.* 1. Cor. 2:8. *If they had knowne this, they would never have crucified the Lord of glorie.* Contrariwise, some things are mentioned of Christ, as he is man, which only are understand of his diuine nature. Joh. 3:13. *No man ascended up to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.* This is spoken of his manhood, where we must understand, that only then his Deitie came downe from heauen. Joh. 6:62. *What if ye should see the Sonne of man, (viz. Christs humane nature) descend? where he (viz. his Deitie) was before.*

Lastly, of reasoun of this Union, Christ, as he is man, is exalted above every name; yea, he is adored, and hath such a great (though not infinite) measure of gifts, as farre surpaseth the gifts of all Saints and Angels. Eph. 1:21. *And set him at his right hand in heauenly places, farre above all principallities, and power, and might, and domination, and every name that is named, not in this world only, but in that also that is to come.* Heb. 1:9. *When he bringes his first begotten Sonne into the World, be adored. And let all the Angels of God worship him.* Col. 2:2. *In whom all the treasures of wisdome and knowledge are hidden.* Phil. 2:9,10. *Therefore God exaltes him on high, and gaves him a name above all names, that at the name of Jesus every knee should bowe (namely, worship), and be subiect to him) both of things in heauen, and things in earth, and things under the earth.*

A

CHAP. XVII.

Of the distinction of both Natures.

THe distinction of both natures, is that whereby they, with their properties and operations, remaine distinct without composition, mingling, or conuerſion, Joh. 10:17,18. *Therefore das my Father loue me, because I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my selfe, I have power to lay it downe, and have power to take it againe.* Joh. 13: 31,32. *Now is the Sonne of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.* Here we may obserue, that there is one will in Christ as God; another, as man. Math. 26:39. *Not as I will, but as thou wilt.* This also approoueth the sentence of the Chalcedon Creed. *We confess, that one and the same Christ Jesus, both Sonne, Lord, only begotten, is knowne and preached to be in two natures without confusion, mutation, distinction, or separation.*

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

C

CHAP. XVIII.

Of Christ's Nativitie and Office.

THus much concerning Christs incarnation, the cleare declaration thereof was by his nativitie.

The nativitie of Christ, is that whereby Marie a Virgin, did after the course of nature, and the custome of woman, bring from Christ the Word of the Father, and the Sonne of David: so that those are much deceived, which are of opinion that Christ, after a miraculouse manner, came into the world, the wombe of the Virgin being that, Luk. 2:23. *Every man childe which is borne shall be called holy to the Lord.* The which place of Scripture is applied to Mary and our Salvation Christ. Hence is it, that the Virgin Mary is said (*hunc*) to bring forth God, albeit she is not any way mother of the God-head. For Christ as he is God, is without mother, and as man, without Father.

It is convenient to be thought, that Mary continued a virgin vntill her dying day, albeit we make not this opinion any article of our belief. I. Christ being now to depart the world, committed his mother to the tuition and custodie of his Disciple John, which it is like hee would not have done, if shee had any children, by whom as custome was, shee might haue beene prouided for. John 19:26. II. It is likely that shee who was with childe by the holy Ghost, would not after know any man. III. It is agreed of by the

Church

Church in all ages.

Christ being now borne, was circumcised the eighth day, that he might fulfill all the riteconuiesse of the law: and being thirtie yeares of age, he was baptiz'd, that he being publicly and solemnly invested into the office of his Mediatorship, might take vpon him the guile of our sinnes. He was both circumcised and baptiz'd, that we might leare: I. That the whole efficacie of the Sacraments, depend alone and wholly vpon him. II. That he was Mediator of mankind, both before and vnder the law, as also vnder grace. III. That he is the knot and bond of both concen-

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

Christs office is threefold, Priestly, Propheticall, Regall, Psal. 1:10,1,2,3,4. Eley 42:1.

Chrills Priesthood, is an office of his, wherein he performed all those things to God, whereby he obtained eternall life. Heb. 5:9,10. *And being consecrata, was made the auactor of eternall saluation, over all them that obey him: and is called of God an hly Priest for ever after the order of Melchisedec.* Chap. 7:24,25. *This man because he endureth for ever, hath an everlasting Priesthood;* wherefore he is able also perfectly to save all them that come vnto God by him.

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

Satisfaction is that, whereby Christ is a full propitiation to his Father for the Elect. Job 33:23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousnesse, then will hee marke vpon him, and will say, Deliver him that he goe not downe into the pit: for I haue found a reconciliacion.* Rom. 3:24. *And are iustified freely by his grace, through the redemption that is in Christ Jesus, ver. 25. Whom God hath set forth to bee a reconciliation through faith in his blood.* 1. Joh. 2:2. *He is a propitiation for our sinneres.*

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

Satisfaction comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of Satisfaction, by which, he hauing undergone the punishment of staine, satisfied Gods iustice, and appeased his anger for the sinnes of the fathfull. His passion was on this manner.

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

ting

ling from his bodie vnto the ground. But when he came againe vnto himselfe, (e) hee freely yielded himselfe vnto his Father to satisfie vpon the croffe for the transgression of man. After this his agonie was ouerpassed, (f) by Inde his treachery Christ is apprehended, and (g) first he is brought to *Annes*, after to *Caiphas* where Peter denieth him: (h) from *Caiphas* hee is lead bound to *Pilate*, (i) Pilate poleteth him ouer to *Herod*, (k) hee transpolteth him backe againe to *Pilate*, (l) who acknowledgeth his innocencie, and yet condemneth him as an offendour. This innocent thus condemned, is (m) pitifully scourged, crowned with thornes, scoffed, spitteled at, spitefully adiuged to the death of the croffe, (n) on which his hands and feete are fastened with nailes. Here staled not his pafions, but after all thele (o) he became as accurred to God the Father, that is, God powred vpon him, being thus innocent, such a fea of his wrath, as was equall to the finnes of the whole world. He now being vnder this curse, through the fene and feeling of this strange terror, (p) complaineth to his Fathers that he is forsaken: who notwithstanding, encountering then with Satan and his angels, did vtterly vanquish (q) and overcome them. When this was ended, his heart (r) was piercet with a speare, till the blood gushed out from his sides, and he gave vp (s) the ghoft: and (t) commended his spirit to his Fathers protection, the which immediatly went into Paradise. His body, (u) whereof not one bone was broken, was buried, and three daies was (x) ignominiously captivated of death. (a) *Mark.* 4.32. *Math.* 26.38. (b) *Joh.* 12.27. *Mark.* 4.35. (e) *Math.* 26.37.42. *Joh.* 12.29. *Heb.* 5.7. (d) *Luk.* 22.44. (e) *Heb.* 9.5.1. *Cor.* 5.7. *Efa.* 53.10.11. (f) *Math.* 46.47. (g) *Joh.* 18.13.14. (b) *Joh.* 18.20. (i) *Luk.* 23.7.8. (k) *Luk.* 23.15. (l) *Math.* 27.24.16. (m) the lame place, (n) *Joh.* 19.18. (o) *Gal.* 3.13. (p) *Math.* 27.35.46. (q) *Col.* 1.14.15. (r) *Joh.* 19.34. (s) *Heb.* 9.15.16. (t) *Luk.* 23.43.46. (u) *Joh.* 19.33.42. (x) *Act.* 1.13.

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

I. His Agony, namely, a vehement anguish, arising vpon the confit of two contrary deſires in him: The firſt, was to be obediene to his Father. The ſecond, to avoid the horrore of death. *Luk.* 22.44. *Bring in an agone,* hee prayed more earnestly, and his sweat was like drops of blood, tricking downe to the ground. *Heb.* 5.7. In the daies of his ſlef did offer up prayers and ſupplications, with ſtrong crying and teares vnto him, that were able to ſave him from death, and was alſo heard in that which he feared.

II. His Sacrifice, which is an action of Christs offering himſelfe to God the Father, as a ranfone for the finnes of the eleſt. *Heb.* 9.26. Now in the end of the world hath he appeared once to put away ſinne, by the ſacrifice of himſelfe.

In this ſacrifice the oblation was Christ, as he was man. *Heb.* 10.10. *By the whiche will we are ſanctified, evn by the offering of Iefus Christ once made.*

The Altar also was Christ, as he was God. *Heb.* 13.10. *We have an Altar, wherof they have no authority to eate which ferre in the Tabernacle.* *Heb.* 9.14. *How much more ſhall the blood of Christ, whiche through the eternall ſpirite offered himſelfe without ſpot to God, purge your conſcience from dead worke to ſerue the living God?* Hence it is, that Christ is ſaid to ſanctifie himſelfe, as he is man. *Joh.* 17.19. *For their ſakes, ſanctifie I my ſelfe.* As the Altar, the gift; and the temple, the gold, *Math.* 23.17.19.

Chrift is the Priefft, as he is God. and man. *Heb.* 5.6. *Thou art a Priefft for ever after the order of Melchizedec.* *1.Tim.* 2.5.6. *One Mediatiōn betwene God and man, the man Christ Iefus, who gaue himſelfe a ranfone for all men, to be a testimony in due time.*

III. God the fathers acceſſion of that his ſacrifice, in which he was well pleased. For, had it bene that God had not allowed of it, Chrifts ſuffering had beene in vain, *Math.* 3.17. *This is my beloved Sonne, in whom I am well pleased.* *Eph.* 5.2. *Even as Christ loued vs, and gaue himſelfe for vs, to be an offerring and a ſacrifice of a sweet ſmelling ſavour to God.*

IV. Imputation of mans finne to Christ, whereby his Father accounted him as a transgreſſour, haung tranſlated the burde of mans finnes to his ſhoulders. *Efa.* 53.4. *He hath borne our infirmities, & carried our ſorrows: yet we did inde him as plagued and ſmiten of God, and humbled: but he was wounded for our transgreſſions, he was broken for our iniquities, &c. and verſ. 12. *He was counted with the transgreſſours, and he bare the ſinnes of many.* *2.Cor.* 5.21. *He hath made him to be ſinne for us, which knew no ſinne, that we ſhould be made the briȝtneſſe of God in him.**

V. His wonderfull humiliatiōn conſiſting of two parts. I. In that he made himſelfe of small or no reputation in reſpect of his Deity, *Phil.* 2.7.8. *He made himſelfe no reputation, &c. hee humbled himſelfe, and became obedient unto the death, even the death of the croffe.*

We may not thinke, that this debasing of Christ came, because his diuine nature was either waſted or weakened, but because his Deity did, as it were, lay aside, and conceale his power and maiſtie for a ſeaſon. And as Irneſſas ſaith, *The Word reſted, but the humaine naſture might be crucified and dead.*

II. In that he became execrable, which is, by the Law accurred for vs. *Gal.* 3.10. *Cursed is every one that remaneth not in all things written in the book of the Law to do them.*

This accrudelneſſe is either inward or outward.

Inward is the ſcene of Gods ſearful anger vpon the croffe. *Reuel.* 19.15. *Hee it is that treadeth the winepreſſe of the fiercenſe & wrath*

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

His outward accrudelneſſe, standeth in three degrees. I. Death vpon the croffe, which was not imaginary, but true, becaue blood and water iſſed from his heart. For ſeeing that water and blood gushed forth together, it is very like, the casket, or coar which inuenſeth the heart called *Pericardium* was piercet. As *Columbus* oblerued in his Anatomy, *y. booke. Job.* 19.34.

His death was neceſſary, that hee might conſtrine to vs the Testament, or Coenant of grace promiſed for our ſakes, *Heb.* 9.15.16. *For this caufe is the Mediatiōn of the newe Testament, that through death, &c. they which were called, might receive the promife of eternall inheritance: for where a Testament is, there muſt be the death of him that made the Testament.* *Co. verſ. 17.*

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

III. Descending into hell, which we muſt not understand, that he went locally into the place of the damned, but that for the time of his abode in the graue, he was vnder the ignominious dominion of death. *Act.* 2.24. *Whom God hath raiſed up, and loſed the ſorrowes of death because it was impoſſible, that he ſhould bee holden of it.* *Eph.* 4.9. *In that he ascended, what was it but that he alſo descended first into the lowest part of the earth?*

It was neceſſary that Christ ſhould be captivated of death, that he might abolifh the ſling, that is the power thereof. *1.Cor.* 15.55. *O death where is thy ſling? O hell where is thy vitorie!*

Thus we haue heard of Chrifts marueilous paſſion, whereby he hath abolifhēd both the firſt and ſecond death, due vnto vs for our finnes, the which (as we may further obſerve) is a perfeſt ranfone for the ſinnes of all and every one of the eleſt. *1.Tim.* 2.6. *Who gaue himſelfe a ranfone for all men.* For it was more, that Christ the only begotten Sonne of God, yea, God himſelfe, for a ſmall while ſhoule bear the curse of the law, then if the whole world ſhoule haue ſuffered eternall punishment.

This alſo is worthy our Meditation, that then a man is well grounded in the doctrine of Chrifts paſſion, when his heart ceaſeth to ſine, and is pricket with the griefe of thoſe ſinnes, whereby, as withte ſpears hee piercet the ſide of the immaculate lambe of God. *1.Joh.* 3.6. *Who ſo ſineth, neither hath ſine him, nor known him.* *Zach.* 12.10. *And they ſhall looke vpon him, whom they haue piercet, and*

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

After Chrifts paſſion, followeth the fulfilling of the Law, by which he ſatiſfed Gods iuſtiſe in fulfilling the whole Law, *Rom.* 8.3.4. *God ſent his owne Sonne, that the righteousneſſe of the Law might be fulfilled by vs.*

He fulfilled the Law, partly by the holines of his humane nature, and partly by obedience in the workes of the Law. *Rom.* 8.2. *The Law of the ſpirite of life, which in Chrift Iefus hab freid me from the Law of ſinne, and of death.* *Math.* 3.15. *It becometh us to fulfill all righteouſneſſe.* *Co. 1.17.19.*

Now ſuccedeth the ſecond part of Chrifts Prieffthood, namely, interceſſion, whereby Christ is an Advocate and intercater of God the Father for the fullfill. *Rom.* 8.34. *Chrift is at the right hand of God, and maketh request for vs.* Chrifts interceſſion, is direcd immediately to God the Father. *1.Joh.* 2.1. *If any man for us, we haue an Advocate with the Father, even Iefus Christ the iuff.* Now as the Father is firſt of the Trinitie in order, ſo if he be appealed, the Sonne, and the holly Ghoſt are appeared alſo. For there is one and the ſame agreement & will of all the perſons of the Trinitie.

Chrift maketh interceſſion according to both natures. Firſt, according to his humaine, partly by appearing before his Father in heauen, partly by defring the ſaluation of the Eleſt. *Heb.* 9.24. *Chrift is entred into very heauen to appear now in the ſights of God for us.* And chap. 7.25. *He is able perfectly to ſeue them that come to God by him, ſeueg he twice lieth to make interceſſion for them.* Secondly, according to his Deity, partly by applying the merit of his death; partly by making request by his holly Spirit, in the hearts of the Eleſt, with ſighes inſpeakable. *1.Pet.* 1.2. *Eleſt according to the foreknowledge of the Father to the ſanctification of the ſpirite.* *Rom.* 8.26. *The firſt ſetgeth our inſtrumēts: for we know not what to pray as we ought, but the ſpirite is ſelfe maketh request for vs with ſighes which cannot be exprefed.*

We are not therefore to imagine or ſurne that Chrift prostrateh himselfe vpon his knees before his Fathers throne for vs, neither is it neceſſary, ſeeing his very preſence before his Father, hath in it the force of an humble petition.

The end of Chrifts interceſſion is, that ſuch as are iuftified by his merits, ſhould by this meane continuē in the ſtate of grace. Now Chrifts interceſſion preferreth the eleſt in conering their continual ſlipps, inſtrumēts, and imperfect actions, by an eſpeciall and continual application of his merits; that by this meanes man perſon may remaine iuft, & mans works acceptable to God. *1.Ioh.* 2.2. *He is a reconciliatiōn for our ſins, & not for ours onely, but for the ſinnes of the whole world.* *1.Pet.* 2.5. *As lively ſtones, he made a ſpirituall house & holy prieff-hood, to offer up ſpirituall ſacrifices*

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acceptable to God by Jesus Christ. Rev. 8. 3, 4. And another Angel came and stood before the Altar, having a golden censer, and much odours was given unto him, that he should offer with the prayers of all Saints upon the golden altar, which is before the throne, and the smoke of the odours with the prayers of the Saints, went up before God out of the Angels hand.

This farre concerning Christs Priesthood; now follow his Prophetical, and Regall offices.

His Prophetical office, is that, whereby he immediately from his Father, reveleth his word and all the means of salvation comprised in the same. Ioh. 1. 18. *The Sonne, which is in the boome of his Father, he hath declared unto you.* Ioh. 8. 26. *Those things which I heart of my Father, I speake to the world.* Deut. 18. 18. *I will raise them up a Prophet, &c.*

The word was first revealed, partly by visions, by dreams, by speech; partly by the instinct and motion of the holy Ghost. Heb. 1. 1. *At sundry times, and in divers maners, God spake in old time to our fathers the Prophets; in their last days he hath spoken to us by his Son.* 2. Pet. 1. 21. *Prophecy came not in old time by the will of man, but by holy men of GOD spake as they were moued by the holy Ghost.*

The like is done ordinarily, only by the preaching of the word, where the holy Ghost doth inwardly illuminate the vnderstanding. Luk. 24. 45. *Then opened he their understanding that they might understand the Scriptures;* & 21. 15. *I will give you a mouth and wisdom, whereagainst all your adversaries shall not be able to speake, nor resist.* Act. 16. 14. *Whoso heare the Lord opened, shall flee attended on the things that Paul spake.* For this cause, Christ is called the Doctor, Lawyer, and Counsellour of his Church. Marth. 23. 10. *He was called Doctor;* for one is your Doctor, Jesus Christ. Jam. 4. 12. *There is one Lawyer which is able to save and to destroy.* Elia. 9. 6. *He shall call his name Counsellor, &c.* Yea, he is the Apostle of our profession. Heb. 3. 1. *The Angel of the covenant.* Mal. 3. 1. And the Mediator of the new covenant. Heb. 9. 15. Therefore the Soueraigne authority of expounding the Scripture, only belongs to Christ: and the Church hath only the ministrery of judgement and interpretation committed unto her.

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

The execution of Christs Regall office, comprehendeth his exaltation.

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

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

tion thereof. Rom. 1. 4. *Declared mighty to be the sonne of God, touching the spirit of sanctification by the resurrection from the dead.* Act. 3. 6. *God hath made him both Lord and Christ, whom ye have crucified.*

The exaltation of his humanity, is the putting off from him his seruile condition and all infirmitie, and the putting on of such habitual gifts; which, albeit they are created and finite, yet they haue so great and so marcieous perfection, as possibly can befall any creature.

The gifts of his minde, are wisedome, knowledge, joy, and other unspeakable vertues: of his body, immortality, strength, agilitie, brightnesse. Phil. 3. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body.* Math. 17. 2. *He was transfigured before them, and his face did shine as the Sun, and his clothes were as white as the light.* Heb. 1. 9. *God cuen by God hath anointed thee with the oyle of gladness above thy fellowes.* Eph. 1. 20. 22.

Christs body, although, it be thus glorified, yet is it still of a foly substance, compafed about, visibile, palpable, and shal perpetually remaine in some certaine place. Luk. 24. 19. *Behold my hands, and my feete, it is even I, touch me, and see: a spirite hath no flesh and bones, as ye see me haue.*

There be three degrees of Christs exaltation.

I. His resurrection, wherein by his diuine power he subdued death, and raised vp himselfe to eternall life. 2. Cor. 13. 4. *Though he was crucified concerning his infirmitie, yet liveth he through the power of God.* Math. 28. 6. *He is not here, for he is risen, as we said: Come, see the place where the Lord was laid.*

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

II. His ascencion into heaven, which is a true, locall, and visibile translation of Christs humane nature from earth into the highest heauen of the blessed, by the vertue & power of his Deity. Act. 1. 9. *When he had spoken these thinges, while they beheld, he was taken up: for a cloud took him out of their sight: and while they looked stedfastly towards heauen, as he went, he bode two men stooing by them in white apparel, which also said, Ye men of Galile, why stand ye gazing into heauen? This Jesus which is taken up from you into heauen, shall come as ye haue seen him goe into heauen.* Eph. 4. 10. *He ascended farre above all the heauens.*

The end of Christs ascencion was, that he might prepare a place for the faithful, give them the holy Ghost, and there enjoy eternal glory.

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glory. Ioh. 14. 2. *In my fathers house are many mansions: if it were not so, I would haue told you: I go to prepare a place for you.* 1. Cor. 16. 7. *If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you.*

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

His regal office hath two parts: The first is; his regement of the kingdo me of heauen, part whereof is in heauen, part vpon eart, namely, the congregatiōn of the faulthul.

In the government of his Church, hee exercised two prerogatiues royall. The first, is, to make lawes. Iam. 4. 12. *There is one Lawgiver which is able to iuste and to destroy.* The second, is to ordaine his minitres. Eph. 4. 11. *He gave James to the Apostles, others Prophets, others Euangelists, some Pastours and Teachers, &c. 1. Cor. 1. 25. God hath ordained some in the Churchs first, Apostles; secondly, Prophets; thirdly, Teachers; then them that doe miracles, after that, the gifts of healing, helpers, governors, diversity of tongues.*

Christs government of the Church, is eyther by collection of it, out of the world, or confraternitiē being collected. Eph. 4. 12. *Psal. 110. 10.*

The second part of this Regall office, is the destruction of the kingdome of darkness. Col. 1. 13. *Who hath deliuered us from the kingdome of darkness.* Psa. 2. 9. *Thou shalt crush them with a scepter of iron, and break them in pieces like a potters vessel.* Luk. 19. 27. *This bote mine enimies, that would that I shoulde raigne over them, bring hikker, and slay them before me.*

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

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

The members of this kingdome, and subiects to Satan, are his angels and vnbelieuers; among whom, the principall members are Atheists, who say in their heart, there is no God. Pſalm. 14. 1. And Magianians, who bargaine with the diuell, to accomplish their deires. 1. Samuel. 18. 7. Pſalm. 58. 5. *Idolaters,*

*A who either adore false gods, or the true God in an idol. 1. Cor. 10. 7. 10. Turks and Jewes are of this bunch; so are Heretike, who are such as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. *Apistates, or renouers from faith in Christ Iesus.* Hebr. 6. 6. *False Chriſts, who beate men in hand, they are true Chriſts.* Mat. 24. 26. There were many soch about the time of our Saviour Christ his first comming, as Iſephus Antiquities, the 11, 12, and 14. chapters. Lastly, that Antichrist, who as it is apparent, can be none other but the Pope of Rome. 2. Thes. 2. 13. *Let no man deceave you by any meanes, for that day shall not come, except there come a departing first, and that man of sinne be disclosed, even the son of perdition, which is an adversary, and exalteth himselfe against all that is called God, or that is worshipped, for he declareth that he is God in the temple of God, shewing himselfe that he is God.* Rev. 13. 11. 12. *And I beheld another beast commynge of the earth, which had two horis like the Lamb, but he spoke like the dragon; and he did all that the first beast could doe before him, and he caused the earth, and them that dwelt therin, to worship the beast, whose deadly wound was healed.**

There were then, first, Antichristes at Rome, when the Bishops thereof would bee entited uniuersall, or Bishops ouer the whole Church throughout the world: but then were they complete, when they, together with Ecclesiastical censure, surped ciuill authority.

After that Christ hath subdued all his enemies, these two shal ensue: I. The surrendring ouer of his kingdome to God the Father, as concerning the manner of regement and spirituall policy, confisfing in word and spirit together. II. The subiectiōn of Christ, only in regard of his humanity: the which then is, when the Sonne of God shall most fully manifest his maiestie, which before was obscured by the flesh as a vail, to that the same flesh remaining, both glorious, and vniuent to the Sonne of God, may, by infinite degrees appearre inferiour.

We may not therefore imagine, that the subiectiōn of Christ, consisteth in diminishing the glory of the humanity, but in manifesting most fully the maiestie of the Word.

CHAP. XIX.

CONCERNING THE OUTWARD MEANS OF EXECUTING THE DECREE OF ELECTION, AND OF THE DECALOGUE.

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

The meanes are Gods couenant, and the seale thereof.

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

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

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

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

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

The covenant of works, is Gods covenant, made with condition of perfecte obedience, and is expressed in the moral law.

The Moral Law, is that part of Gods word which commandeth perfecte obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. *Romane 10:5. Adversus hys describuntur regnorum, which is of the law, that the man, which dath those things, shall live thereby. 1 Timothie 1:5. The endes of the commandement, is love out of a pure heart, & of a good conscience, and faith unfeindly. Luk. 16:27. Thou sole lone the Lord thy God, with all thine heart, with all thy soule, and with all thy strength. Rom. 7:14. We know that the law is spiritual.*

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

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

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

A I. In the negative, the affirmative must be understood: and in the affirmative, the negative.

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

III. Under one vice expressly forbidden, are comprehended all of that kinde; yea the least cause, occasion, or enticement thereto, is forbidden as 1. Job. 3:13. *Whosoever hateth his brother, is a man-slayer.* Math. 5:21. to the end, Euill thoughts are condemned, as well as euill actions.

IV. The smallest sinnes are entituled with the same names, that sinne is, which is expressly forbidden in that commandement, to which they appertaine. As in the former places, hatred is named murther, and toooke after a woman with a lulling eye, is adultery.

V. Wee must understand every commandement of the law so, as we annexe this condition: *unless God command the contrary.* For God beeing an absolute Lord, and to aboue the law, may command that which his law forbiddeth: so he commanded *Jacob* to be offered, the Egyptians to be spoiled, the brazen Serpent to be crested, which was a figure of Christ, &c.

The Decalogue, is described in two tables.

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

CHAP. XX.

Of the first commandement.

THE first table hath four commandements.

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

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

The Resolution.

I am. If any man rather judge, that these words are a preface to all the commandements, then a part of the first, I hinder him notwithstanding; it is like, that they are a perfwation to the keeping of the first commandement: and that they are set before it, to make way unto it; as being more hard to receive, then the rest. And this may appear, in that the three commandements next following, which are lesse then this, haue their fewall reaons.

Iehouah. This word signifieth three things.

I. Him who of himselfe, and in himselfe, was from all eternitie. *Reu. 1:8. Who is, who was, & who is to come.* II. Him which giueth being to

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

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

He that is jealous, must alwaye be thy God. But I am Iehouah :

Therefore I alone must be thy God.

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

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

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

But I am thy God:

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

Which bringeth. The assumption or second part of this reason, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, fro the seruitute of a molt tyrannous master. This deliueray was not appropriate onely to the Israelites, but in some sorte belongs to the Church of God in all ages: in that it was a type of a most surpausing deliueray, from the fearefull kingdo me of darkenesse. *1 Cor. 10:12. I will not haue you ignorant, brethren, that our fathers were under the cloud, & all passed through the redde sea, and were all baptizid unto Moses in the cloud, and in the sea. Collof. 1:13. who hath deliuered vs from the power of darkness, and translated vs into the kingdome of his deare Sonne.*

Other gods, or strange gods. They are so called, not that they by nature are such, or can bee; but because the corrupt, and more then diuiliish heart of carnall man, effectually so of them. *Philip. 3:19. Whose god is their belly. 1 Corin. 4:4. Whose minds the god of this world bath bewitched.*

Before my face. That is, (figuratively) in my sight or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commandement, as it shoud fay: If thou in my presence receiue me, it is an heinous offence: see therefore thou doe it not. After the same manner reaoneth the Lord. *Gen. 7:1. I am God almighty, therefore walk before me, and be thou upright.*

The affirmative part.

Make choice of Iehouah to be thy God.

The duties here commandied, are these:

I. To acknowledge God, that is, to know

A and confess him to be such a God, as he hath revealed him selfe to bee in his word and creatures. *Coloff. 1:10. Increasing in the knowledge of God. Ierem. 24:7. And I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall returne unto me with their whole heart.* In this knowledge of God must wee glory, *Jer. 9:24. Let him that glorieth glory in this, that he understandeth, and knoweth me: for I am the Lord which haue mercy, judgement, and righteousness in the earth.*

I. An union with God, whereby man is knit in heart with God. *Job. 23:8. Sticke fast vnto the Lord your God, as ye haue done vnto this day.* *Act. 11:23. He exhorteth all, that with purpose of heart, they would cleave vnto God three manner of waies: in affiance, in loue, and feare of God.*

Affiance, is that whereby a man acknowledgeth the power and mercy of God, docth fully rell himselfe in him, against all assaults whatsoeuer. *2. Chir. 20:20. Put your trust in the Lord your God, and ye shall be assured, beleeve his Prophets, and ye shall prosper.* *Phil. 2:7. 1. Cor. 1:1. God is my light, and my saluation, whosel shall fear? God is the strength of my life, whosel should be afraid? v.3. Though vnsafe be pitched against me, my heart shal not be afraid: though warre be raised against me, I wil be secure.*

Hence ariseth patience, and a lacierty in present perils. *Psal. 39:9. I should haue bin dumbe, and haue opened my mouth, because then didst thou. 2. Sam. 16:10. The king said, What haue I to doe with you, ye sons of Zeruiah? If hee curst, because the Lord said, Curse David, what is hee that dare say, why dash thou for? Gen. 4:5. Be not aduersarie grimed with your felles, that ye sold me thither: for God did send me before you for your destruction.* v.8. *Now then, you sent me not but God himselfe.* *2. King. 6:16. Fear not, for they that be with us, are more, then they that be with them.*

This affiance engendreth hope, which is a patient expectation of Gods prefence & affiance in all things that are to come. *Psal. 37:5. Comit thy way onto the Lord, & trust in him, & he shall bring to pass v.7. Wait patiently vpon the Lord, & hope in him.* *Pro. 16:3. Comit thy work unto the Lord, and thy thoughts shall be directed.*

The loue of God, is that whereby man acknowledging Gods goodness and fauour towards him, doth againe to haue aboue all things. *Deut. 6:5. I haue shewed loue the Lord thy God with all thine heart, with all thy soule, and with all thy strength.*

The markes of the true loue of God are these: I. To haue willingly his word. II. To speake often of him. III. To thinke often of him. IV. To doe his will without irknesse. V. To giue body, and all for his cause. VI. To desire his prefence above all, and to bewale his absence. VII. To embrase all such things as appertaine to him. VIII. To loue and hate that which he loueth and hateth. IX. In all things to seeke to please him. X. To draw others

thers unto the loue of him. X. To esteeme highly of such gifts and graces, as he bestoweth. XI. To stay our selues upon his counsels revealed in his word. Lastly, to call upon his name with affiance.

The feare of God, is that whereby man acknowledging both Gods mercy and iustice, doth, as the greatest euill, feare to displease God. Psal. 13. 4. *With thisis mercy, that thou maist be feared.* Habak. 3. 16. *When I heard it, my belly trembled, my lips stroake at the voice; ruttemes entred into my bones, and I trembled in my selfe, that I might ref in the day of trouble, when be commest vpon the people to destroy them.* Psal. 4. 4. *Tremble, and sinne not.*

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

Out of these three former vertues procedeth humility, wherby a man acknowledging Gods free boundyness, and proffiteth himselfe before him, doth ascribe unto him all orayse & glory. I. Cor. 1. 31. *Let him that glorieth, glory in the Lord.* I. Pet. 5. 5. *Decke your selues inwardly with a lownesse of mind for God resrifles the proud, and giueth grace to the humble.* ver. 6. *Humble your selues therefore under the mightie hand of God, that he may exalte you in due time.* I. Chr. 29. 10. 11. *And David said, Blessed be thou O Lord God of Israel one father for ever, and shine, O Lord, thy greatness and power, and glory, and victory, and praise: for all that is in heauen, and in earth is thine.* &c. & v. 14. *But who am I, and what is my people, that wee shalbe able to offer willingly on this foyre: for all things come of thee, & of thine own hand we haue giue thee,* &c.

The negative part.

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

In this place are these sinnes forbidden: I. Ignorance of the true God and his will, which is not only not to know, but also to doubt of such things, as God hath revealed in his worl. Ier. 4. 22. *My people is foolish, they haue not knowne me: they are foolish children, and haue not understandyng: they are wise to do euill, but to doe well they haue no knowledge.* Ier. 9. 3. *They proceede from euill to worse, and haue not knowne me, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Iniftice, Wisdome, Prouidence, Prefence, Psal. 14. 1. *I befole haue laid in his heart, there is no God.* Ephel. 2. 12. *He had no hope, and were without God in the world.* Mal. 1. 2. *I loue you, saith the Lord, yet ye say wherein haue we spoken against thee?* and cha. 31. 4. *I haue laid it in vaine to serue God: and what profit is it, that we haue kept his commandments, and that we walked humbly before the Lord of hosts?*

III. Errors concerning God, the perfons of the Deity, or the attributes. Here is to bee reproached Hellenisime, which is the ac-

A knowing and adoring of a multiplicite of Gods. *Augst.* in his 6. booke of the City of God, chap. 7.

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

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

I. V. To withdraw, and remoote the affections of the heart from the Lord, & set them upon other things. Esa. 29. 13. *The Lord said, this people draweth neare me with their mouth, & honoureth me with their lip, but their heart is farre from me.* Ier. 12. 2. *Thou art neare in their mouth, and farre from their reines.* The heart is many waies withdrawnne from God.

I. By distrust in God. Heb. 10. 38. *The iust shall live by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.* From this diffidence article, I. Impatience in suffering afflictions. Ier. 10. 14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v. 13. *Cursed be the man that hewd my father, saying, a man-child is born unto thee and comforted him.* v. 18. *How is it that I came forth of the womb to see labour and sorow, that my daies shoulde bee confounded with shame?* II. Tempting of God, when such distrust, or rather contemning him, seeke experiment of Gods truthe and power. Math. 4. 7. *Thou shalt not tempt the Lord thy God.* I. Cor. 10. 9. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents.* v. 10. *Neither murmur ye, as some of them murmured, and were destroyed by the destroyer.* II. Desperation. Gen. 4. 13. *Mine iniquity is greater than can be pardoned.* I. Theff. 4. 13. *Sorrow ye not, as they which haue no hope.* IV. Doubtfulness, concerning the truth of God, or of his benefits present, or to come. Psalme 1. 16. 21. *I said in my haste, all men are liars.*

II. Confidence in creatures, whether it be in their strength, as Ierem. 17. 5. *Cursed is the man that hath his confidence in man, and maketh his armes, but his heart flieth from the Lord.* D. Or riches. Math. 6. 24. *I cannot serue God and riches.* Eph. 5. 5. *No euertuous per[son], which is an idolater, bab[in]herita[n]ce in the kingdom of Christ and of God.* Or defensed places. Ierem. 49. 16. *By feare, & the pride of thine heart haue deuided thee, that thou dwellest in the clefts of the Rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle.* I will bring thee downe from thence, saith the Lord. Or pleasure, and dainties: to such their belly is their God. Phil. 3. 19. Or in Physitians. Clr. 16. 12. *And Asa in the nine & thirtie years of his raigne, was diseased in his fesse, and his disease was extreme, yet he sought not the Lord in his disease, but to Physitians.* Briefly, so this place, principally may be adioyned that diuinil confidence which Magitanis and

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

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

V. Hatred and contempt of God, when man, by reason of his declining nature from God, doth fly from him, and is angry towards God when he punishest sinne. Rom. 8. 7. *The wisedome of the flesh, is enmyty with God.* Rom. 1. 30. *Haters of GOD, doers of wrong.*

V. Want of the fear of God. Psalm. 36. 1. *Wickednesse faulth to the wicked, man enuen in heart, that there is no feare of God before their eyes.*

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

C VI. Hardnesse of heart, or carnall security, when a man, neither acknowledging Gods iudgements, nor his owne sinnes, seemeth he is safe from Gods vengeance, and such perils, as arise from sinne. Rom. 2. 5. *Then after these hardnesse, and heart that can not repent, heapeft to thy selfe wrath against the day of wrath.* Luk. 21. 34. *I take heed to your selues, lest at any time your hearts be oppressed with surfeiting, and drunkennes, and care of this life, and least that they come on you as unawarenes.*

VII. Hardnesse of heart, or carnall security, whereby man attributeth all that is good, not to God, but to his own merit, and industry, referring and disposing them wholly unto his owne proper credit. I. Corin. 4. 6. *That ye might learn by us, that no man presume abuse that which is written, that one will not againt another, for any man can[e] v. 7. For who separateth thee or wha hast thou, that thou hast receiued? if thou hast receiued it, why reiectest thou, as though thou hadst not receiued it?*

D Gen. 3. 5. *God doth know, that when ye haue eate thereof, your eyes shal be opened, and ye shal be as Gods, knowing good and euill.* The highest styrre of prides ladder, is that fearfull presumption, by which many clime rashly into Gods seat of maiestie, as if they were gods. Act. 12. 22, 23. *The people gaue a houre, saying, The voice of God, and not of man, but immediately the Angel of the Lord smote him, because he gaue not glory unto God, for that he was eaten up of worms, and gaue up the ghost.* 2. Theff. 2. 4. *Whic[h] is an aduersary, and exalteth himselfe against all that is*

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

CHAP. XXI.

Of the second Commandement.

H I thereto haue wee entreated of the first commandement, teaching vs to entertaine in our hearts, and to make choice of one only God. The other three of the first table, concerne that holy profision, which we must make towards the same God. For first, it is necessary to make choice of the true God. Secondly, to make profision of the same God.

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

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

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

They that make thee no grauen image, neither any similitude of things which are in heauen aboue, neither that are on the earth beneath, nor that are in the waters under the earth: thou shalt not bow downe to them, neither serue them, for I am the Lord thy God, a zealous God, visiting the iniugry of the fathers, upon the children, upon the third generation, and upon the fourth of them that haue me, & shew mercy unto thousands upon them that loue me, and keep my commandements.

The Resolution.

Thou shalt not make [this] is the first part of the commandement, forbidding to make an idol: Now an idol is not only a certaine representation, and image of some fained god, but also of the true Ichouah, the which may be prooued against the Papists by these arguments. The first is, Deuteronom. 4. 15, 16. *Take therefore good heed unto your selues: for ye saw no image in the day that the Lord spake unto you in Horeb, out of the middest of the fire, that ye corrupt not your selues, and make you a graven image or representation of any figure: whether it be the likenesse of male or female.*

Out of the words vttered by Moses, as reason may be framed thus:

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

But ye saw no image, onely heard a voice.

Therefore ye shall make no image of God.

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

*But the Israelties idolatry, was the worship of God in an image. Hos. 2. 16. *At that day, saith the Lord, then shall I call me no more Badi, but shall call me Esbi.**

The golden calfe was an image of God: for when it was finisched, Aaron proclaimed that to morrow shoulde be a fast to Ichouah. Exodus,

The order of the causes.

32.5. And the same calfe is teammed an idoll, *Ex. 7.41.*

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

Any graven image.] Here the more speciall is put for the more generall, namely, a graven image, for all counterfeit meanes of Gods worship.

The first part of the commandement is here illustrated by a double distribution. The first is drawn from the cautes. *Thou shalst not make shue an idoll, whether it be engraven in wood or stone; or whether it be painted in a table.* The second is taken from the place. *Thou shalst not make shue an idoll of things in heauen, as staires, and birds: or in the earth, as of man, woman, beast; or under the earth, as fishes.*

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

T thou shalst not bow downe to them.] This is the second part of the commandement, forbidding all men to fall downe before an idoll. I his word *Bow downe,* is againe the speciall put for the generall : for it is inhibited all faid worship of God.

For I.] These words are a confirmation of this commandement, persuading to obediency by four reasons.

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

A jealous God] This speech is taken from the estate of wedlocke : for God is called the husband of his Church. *Esa. 5. 4, 5. Ephes. 5.26, 27.* And our spirituall worship, is as it were, a certaine marriage of our soules, consecrated unto the Lord. *Ierem. 2. 2. I remember thee with the kindnes of thy youth, and the loue of thy marriage, when thou wentest after me in the wilderness, in a land that was not sowne.* Whence also Idols are rightly called Gods corrivals. Heere is another argument drawne from a comparision of things that be like. Gods people must alone worship him, because they are linked to him, as a wife to her husband, unto whom alone the is bound : Therefore if his people forake him, and betroth themselves vnto idols, hee will undoubtedly give them a bill of diuorcement, and they shall be no more espoused unto him.

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

Hate me] It may be, this is a secret answere, the objection whereof is not here in expresse words set downe, but may be thus framed : *What if me of Idols inflame and exalte in us a loue and remembrance of them?* The answer is this by the contrary. *You may thinke that your vse of idols kindeth in you a loue of me, but it is so farre from that, that all such as vse them cannot cleaue*

A but hate me.

Show mercy] The fourth reason derived from the effects of Gods mercy to such as obserue this commandement. Here may wee first obserue, that God is more ready to shew mercy then to punish. *Psal. 103. 8. The Lord is full of compassion and mercy, slow to anger, and of great kindness, ver. 7. The louing kindness of the Lord, endureth for ever, ver. 9. He will not alway chide, neither keep his anger for euer.* Secondly, we may not furnishe, that this excellent promise is made to every one particularly, who is borne of faithfull parents. For godly Ifaak had godlesse Esan to his Sonne ; and godly Sanc, had godly Jonathan.

B The negative part.

T thou shalst neither worship false gods, nor the true God with false worship.

Many things are here forbidden.

1. The reprentation of God, by an image. For it is a lye. *Hebok. 2. 18. What profiteth the image ? for the maker thereof hath made it an image, and atacher of lies.* *Zach. 10. 2. The idols have spoken vanity.* *Icr. 10. 8. The fiske is a doctrine of vanity.* The Elib. Councel in the 39. canon hath this edict. *We thought it not meete to have images in Churches, least that which is worshipped and adored, shoulde be painted upon wal's.* Clem. booke 5. ad Iacob. Dom. *That serpent by others is wont to speake these words : We in honour of the invisible God, are accustomed to adore visible images, the which are of all countreys very false.* Augustine in his treatise upon the 112. Platine.

C The images also of the croffe, and of Christ crucified, and of the Saints ought to be abolished out of Churches, as the brazen serpent was. *2. King. 18. 4. Hesekiah* is commended for breaking in pieces the brazen serpent to which the children of Israell did then burne incense. This did Hesekiah, albeit at the first this serpent was made by the Lords appointment. *Numb. 21. 8.* and was a type of Christs passion. *John 3. 14. Origen in his 7. booke against Celsus.* We permit not any to adore Jesus upon the altars in images, or upon Churche wal's : because it is written, *T thou shalst have none other gods but me.*

D Epiphanius, in that epistole which hee wrote to John Bishop of Ierusalem, faith, *It is against the custome of the Church, to set any image hanging in the Church, whether it be of Christ, or any other Saint, and therefore even with his owne hands rent her afunder the vaille, wherein such an image was painted.*

Some obiect the figure or signe, which appeared to Constantine, wherein hee should overcome : but it was not the signe of the croffe (as the Papists doctrinally imagine) but of Christs name : for the thing was made of the two Greekke letters ροῑ conyointe together. *Euseb. in the life of Constantine. booke 1. chap. 22. 2. 3.*

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

of Salvation and Damnation.

images : for they were onely in the holy of holies, where the people could not see them. And they were types of the glory of the Meſſias, vno wher the very angels were subiects to the which we have now verified in Christ.

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

If any man be yet desirous of images, he may haue at the preaching of the Gospel, a lively image of Christ crucified. *Gal. 3. 1. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Jesus Christ before was described in your signs, and among you crucified ?* The like may be said of the two sacraments. And that saying of Clements is true, in his fifth booke of Recognit. *If you will truly adore the image of God, do godly vnte man, and yet shall worship his true image : for man is the image of God.*

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

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

The firſt, is mariage with infidels. *Gen. 6. 2.*

F The ſonnes of God ſaw the daughters of men that they were faire, and they took them wives of all that they liked. *Mal. 2. 11. Iudah hath transrefred, and an abomination is committed to Iſrael, and in Ierusalem : for Iudah hath defiled the holynesse of the Lord, which he loued, & hath married the daughters of a ſtrange God.* *Ezra 9. 14. Should we returne to break thy commandments, and ſonne in affinitie with the people of ſuch abomination ?* **G** 2. King. 8. 18. *He worked in the waies of the Kings of Iſrael, as did the leafe of Ahab : for the daughter of Ahab was his wife : and he did euill in the ſight of the Lord.*

The ſecond, is the league in warre : namely, a mutall confederacie to affiſt one another in the ſame warre, and to haue one and the fame enemies. This is lurynd waies impious : I. If it be vnlawfull to craine affilitione of Gods enemies, it is likewile vnlawfull to inden with them, that we will affiſt them. II. It obſcureth Gods glory, as though he himſelfe, either would not, or could not aide his Church. III. It is a thouſand to one leafe we will be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishments. *2. Chon. 19. 2. And Iehu the ſonne of Hamni the Seer, went out to meete him, and ſaid to king Iehosaphat, wouldſt thou helpe the wicked, and loue them that haue the Lord : therefore for this thing is the wrath of the Lord upon thee.*

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

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

The fourth, is triall or suits in law before Judges which are infidels, when Christian courts may be frequented; but if they cannot, and we haue to deale with infidels, we may appeale to infidels. I. Cor. 6.6. *Brother goeth to law with brother, and that under infidels.* Act. 25.11. *Paul appealeth to Caesar.*

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

V. Will-worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Colof. 2.23. *Whiche things indeed have a vew of wisedome in voluntarie religion, and humblenesse of minde, and in not fearing the bodie: neither haue they it in estimacio to satisfie the flesh.* 1. Sam. 9.10. And Saul said, *Bring a burnt offering to me, and peace offerings: and he offered a burnt offering.* And as soone as he had made an end of offering the burnt offering, behold, Samuel came, and vef. 13, said to Saul, *Thou haue done foolishly, thou haue not kept the commandement of the Lord thy God, which he commanded thee.* Hitherto may we add Popish supereritions in sacrifices, mealmaydes, holiidaies, apparel, temporarie and bed-ridden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate, conueracion, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To these may bee added confort in musicks in diuine seruice, feeding the care, not edifying the minde. I. Cor. 14.15. *What is it then? I will pray with the spirit, but I will pray with the understanding also, I will sing with the spirit, but I will sing with the understanding also.* Iustinius Martyr in his booke of Christian questions and Answ. 107. *It is not the custome of the Churches, to sing their metters with any such kindes of instruments, &c. but their manner is only to se plaine songes.*

Lastly, monastical vowed, which I repugne the law of God: as that vnaught vow of singe life, and proud promise of pouerrie doe plainly euince: for he that laboureth not, must not eate. 2. Theff. 3. 10. *And it is better to marry, then to burne in lufe.* I. Cor. 7.9. II. They are greater the mens nature can performe: as in a singe life, to live perpetually chaff. III. They disannull Christi liberty, & make such things necessary, as are indifferent. IV. They renue Idolatrye. V. They are Idolatrous, because they make them parts of Gods worship, & esteeme them as meritorious. VI. Hypocrisie, which

giueth to God painted worship, that is, if you regard outward behaviour, great sincerity: if the inward and hearty affections, none at all. Mat. 15.7. *Hypocrites, well haue Eliaus prophesied of you, saying, This people commeth neare me with their mouth, & honoureth me with their lips, but their heart is farre from me.* 1. M. 10.4. *The wicked man is so proud, that he seeketh not for God.*

The effects of hypocrisie are these: 1. To seeke the pompe and glory of the world, and by all meanes to enrich it selfe, notwithstanding it make a glorious shew of the seruice of God. 2. It is sharpe sighted, and hath Eagles eyes to obserue other mens behaviour, when in the regarding its owne, it is as blind as a beetle. 3. To be more curious in the obseruation of ancient traditions, then the statutes and commandements of almighty God. 4. To stumble at a straw, and skip over a block, that is, to omit seriuos affaires, and hunt after trifles. Math. 23. 4, 5. To doe all things that they may be scene of men, Math. 6.5.

Popish faulting, is mere hypocrisie: because it standeth in the distinction of meates, and it is vewed with an opinion of merit.

External abstinenesse from meates, without internal and spirituall fasting from sinne, and unlawfull defrees. Ela. 58. 5, 6. *Is this such a fast as I haue chosen, that a man should affiit his soule for a day, and bow downe his head as a bulrush, and lie downe in jackecloth and ashes?* wilt thou call this a fasting, or an acceptable day unto the Lord? Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heavy burdennes, and to let the oppressed goe free, and that ye break every yoke?

VII. Contempt, neglect, and intermission of Gods seruice. Rev. 3. 15, 16. *I know thy works, that thou art neither cold nor hot, I would thou werest cold or hot. Therefore because thou art like warme, and neither cold nor hot, it will come to passe, that I shall spew thee out of my mouth.*

VIII. Corrupting of Gods worship, and that order of government, which he hath ordained for his Church: which is done whē any thing is added, detracted, or any way, against his precept, mangled. Deut. 12.32. *Every thing which I command you, that do not either add to it, nor detract from it.* This condemmeth that Popish elevation of bread in the Lords Supper, and the administration of it alone to the people without wine, together with that fearful abomination of the Mass.

By this we may learne to reject all Popish traditions. Mat. 15.9. *In vain do they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serue as well to superstition and false worship, as to enrich that covetous and proud Hierarchie: whereas the Scriptures contained in the old and New Testament, are all-sufficient, not only to confirme doctrines, but also to reforme manners. I Tim. 3. 16. *The whole Scripture is given by inspiration of God, and*

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

The Romish Hierarchie is here also condemned, from the patrour to the Pope: the government whereof is an expresse image of the old Romane Empire, whether we consider the regiment it selfe, or the place of the Empire, or the large circuit of that government. Reu. 13. 1, 5. *And it was permitted to him, to give a spirit to the image of the beast, so that the image of the beast should speak, and shoulde cause, that as many as would not worship the image of the beast, shoulde be killed.*

X. A religious reuertence of the creature, when wee attribute more vnto it then wee ought. Reuel. 22. 8. *When I had heard and seene, I fel downe to worship before the feete of the Angel, which shewed me these things: but hee said unto me, See thou do it not, for I am thy fellow-servant.* Act. 10.25. *As Peter came in, Cornelius met him, and fel downe at his feete, and worshipped him: but Peter tooke him vp, saying, Stand up for eu'en I my selfe am a man.*

If then it bee poore a thing to reverence the creature; much more, to rayn vnto it, whether it be Saint or Angell. Rom. 10.14. *How shall they call upon him in whom they haue not believed.* Math. 4.10. *Thou haue worship the Lord thy God, and him only shalsh thou serue.*

Neither might we pray vnto Christ, vnlesse as he is man, so he were also God: for we direc't not our worship vnto the humanite considered by it selfe, but to the Dearie, to which the humanite is knit by an hypostatical union.

This teacheth vs plainly, that invocacion of any creature is vnlawfull: for we must pray to them, that are able to know the secrets of the heart, and discern the wisedome of the spirit: now none is able to doe that, but such a nature as is omnipotent. Rom. 8.27. *He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints according to the will of God.*

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

X. Worship of deviles*: I. Magique, which is a mischievous Art, Accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for he alone, both beyond, and against the course of nature, doth wonderfull things. Now the instruments which God vseth in producing miracles, are ouely they, who doe in the true Church of God, make profelion of the faith. Mark. 16.17. *These signes shall follow them that believe.*

Albeit the deviles cannot worke miracles, yet may they effect meruailes or wonders,

A & that, not by making a new thing, which before was not at all: but rather by mouing, transporting, and applying natural things diuerly, by causynge a thinn body (as the aye) to be thicke and foggye, and also by bewitching the fences of men.

The foundation of Magique is a covenant with Satan.

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

B The originall of this mutuall contract: I. Satan maketh choice of such men to be his seruants as are by nature either notorious bad persons or very silly foules. II. He offereth unto them diners meanes, either by other Magicians, or by some booke written by such: Satanicall meanes I call those, which are vset in the producing of such an effect, to the which they neither by any expresse rule out of Gods word, nor of their owne nature, were euer ordained. Such are obscure words, words of the Scripture wrested, & abuised, to the great contumelie and disgrace of the Lord God; holy, or rather vnholie water, stynes, scales, glasse, images, bowings of the knee, and such like diuers gestures. III. When the wicked see cheare meanes offered vnto them, they presently are not a little glad, and assuredly beleue, that in those things there is vertue to work wonders by. IV. They declare this their Satanicall confidence, by their earnest endeuering, practising, and abusing the meanes. Then the diuell is at their elbowes, being thus affected, that he may both assynd them, and shew them diuers trickes of his legerdemaine, because he alone doth by meanes, vsoide of all such vertue, effect that which his wicked instrument intended.

C Againe, obserue Satans counterfeiting of God. Hee is Gods Ape, and taketh vpon him as though he were God. I. As God hath his Word, his Sacraments, and Faith due vnto him, so the diuell hath certayne words of his owne, and to feale them vnto the wicked, he annexeth certayne signes, namely, characters, gestures, sacrifices &c. as it were Sacraments, that both he may signifie his diuinall pleasure to his Magicians, & they against telligne their Satanicall both obediencie and corfidence to him. II. As God heareth such as call upon, trust in, and obey him; so the diuell is greatly delighted with magicall ceremonys and invocations, because by them God is dishonoured, and he magnified: therefore, if God cut him not short, hee is ready prete to assynd such, as shal vse such ceremonys or invocations.

D The covenant is either Secret, or Express. Secret, or implicite, when one doth not expressly compacte with Satan, yet in his heart alloweth of his meanes; assyredly and vpon knowledge beleueing, that if such meanes were vset, there might indeede that great won-

wonder be wrought which he desired.

Express, when one doth not only put his confidence in Satan, but covenanted with him upon this condition, that he, giving himself wholly over to the diuell, may agayne, by offering certayne ceremonies, accomplish his desire.

Magique, is either diuining, or working.

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

Predictions done with meane, are these:

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

II. The kind of diuination, which is, by looking into beasts entrals. Ezecl. 21. 21. *The king of Babylon, &c. confounded with idols, and looked in his entrails.*

III. Necromancie, or conjuring: by which the diuell, in the forme of some dead man, is sought vnto for counsell. 1 Sam. 28. 11. *Then said the woman, Whom willst thou call up unto me? And he said, Call up Samuel vnto me. ver. 15. Then said he unto her, Fear not, but what sawest thou? And the woman said unto Saul, I saw gods descending out of the earth, ver. 14. Then said he unto her, What fashione be of? and shee answered, An old man cometh up lapp'd in a mantle. And Saul knew that it was Samuel, and he enclined his face to the ground, and bowed himselfe. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? Then Saul answered, I am in great diffresse: for the Philistines make warre against me, &c. This Samuel, was not that true Prophet of God, who anointed Saul king ouer Israel: for 1. the soules of the Saints departed, are far from the diuels clawes and dominion. 2. That good Samuel, if it had bin he indeede, would never have permitted Saul to worship him. 3. He falleth to wicked Saul, to morrow shal thou be with me. v. 14. Neither could this be a bare illuso, and as I may say, legedername of the Witch, for he plainly foretold Sauls destruictio, which an ignorant woman could not know, much lesse durst shew confistantly anough any such matter to the king: it remaineth then, that this Samuel, was a mere illusion of Satan.*

Diuining without meane, is called Pythonisme, when such as are possessed with an uncleane spirit, vs immedately the helpe of the same spirit, to reuele secrets. Act. 16. 16. *A certaine maid having a spirit of divination, met us, which gave her master much vantage with diuining. Esa. 29. 4. Thy voice shall be out of the ground, like him that hath a spirit of diuination, and thy talking shall whisper out of the dust.*

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

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

A Pharaoh called also for the wise men, and Sorcerers, and those charmers also of Egypt did so like manner with their enchantment: for they cast downe every man his rod, and they were turned into serpents: but Aarons rod devoured their rods.

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

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

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

I. Tholde which doe confuse with Magicians, doe also worship the diuell: for they revolte from God to the diuell, howsoever they plastrer vp their impiecie with vntempered morter, that they seeke Gods helpe, though by the meanes of Magicians. 1 Sam. 28. 13. *The woman said to Saul, I saw Gods descending from the earth. Leuit. 10. 6. If any return after such as work with spirits, and after Sooth-sayers, to goe a whooring after them, then will I set my face against that person, and will cut him off from among his people. Esa. 8. 19, 20. When they shall say to you, Enquire at them which have a spirit of divination, and at the Sooth-sayers, which whisper and murmur. Should not a people enquire at their God? from the living to the dead? to the law, and to the testimonie?*

The affirmative part.

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

overthwart

overthwart and unlawfull manner, he then adoreth an idol, howsoever he seemeth to colour his impiecie. *Paul therefore, Rom. 1. 23, saith, that such as worshipped the creature, and turned the glory of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator, ver. 25, and 1 Cor. 10. 20. These things which the Gentiles sacrifice, they sacrifice to devils, and not unto God.*

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

I. The true and ordinary meane of Gods worship; as calling vpon the name of the Lord by humble supplication, and heartie thanksgivings; and the ministry of the Word and Sacraments. Act. 2. 41, 42. *They that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, & fellowship, & breaking of bread, and of prayers. 1 Tim. 2. 1. I exhort you especially that prayers and applications be made for all men for Kings, and all in authoritie. Act. 20. 7. The first day of the week, the Disciples being come together to break bread, Paul preached vnto them ready to depart on the morrow, and continued the preaching vnto midnight. Tertul. Apolo. chap. 39. *We come into the assembly and congregation, that with our prayers, as with an armie, we might compasse God, I his kynde of violence offered to God, is acceptable to him. If any man offend, that he must be suffered from the publicke place of prayer, and holy meetings, all pronounced elders sit in judgement, being advanced to this honour, and not by bribes, but by their good report, &c. reade the ref. The like hath Inst. Martyr in his oration to the Emperor Anton. Pius.**

II. An holy vse of the meane. First, in the ministrers, who ought to administer all things belonging to God, wortheippe, according to his word. Mat. 28. 20. *Teaching them to observe all things, which I have commanded. 1. Cor. 11. 23. I have received of the Lord that, which also I have delivered. Secondly, in the rest of the assembly: whose duty is in praying vnto God, in hearing the word preached and read, and in reciting the Sacraments, to be themselves outwardly; in modeſtie, and without offence. Cor. 14. 40. *Let all things be done honestely, and by order; Inwardly; they must take heed, that their hearts be well prepared to ſerve God. Eccles. 4. 17. Take heed to both thy ſeete, whiche thou entref into the houſe of God, &c. and chap. 5. 1. Be not rash with thy mouth, nor let thine heart be hafpy to utter a thing before God. Mauing confidence of his mercy, togither with a contrite and repentant heart for all their finnes. Heb. 4. 2. The word that they heard profited not, because it was not mixed with faith in those that heard it. Psa. 26. 6. I will waſſe mine hands in innocencie, O Lord, and ſo compaffe thine alter.**

III. The helps and furtherances of the

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

A vow in the New Testament, is a promise to God, with a ful intent to obtrude some corporall and external duties, which a Christian hath on his owne accord, without injunction, imposed vpon himſelfe; that he may thereby the better be excited into repentance, mediation, fabritie, abſtinenſe, patience, and thankfulneſſe towards God. Gen. 28. 20. *Then Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this journey which I go, and will give me bread to eate, and cloathes to put on, that I come againe to my fathers houſe in safetie: then shall the Lord be my God, and this ſtone which I haue ſet up as a pillar, ſhall be Gods houſe, and of all that thou ſhalt give me, I will give the tenth to thee.*

In vowing, We haue thicke things to obtrude: 1. We must not vow that which is unlawfull. 2. We ought not to vow the performance of that, which is contrary to our vocation. 3. Vowes must be of that which we can doe. 4. They must be ſarcie from ſo much as a conceit of merit, or worship of God. 5. We must ſo performe our vowe, as that they encroch not vpon the libertie of coniſcence which Christ hath giuen vs: and therefore looke how the probable cauſe thereof doe remaine, or are taken away, ſo accordingly stands our libertie in keeping a vow. Deut. 23. 18. *Thou ſhalt neither bring the hore of a Whore, nor the price of a doge, into the houſe of the Lord thy God, for any vow. ver. 21. When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not be ſlacke to pay it: for the Lord thy God will ſurely require it of thee: but when thou abſtaineſt from vowing, it ſhall be ſinne unto thee, &c. ver. 23. Pala. 66. 14. I will pay my vowe which my lippe haue promifed.*

Fasting, is when a man perciuing the want of ſome bletsing, or ſucepting and ſeeing ſome imminent calamity vpon himſelfe, or other, abſtaineſt not only from fleſh for a ſeaſon, but alſo from all delights and ſueteſſe, that hec thereby may make a more diligent ſearch in his owne finnes, and offer moſt humble prayers vnto God, that hee would withhold that, which his anger threatened: or beſlow vpon vs ſome ſuch good thing as we want. Mat. 9. 15. *Can the childe ren of the marriage chamber mourne, ſo long as the bridegroom is with them? 1. Cor. 7. 5. Defraud not one another, except for a time, that ye may the better ſay and pray. Joel 1. 12. Therefore even now, ſainte the Lord, be ye turned vnto me. Withall your hearts, with fasting and prayer. ver. 13. Rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious & mercifull, long ſuffering, & of great kindness, that he might repaire him of this evill. v. 15.*

Blew

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

A fast is sometime prieate, sometimes publicke. 2. Chron. 20. 3. *Iehosaphat feared, and let himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.* Holt. 4. 16. *Fast ye or me, and neither eat nor drinke for the space of three daies and nights, I also and my maides will fast.*

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

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

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

CHAP. XXXI. Of the third Commandement.

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

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

The Resolution.

Name] This word properly signifieth Gods title there figuratively it is vied for any thing, whereby God may be knowne, as men are by their names: it is vied for his word, worke, judgements. Act. 9. 15. *He is an electe vessel to conuey my name among the Gentiles.* Psal. 8. 1. O Lord our GOD, how great is thy name through all the world! which settest thy glory above the heauens.

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

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

In name] Namely, for no cause, no matter, and vpon each light and fond occasion.

For] The reasoun of this commandement is taken from the penaltie annexed. He that abuseth Gods name, is guilty of sinne before Gods judgement seat: and therefore is most miserable. Psal. 32. 1. 2. *Blessed is the man whose iniquitie is forgiuen, and whose sinne is couered: blessed is the man whom God imputeth no sinne.*

Guilfesse] That is, he shall not be vnpunished.

B The negative part.
Thou shalt not breake God of that honour that is due unto him.

Here is included each severall abuse of any thing, that is vied in the course of our liues, out of the solemn seruice of God.

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

Perury containeth in it fourre capitall sins, 1. Lying. 2. Falsie invocation on Gods name, because a forswearer calleth on God to confirme a lie. 3. Contempt of Gods threatenings, that he will most grieuously punish perury. 4. A lie in his covenant with God: for the forswearer bindeth himselfe to God, and lyeth unto God.

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

III. To sware in common talke. Math. 5. 37. *Let your communication be yea, yea, and nay, for whosoever is more then shewe, committeth euill.*

IV. To sware by that which is no God. Mat. 23. 34. *But I say unto you, where not at al, neither by heauen, for it is Gods throne: neither by the earth, for it is his footstole, neither by Hierusalem, for it is the citie of the great king.* 1. King. 15. 2. *I shall sent a messenger to Elias, saying, Thus doe the Gods, and so let them deale with me, if I by tomorrow this time, make not thy life, as is the life of every one of them.* Ier. 12. 16. *They taught my people to sware by Baal.* Ier. 5. 7. *They forake me, and sware by them which are no Gods.*

This place condemmeth that vifual swearing by the maistre, faith, and such like. Mat. 23. 22. *He that sweareth by heauen, sweareth by Gods throne, and him that sitteth theron.*

But for a man to sware by Christis death, wounds, blood, and other parts of his iustesse, is as much, as to crucifie Christ againe with the Iewes, or account Christis members, as God himselfe.

V. Blasphemy, which is a reproch against

God;

God; and the least speech that fauoureth of contempt to his maiestie. Leu. 24. 15. 16. *Whosoever curseth his God, shall bear his sinnes. And he that blasphemeth the name of the Lord, shall be put to death.* 2. King. 19. 10. *So shall ye say to the king of Indab: I will not thy God deuise thee, in whom thou trustest, saying, Jerusalen shall not be given into the hand of the king of Assur.* Axas in the Tragedy, hath this blasphemous speech, that every coward may overcomme, if he have God on his side: as for him, he can get the victory without Gods assistance. That flyntaunt of the Pope is likewise blasphemous, wherein he calleth himselfe the *servant of Gods servants*: when as in truthe, he maketh himselfe Lord of Lords, and God subject to his vaine fantase.

B V I. Curseing our enemies: as, goe with a vengeance: or, the diuell goe with the. Or, our felues: as, I would I might never fitre: or, as God shalld judge my foule, &c. To this place we may referre the execrations of Job 3. 1. 5.

V II. To vise the name of God carelesly in our common talke: as, when we say, good God how low art thou! good Lord where hast thou bin? O Iefus! or Iefus God! &c. Phil. 2. 10. *At the name of Iesus, shall every knee bow, of things in heauen things in earth, and things under the earth.* Efat. 45. 23. *Every knee shall bow unto mee, and every tongue shall sware by me.*

C V III. Abusing Gods creatures: as, when we either deride the workmanship of God, or the manner of working: againe, when we debase the excellency of the worke, obfuce Gods good gifts in our brother, or discommend such meats as God hath sent vs to eate: finally, when as we in the vise and contemplation of any Gods creatures, give not him the due pracie and glory. 1. Cor. 10. 31. *Whether ye eat or drinke, or whatsoeuer ye doe els, doe that ye do all to the glory of God.* Psalm. 19. 1. *The heauens declare the glory of God, and the firmament sheweth his handy werk.*

D I X. Lots, as when we search what must be (as they lay) our fortune by dice, bones, books, or such like. For we are not to vse lots, but with great reuersence: in that the disposition of them imediately commeth from the Lord, and their proper use is to decide great conterfuries. Prou. 16. 33. *The lot is cast into the lappe, but the whole disposition thereof is in the Lord.* Pro. 1. 8. 18. *The lot causeth contentions to cease, and maketh a partition among the mighty.* For this cause the land of Canaan was diuided by lots. Jeph. 14. 4 & 15. chapters. By which also both the high Priests, and the Kings were elected: as Saul, 1. Sam. 10. and Matthias into the place of Iudas Iacobi. Act. 1. 1-6.

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

A one in the morning to put on his shooe awry, or to put the left shooe on the right foote: to freeze in drawing on his shooes; to have fall foul toward him: to haue an hare croffe him; to bleede some few drops of blood; to beraue on the right ear. Again, that it is contrarily good lucke, to finde olde yron, to haue drinke spilt on him, for the left eare to burne, to pare our mailes on some day of the weeke, to dreame of some certayne things. The like superition, is to furnisse that beasts may be tamed by verses, prayers, or the like: That the repetition of the Creede, or the Lords prayer, can infuse into hearbs a faculty of healing diseases. Dan. 18. 11. Heraclio is Palmestry condemned, when by the inspection of the hand, our fortune is fore-told.

Thefe and such like, albeit they haue true euens, yet are we not to giue credence vnto them: for God permitte them to haue such successe, that they see and haue such things, may be tried, and it may appear what confidence they haue in God. Dent. 13.

X I. Astrologie, whether it be in casting of nativites, or making Progofoifications. This counterfeite arte is nothing els, but a mere abuse of the heauens, and of the starnes.

C 1. The twelve houses, which are the ground of all figures, are made of the fained figures of a supposed Zodiacke, in the highest pleiace commonly called the *sixt Movable*: and therefore to these houses a man cannot truly ascribe any influence or vertue.

2. This arte arithet not from experiance; because the same position of all starnes never happeneth twice: and if it did, yet could there not be any obseruation made from thence, because the efficacie and influences of the starnes is confudely mixed both in the ayre and in the earth, as if all heares were mingled together in one vefell. 3. This arte withdraweth mens mindes from the contemplation of Gods prouidence, when as they heare, that all things fall out by the motion, and position of the starnes. 4. Starres were not ordained to fore-tell things to come, but to distinguishe dayes, moneths, and yeares. Gen. 1. 14. *Let their be lights in the firmament of the heauen, to separate the day from the night: and let them be for signes, and for seasons, and for daies, and for yeares.* 5. El. 47. 2. 1. *Thou art wearied in the multitude of thy coniects: let now the Astrologers, star-gazers, & Prognosticators stand vp & face thee frō these thinnes, that shall come upon thee.* ver. 14. *Behold they shulle as shubbe: the fire shall burne them,* &c. Dan. 2. 2. *The King commanded to call the chamberlains, astrologers, Sorcerers, and Chaldeans, to shew the King his dreame.* Ag. 19. o. Many of them which had curious arts, brought their booke, and burned them before all men. 6. Astrological predictions are conuentant about such things, which either simply depend on the mere will and dispensation of God, and not on the heauens: or else such, as depending vpon mans free-will, are altogether contingent:

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

Ques. Haue then the starnes no force in inferior things?

Ans. Ver. Yes vndoubtedly, the starnes have a very great force, yet such as manifelketh it selfe only in that operation which it hath in the fourre principal qualities of natural things namely, in heat, colde, moistyture, and drynesse; and therefore in altering the state, and disposition of the ayre, and in diversly affecting compound bodies, the starnes haue no small effect. But they are so farre frome enforing the will to doe any thing, that they cannot so much as give vnto it the least inclination. Now to define how great force the starnes haue, it is beyond any mans reach. For albeit, the effects of the Sunne, in the constitution of the fourre parts of the yearre, are apparent to all, & the operation of the Moone not very obscure; yet the force and nature both of planets and fixed starnes, which are vs immemorable, are not to manifelk. Therefore seeing man knoweth only some starnes, and their only operation, and not all with their forces, it cannot be, that he shoulde certainly fore-tell future things, altho they did depend on the starnes. For what if the position of such and such certaine starnes, doe demonstrate such an effect to enue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrary?

Ques. Is then the vse of Astrologie verterily impious?

Ans. That part of Astrologie, which concerneth the alteration of the ayre, is almost all both false and frivolous; and therefore in a manner all predictions grounded vpon that doctrine are mere toyes, by which the silly and ignorant people are nott deluded. As for that other part of Astrologie, concerning Natiuities, revolutions, progressions, and directions of Natiuities, as also that which concerneth election of times, and the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with implicite and clofe Magique. My reasons are these: 1. The word of God reckoning Astrologers amongst Magicians, adjudgeth them both to one and the same punishment. II. But the Astrologer, faith, haue fore-telleth many things, which, as he said, come to passe: be it so: but how, I demand? and by what means? He faith by Artbut that I deny. For the precepts of his Art will appeare to such as reade

A them not with a preindicate affection, very ridiculous. Whence then, I pray you, cloth this curious clainer fore-shee the truth, but by an inward and secret instinct from the diuell? This is Augst's opinion, his 5. booke, and 7. chap. of the City of God: If we weigh al those things, saith he, we wil not without cause beleue, that Astrologers, when they do wonderfully declare many truths, worke by some secret infinty of evill spirit, which desire to fil mens brains with erroneous and dangerous opinion of divers definities, and not by any Art, derived frome the inspection and consideration of the Horoscope, which indeed is none.

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

XIII. To make iesle of the Scripture phrase, Elay 66.2. Will look even to him that is poor, and of a contrite spiri, & will tremble at my words. Wee haue an example of such scoffing in the Tripart. hist. chapter 29. booke 6. The heathen did greatly oppresse the Christians: and inflicted sometimes vpon their bades corporall punishment. The which when the Christians signified vnto the Emperor, he disdained to affi them, and sent them away with this scete: You are to suffer iniurie presently, for so ye are commanded of your God.

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

XV. A dissolute conuerlation. Mat. 5.16. Let thy light so shine before men, that they seeing thy good works, may gloriſt thy Father which is in heauen. 2. Sam. 13.14. Because that by this deede, shou haf made the enemies of the Lord to blasphemē, the childe that is borne vnto thee, shall surely dye.

The affirmative part.

In all things give God his due glory 1. Cor. 10. 31. To this appertaine:

I. Zeale of Gods glorie aboue all things in the world besides. Numb. 25.8. When Phineas the sonne of Eleazar saw it, he followed the man of Israel into his tent: and thrust them both through to the heart, both the man of Israel, and the woman through her belly. Ipal. 69.9. The zeale of thine house hath eaten me vp, and the reproches of thy cornfull haue fallen vpon me.

II. To vse Gods titles only in serious affaires, and that with all reverence. Deuter. 28.58. If thou wilt not keep and do all the wrothes of this law (that are written in this booke) and feare this

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

III. An holy commemoration of the creature, whereby wee, in the contemplation and admiration of the dignity and excellency thereof, yeeld an approbation when wee name it, & celebrate the praise of God, brightly shining in the same. P'al. 64.9,10. And all men shall see it, and declare the wroke of God, and they shall understand what he hath wrought: but the righteous shall be glad in the Lord, and truff in him: and all that are upright of heart, shall rejoice. Luk. 2. 18,19. And all they that heard it, wondered at the things that were told them of the shepherds: but Mary kept all those things, and pondered them in her heart. Ier. 5. 22. Fear ye not me, saith the Lord: or will ye not be afraid at my presence, which haue placed the bands for the bounds of the land, by the perpendicular decree, that it cannot passe it, and though the waves thereof, yet can they not prevail over it.

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

1. The matter or parts of an oath: the parts are in number fourre. 1. Confirmation of a truth. 2. Invocation of God alone as a witness of the truth, and a resuenger of a lyfe. 3. Confession, that God is a resuenger of perury when he is brought in as a false witness. 4. A binding ouer unto punishment if wee vse deceit.

II. The forme. We must sweare, 1. truly, leſt we forswere. 2. Justly, leſt we swear to that which is wicked. 3. In judgement, leſt we swear rashly, or for a triffe. Ier. 4.2. Thou shalſt ſwear to the Lord lieth, in truth, in iudgement, and righteouſnes. Efa. 48. 1. Which ſwear by the name of the Lord, and make mention of the God of Israel, from me in righteouſnes, &c. Therefore the oath of drunken, furious, and franticke men, also oathes of children, they doe not impoſe an obſeruation of them, but by law are no oathes.

III. The end, namely, to confirme ſome neceſſary truth in question. Heb. 6. 16. Men ſwear by him that is greater then themselves: & an oath for confirmation, is among them a meed of all lyfe. I call that a neceſſary truth, when ſome doubt, which muſt neceſſarily be decided, vpon none other way be determined, then by an oath: as when Gods glorie, our neighbours ſafety and credit: a mans own neceſſity and faithfulness is in question. Rom. 1. 9. God's my witness (whom I ſerve in my ſpirit in the Gofete of his Son) that without ceasing I make mention of you. 2. Cor. 1. 23: I call God for a record vnto my ſoul, that to ſpare you, I came not as yet unto Corinth. I. V. The diuers kinds or ſorts of oathes. An oath is publike or private.

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

A private oath is, which two or more take privately, This, ſo that it be sparingly and warily vſed, is lawfull. For in ſerious affaires, and matter of great importance, it be lawfull in private to admit God as a Judge, why ſhould he not as well bee called to witneſſe? Again, the examples of holy men ſhow the practice of private oathes, as not unlawfull. Jacob and Laban confirmed their covenant one with another by oathes like did Booz in his contract with Ruth.

B To this place may be added an effeneration, the which albeit it be an oath, yet indeed is none, and it is nothing els but an earnest affirmation of our meaning, the name of a creature being sometime vſed. Such was Christs affirmation, Verily, verily, I ſay unto you. And Pauls, I call God to record in my ſpirit, Where is both an oath and affirmation. 1. Cor. 15. 12. By our ſcrying which I haue in Iesu Christ, I die daily. 1. Sam. 20. 3. Indeed, as the Lord liveth, & as thy ſoule liveth, there is but a ſtep betweene me and death. And surely, in ſuch a kind of affirmation there is great equity: for albeit it be unlawfull to ſwear by creatures, left Gods honour and power ſhould be attributed vnto them: yet thus farre may we ſwear in an oath, as to make them pledges, and as it were cognisances of Gods glory.

The performance of an oath, is on this manner: 1. If the oath made, be of a lawfull thing, it muſt be performed, bee it of much difficultie, great damage, or extorted by force of him that made it. P'al. 15. 4. He that ſwearth to his hinderance, and changeth not, he ſhall dwell in Gods tabernacle. Yet may the Magistrate, as it ſhall ſee fit and convenient, either anhililate or moderate ſuch oathes.

Contraſtly, if man ſwear to performe things unlawfull, & that by ignorance, error, or infirmity, or any other way, his oath is to be recalled. For we may not ade fine vnto finne. 1. Sam. 25. 21. And David ſaid, Indeed I haue kept al my ſwore, that this ſoldier had in the wildernes, &c. verſe 22. So and more also doe God vnto the enemies of David: for surely I will neceſſitate all that he hath, by the dawning of the day any that piffeth againſt the wall. v. 33. David ſaid, Bleſſed be thy coſt, & bleſſed be thou, which haſt kept me this day from coming to ſeed blood, and that mine hand hath not ſaued me. 2. Sam. 19. 23. David promiſed that Shimei ſhould not die: but 1. Kin. 28. 9. David ſaith to Solomon, Though I ſwear to thee, yet thou ſhalt not count him innocent, but cauſe his hearehead to ge downe to the graue with blood.

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

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

By the word we are instructed; first, whether God alloweth the vise of such things, or not; secondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we must vise them, Heb. 11. 6. Without faith it is impossible to please God. Psalme 116. 24. Thy testimonies are my delights, they are my counsellors. 10th. 22. 19. 20. 1. Sam. 15. 23.

Prayer, which sanctifieth, is petition and thanksgiving.

By petition, we obtaine of Gods maiestie, assistance by his grace, to make an holy vise of his creatures, and ordinances. Coloss. 3. 17. What souer ye shall doe in word or deede, do all in the name of the Lord Jesus, giving thanks to God euangelical Father by him. 1. Samuel 17. 45. Then said David to the Philistines, I will come to you with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of Hosts, be God of the Host of Israel, whom thou hast reviled upon. Mich. 4. 5. We must walk in the name of the Lord our God, for ever and ever. Here may we obserue prayer made vpon particular occasion. 1. For a prosperous iourney. Act. 21. 5. When the dayes were ended, we departed, and went our way, and they all accompanied us with their wifes and children, even out of the city: and we kneeling downe on the shire, prayed, &c. 2. For a blessing vpon meat at the table. Joh. 6. 11. Then Iesus tooke the bread, and when he had given thence, he gaue it to his Disciples, & his Disciples to them that were set downe: and likewise of the fishes as much as they would. Act. 27. 35. Heooke bread and gaue thanks to God in presence of them all, and brake it, and began to eat. 3. For ill in childe birth. This did Anna. 1. Sam. 1. 12. And Zachary. Luk. 1. 13. 4. For good successe in busines, Gen. 24. 12. Abraham's seruant prayed.

Thanksgiving is the magnifying of Gods name, even the Father through Christ, for his grace, aide, and blessing in the lawfull vise of the creatures. Phil. 4. 6. In all things let your requests be shewed unto God in prayer, and supplication, and giving of thanks. 1. Thef. 5. 18. In all things give thanks for this is the will of God, in Christ toward you. This we may reade viced. 1. after meate, Deut. 8. 10. When thou hast eaten and filled thy selfe, then shall thank the Lord thy God, for the good land which he hath giuen thee. 2. After the losse of outward wealth, Job 1. 21. And Job said, Naked came I out of my mothers womb, and naked shall I returne againe to the Lord, keth givens, & the Lord hath taken away, blissted be the name of the Lord for evermore. 3. For deliverance out of seruite. Exod. 18. 10. Ieroboam said, Blessed be the Lord, who hath deliuered you out of the bands of the Egyptians, and out of the band of Pharaoh, who also hath deliuered the

people from under the hand of the Egyptians. 4. For children. Gen. 29. 35. She conceitred again, and bare a son, saying, now I will praise the Lord, therefore shall call his name Iudah. 5. For victory. 2. Sam. 22. 1. And David spake the words of this song unto the Lord, What time the Lord had deliuered him out of the bands of all his enemies, and out of the band of Saul, and said, The Lord is my rock, and my fortresse, &c. 6. For good successe in domesitcal affaires, Abrahams seruant Gen. 24. 48. blessed the Lord of his master Abraham.

CHAP. XXIII.

Of the fourth Commandement.

I The fourth Commandement concerneth the Sabbath, namely, that holy time consecrated to the worship and glorifying of God. The words are these: Remember the Sabbath day to keep it holy: sixe daies shalt thou labour, and do all thy worke: but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of workes, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is within thy gates. For in sixe daies did the Lord made the heauen and the earth, the sea, and all that is in them; and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

The Resumption.

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

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

Sixe daies.] These words containe a close answer to this obiectiōn. It is much to cease from our callings one whole day. The answere (together with a first reason to enforce the sanctification of the Sabbath) is in these words, which is taken to the greater of the leſſe: If I permit thee to follow thy calling, ſixe whole daies, thou maſt well, and muſt leue me only to ſerve me.

But the firſt is true. Therefore the ſecond. The firſt proposition is wanting: the ſecond, or assumption of these words, Sixe daies, &c. The conclusion is the commandement it ſelue.

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

day

of Saluation and Damnation.

day or more of the ſix, as neede is, either to ſafing, or for a ſolemne day of rejoicing for ſome benefit receiued, &c. 2. 15.

The ſeuenth day.] The ſecond reaſon of this commandement is taken from the end thereof.

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

But it was conſecrated to God and his seruice:

The assumption is in the words, (the ſeuenth day, &c.) where we muſt note, that God alone hath this priuilege, to haue a Sabbath conſecrated unto him: and therefore all holy daies dedicated to whatſoever either Angel or Saint, are unlawfull: howſoever the Church of Rome haue imployed the obſeruation of them vpon many people.

In it thou ſhale do] This is the conclusion of the ſecond reaſon, illuſtrated by a diſtribution from the cauſes. Thou, thy ſon, thy daughter, thy ſeruant, thy cattle, thy ſtranger, ſhall keepe that day from your labours.

That is, that any ordinary worke of your callings, and ſuch as may be done the day before, or left well vndone till the day after. Yet for all this, we are not forbiden to perorme ſuch worke euen on this day, as are both holy, and of preuent neceſſity.

Such alioe worke, which doe vpon that day preferre and maintaine the ſeruice and glory of God, as I. A Sabbath dayes iourney. Actes 1. 12. Which is neare to Hierusalem, containing a Sabbath dayes iourney. II. The killing and dresing of ſacrificed beaſts in the time of the Law. Mat. 12. 5. Haue ye not read in the law, how that on the Sabbath daies the Priests in the Temple break the Sabbath, and are blaſphemers? III. Iourneys unto the Prophets, & places appoynted vnto the worʃip of God. 2. Kin. 4. 33. He ſaid, why will thou go onto him this day? it is neither new Adone nor Sabbath day. Mat. 12. 1. They gaue her ſtrength, to ſtrength, till every one appearre before God in Zion.

Such alioe are the workeſ of mercy, whereby the ſafety of life or goods is pro cured: as that which Paul did, Act. 20. 9. As Paul was long preaching, certaine ones comen with ſleepe, fell downe from the third loft, & were taken up dead: But Paul went down and laid himſelfe upon him, & embraced him ſaying, Trouble not your ſelves: for his life is in me. v. 12. And they broughte the boy aliue, and they were not a little conformed. IV. To help a beaſt out of a pit. Luk. 14. 5. Which of you ſhall have an oxe, on an oxe fallen into a pit, & will not ſtraightway pull him out of the Sabbath day? V. Prouision of meate and drinke. Mat. 12. 1. Iefus went through the cornes on the Sabbath day, and his Disciples were an hungred, and beganne plucke the corne of corne, and to eate.

In prouision we muſt take heedleſs that our cookeſ, and houſhold seruants breake not the Sabbath. The reaſon of this is framed from the leſſe to the greater, ouer of that place. 2.

A Sam. 23. 15. David longed, and ſaid, Oh that one would giue me to drink of the water of the well of Betb-zelem, which is by the gate. ver. 16. I ben the three mighties brake into the houſe of the Philiftins, & drew water out of the well of Betb-zelem that was by the gate, and drooke and brought it to David, who would not drinke therof, but poured it for an offering unto the Lord, ver. 17. And ſaid, O Lord, be it farre from me that I would do this: is not this the blood of the men that went in jeopardy of their liues? therefore would he not drinke.

The reaſon standeth thus, if David would not haue his seruants aduenture their corporall liues for his prouision, nor drinke the waſter when they had provided it, much leſſe ought we for our meates to aduenture the ſoules of our seruants. VI. Watering of cattle. Luk. 13. 15. The Lord anſwered and ſaid, thou Hypocrite, wil not any of you on the Sabbath daies loſe his oxe or aſſ out of the ſtable, and bring him to the water? Vpon the like preuent and holy neceſſity, Phyſicians, vpon the Sabbath day, may take a journey to viſit the diſeased. Mariners their voyage, ſhepherds may tend their flocke, and Midwives may helpe women with childe. Mark. 3. 27. The Sabbath was made for man, and not man for the Sabbath.

Within thy gate.] This word gaue, ſignified by a figure iuridiction and authority. Mat. 16. 18. The gates of hell ſhall not overcomē it. Let this be a looking glaſe, wherein all inholders, and enteriners of strangers may looke into themſelues, and behold what is their duty.

For in ſixe daies] The third reaſon of this commandement from the like example.

That which I did, thou ſhalle do. But I ſrifte the ſeuenth day, and hallowe it. Therefore thou muſt do the like.

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

The Sabbath is ceremoniall, in reſpect of the ſtrict obſeruation thereof, which was a type of the internal ſanctification of the people of God, and that is, as it were, a continual retelling from the worke of ſinne. Exod. 31. 13. Speak thou alſo unto the children of Israel, and ſay, Naуiſtanding keepe my Sabbath; for it is a ſigne betweene me and you in your generations, that ye may know that I the Lord do ſanctifie you. The ſame is recorded. Ezech. 20. 12.

It ſignified also that bleſſed reſt of the faſhful, in the kingdome of heaven. Eſay 66. 23. From moſe to moſe, and from Sabbath to Sabbath, ſhall all theſt come to worſhip before me, ſaint the Lord. Heb. 4. 8. 9. 10. If Ieſus had giuen them a reſt, &c.

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

Without flour, and two tenth deales of fine floure for a meate offering, mingled with oil, and the drink offering thereof, v. 10. *This is the burnt offering of every Sabbath, before the continual burnt offering and drinke offering therof.*

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

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

The obseruation of the Sabbath, is mortall, in as much as it is a certen seuenth day, which preferreth and conserueth the ministrerie of the word, & the solemn worship of God, especially in the assemblies of the Church. And in this respect we are vpon this day, as we enjoyed a name from our vocations, as the Jews were. Esa. 58. 13. *If thou turne away thy foot from the Sabbath from doing thy will on mine holy day, and call my Sabbath, to conserue it, as glorious to the Lord, and shall honour him, not doing thine owne wates, &c.*

Finally, it is mortall, in that it freeth servants and catell from their labours, which on other daies doe seruice to their owners.

The affirmative part.

Keep holy the Sabbath day. This we doe, if we cease from the works of sine, and of our ordinary calling; performing those spiritual worke which wee are commanded in the second and third commandments.

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

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

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

C II. When publike meetings are disholned, to rest the rest of the Sabbath in the meditation of Gods word, and his creatures, Psal. 92, from the beginning to the ending. Act. 17. 11. *They were also more able men than they which were at Thessalonia, which received the word with all readiness, & searched the Scriptures daily, whether those things were so.* We must also exercise then the worke of charity, as to visite the sick, give almes to the needy, admonish such as fall, reconcile such as are at strife & discord among themselves, &c. Nehe. 8. 12. *Then all the people went to eat & to drink, and to send away part, and to make great ioy.*

The negative part.

Pollute not the Sabbath of the Lord. This is a grievous sinne. Mat. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath day.* Lam. 1. 7. *The aduersarie falleth her, and did mocke at her Sabbath.* Letit. 19. 30. *Ie shall keep my Sabbath, and reverence my sanctuary, I am the Lord.* In this part are these things forbidden.

I. The worke of our calling, wherein if we doe ought, it must be altogether in regard of charity, and not in regard of our owne private commodite.

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

III. Faires vpon the Sabbath day. Nehem. 13. 19. *Whene the gates of Jerusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they shoulde not be opened till after the Sabbath, and some of my seruants set at the gate, that there shoulde not brenthen be brought in on the Sabbath day.* reade ver. 15, 16, 17, 18.

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

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haruest, and other the like. Exod. 34. 21. *In the seuenth day shal thou rest, both in eaving time, and in haruest shal thou rest.*

V. To vte iels, sports, banqueting, or any other thing whatsoeuer, which is a means to hinder or withdraw the mind from that serious attencion, which ought to be in Gods seruice: for if the worke of our calling must not be exercised, much leesse the, whereby the minde is as well distractred from Gods seruice, as by the greatest labour.

VI. An external obseruation of the Sabbath, without the inward power of godlinnesse. Ely 1. 14, 15. *My hole hatteth your new Moones, and your appoynted feasts, they are a burthen unto me. I am weary to bearre them: and when you shall stretch forth your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hands are full of blood.* 2. Tim. 3. 5. *Which bane a strew of godlines, but deny the force thereof: such therefore avoid.*

VII. The manifest prophanation of the Sabbath, in parpering the belly, surfeiting, adultery, and other like prophanenesse; which is nothing else, but to celebrate a Sabbath to the diuell, and not to God.

CHAP. XXIV.

Of the fifth Commandement.

Hitherto wee haue spoken of the Commandements of the first Table: now followeth the 2. Table, which concerneth the loue of our neighbour. Rom. 13. 9. *I薄oue not committ adulterie, thou shalt not kill, thou shalt not steale, thou shalt not bear false witness, thou shalt not covet; and if there be any other Commandement, it is briefly comprehended in this saying, namely, thou shal love thy neighbour as thy selfe.*

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

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

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

The words are:

Honour thy father and thy mother, that they

may prolong thy dyes in the Land,

which the Lord thy God giueth thee.

The Resolutiōn.

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

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

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

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

Here we are put in minde to performe due honour to our stepmothers, & fathers in law: as if they were our proper and natural parents, Ruth 3. 1. and 5. Afterward Naomis per mother in law said vnto her, *My daughter shall not I seek rest for thee, that shalst misse prophet?*

And she answered her, *All that thou biddest me, I will doe.* Exod. 18. 18. *But Moses father in law said vnto him, The thing which thou desirist is not well, ver. 17. Hear now my voice, I will give thee counsell, and God shall be with thee.* ver. 24.

So Ado's obeyed the voice of his father in law, and did all that he had said. Mich. 7. 6. *For the sonne revolte the father, the daughter riseth vp against her mother, the daughter in law, against her mother in law.*

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

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

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

Further, they effect the same thing by their prayers made in the behalfe of their children. Hereto it plainly appeareth, that the viall custome of children falting their parents, to ask them their blessings, is no light or vaine thing.

Moreover, in these words, the reason to moue vs to the obedience of this commandement, is drawne from the end, which reasoun is also a promise, yet a speciall promise, Eph. 6.2. *Honour thy father and thy mother, which is the first commandment with promise,* I say, fiscally because the promise of the second commandement in general, and belongeth to all the rest of the commandments.

And God promiseth long life not absolelutely, but so farre as it is a blessing. Eph. 6.3. *That it may be well with thee, and that thou maist live long on earth.* For we must thinke that long life is not alway a blessing, but that sometime it is better to die then to live. Ela. 57.1. *The righteous perishest, and no man considereth it in his heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the earth to come.*

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

The affirmative part.

Proferre the dignitate of thy neighbour.

Under this part is commanded:

First, reverence towards all our superiours: the actions wherof are: Reuerently to rife vp before them when they passe by vs. Levit. 19. 3. *Rise up before the boarehead, and honour the person of the old man, and dread thy God. I am the Lord.* To meete them when they come towards vs. Gen. 18. 2. *And he lifted up his eyes, and looked: and loe, three men stood by him, and when he saw them, he ran to meete them from the tent doore.* 1. King. 2. 19. *When Abraham came to speake to king Solomon, the king rose to meete her, and bowed himselfe unto her.* To bow the knee, Mark. 10. 17. *And when he was gone out of the way, there came one running and kneeled to him.* Gen. 18. 2. *He ranne to meete them, and bowed himselfe to the ground.* To stand by them when they sit downe. Gen. 18. 18. *And he tooke butter and walcye, and the calfe that he had prepared, and set before them, and stod himselfe by them under the tree, and they did eate.* Exod.

A 18.13. *Now on the morrow, when Moses sate to iudge the people, the people stood about Moses from morning unto even. To give them the chiefe seat, 1. King. 2. 19. And he sate downe on his throne, and he exceded a seat to be set for the Kings mother, and sate sate downe at his right hand.* Luk. 14. 7. 8. 9. *He spake also a parable unto the guests, when he marked how they chose out the chiefest rooms. ¶ said unto them, When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, lest a more honorable man then thou be bidden of him, and he that had bidden him and thee, come and say to thee, Give this morsone, and then thou beginnest with shame to take the lowest roome.* Gen. 43. 3. *So they sat before him, the eldest according to his age, and the youngest according to his youth, and the men mett among themselves.* To let our superiours speake before vs, Job 32. 6. 7. 17. To keepe silence in courts and judgement places, until we be bidden to speake. Act. 24. 10. Then Paul after that the Gouvernour had bidden him unto him that he shoulde speake, answered. To give them such their right and just rigles, as declare our reverence when we speake unto them. 1. Pet. 3. 6. *As Sarah obeyed Abraham, and called him Lord: whose daughters are, whiles ye do well.* Mark. 10. 6. 7. *Good master, what shall I doe, that I may possess eternal life?* Then he answered, and said unto him, Master, all these things haue I observed from my youth. 1. Sam. 1. 14. 15. *And Eli said unto her, How long will thou drinke? Put away thy drunksomnesse from me: then Elanah answered and said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.*

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

We are to be admonished to obedience: because every higher power is the ordinance of God, and the obedience which wee performe thereto, God accepteth it as though it were done to himselfe & to Christ. Rom. 13. 2. *Whosoever therefore, refuseth the power, refuseth the ordinance of God, and they that refuseth, shall recuse to themselves judgement.* Col. 3. 23. *And whatsoever ye doe, do it heartily, as unto the Lord, and not unto men.* 24. *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serue the Lord Christ.* Obedience is to bee performed to our superiours with diligence and faithfullnesse. Gen. 24. 2. *Abraham said unto his eldest servant of his huse, which had the rule over all that he had: Put now thy hand under my thigh, and I will make thee swewe by the Lord God of heauens, and God of the earth, that thou shouldest not take a wife unto my sonne of the daughters of the Canaanites, amongst whom I dwelle.* 10. *So the servant took tenne Camels of his masters, and departed.* 12. *And hee said, O Lord God of my master Abraham, I beseeche thee send mee good speede this day,*

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A and shew mercy unto my master Abraham. 33. *Afterward the meate was set before him, but hee said, I will not eat, until I haue said my message: And Laban said, Speake on, 56. But he said, hinder me not, seeing the Lord hath profred my journey: send me away that I may goe to my master.* Gen. 31. 38. *This twentie yeares haue I beene with thee, thine ewes and thy goats haue not cast their young, and the rams of thy flocke haue I not eaten, 39. Whatsover was torn of beasts, I brought it unto thee, but made it good my selfe: of min hand dide thou require it, were it stolen by day, or stolen by night.* 40. *¶ Was in the day consumed with heat, and with frost in the night, and my steape departed from mine eyes.*

B Furthermore, we must yeeld obedience to our superiours: yes, although they be cruel and wicked, but not for wickednesse. 1. Pet. 2. 18. *Servants be subject to your masters with all feare, not only to the good and courteous, but also to the forward.* Act. 4. 19. *Whether it be right in the sight of God, to obey you rather then God, judge ye.*

C Subiectio in suffering the punishments inflicted by our Superiours, Gen. 1. 6. Then Abraham said to Sarai, Behold thy maid is in thine hand, doe with her as pleaseth thee: then Sarai dealt roughly with her: wherefore she fled from her. 9. Then the Angel of the Lord said unto her, Return unto thy dame, and humble thy selfe under her hands.

D And although the punishment should bee vniuit, yet must we suffer it, until we gete some lawfull remedy for the same. 1. Pet. 2. 19. *For it is thank-worsey, if a man for conuenience toward God endure grise, suffering wrongfully.* 20. *For what praise is it, if when ye be buffeted for your faults, ye take it patiently? but if when ye doe well see suffer wrong, and take it patiently, this is acceptable to God.*

E III. Thankfulness: I. in our prayers. 1. Timothie 1. 3. *I exhort you therefore that first of all, supplication, prayers, intercessions, and giuing of thankes be made for all men, for Kings, and for all that be in authoritie, that we may lead a quiet and peaceable life, in all godlines and honestie.* II. In outward maintenance. 1. Tim. 5. 17. *Elders who rule well, are worthy of double honour.* Gen. 45. 9. *Haue thou and goe to my Father, and tell him, I haue sainct thy sonne Joseph, God hath made me Lord over all Egypt, come downe to me, sarie not.* 10. *And thow haue dwelle in the land of Gathen.* II. *Also I will nourish thee there, for ye remayne five years of famine, lest thou perishe through pauretie, thou and thy household, and all that thou hast.*

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

G Fourthly toward all our equals: to think reverently of them. Phil. 2. 3. *Let nothing be done through contention or vaine-glory, but in meeknesse of mind, let every man esteem other*

A better then himselfe.

In giving honour, to goe one before another, and not in recuellimg it. Rom. 12. 10. *Submit your selves one to another in the feare of God.* To salute one another with holy signes, whereby may appear the loue which we haue one to another in Christ. 1. Pet. 5. 14. *Greet one another with the kisse of love.* Rom. 16. 16. *Salute one another with an holy kisse.* Exod. 18. 7. *And Moses went out to meete his father in law, and did obeysance, and kisst him.* Ruth 2. 4. *And behold, Boaz came from Bethlehem, and said unto the Reapers, the Lord be with you. And they answered, she Lord blest thee.*

Fiftly, the dutie of all Superiours towards their inferiours: I. Saving their place and dignite, to carrie themselues as brethren. Deut. 17. 20. *That his heart be not lifted up above his brethren, and he turne not from the commandement, to the right hand or to the left.* Job 31. 13. *If I did contemne the iudgements of my servant, and of my maid.* 2. King. 5. 13. *¶ And his servants came and spake unto him, and said, 14. Then he went downe, and washed himselfe seven times in Jordan.* C. II. To shone before their inferiours by an example of a blamelesse life. Titus 2. 2. *That the elder men be sober, honest, discret: sound in fable, no loose, and in patience.* 3. *The elder women likewise, that they be sober behaviour, as becommeth holines, and not false accusers, nor given to much wine, but teachers of honest things.* 1. Pet. 5. 3. *Not as though ye were Lords, ouer Gods heritage, but that yee maye be examples to the flocke.* Phil. 4. 9. III. To shew forth gravitye joyned with dignite, by their countenance, gesture, deedes and words: for hereby they must grace the image of God which they beare before their inferiours. Tit. 2. 3, 4, 5, 6, 7. Job 29. 8. *The young men saw me, and bidde them selues, the aged arose and stood up.*

D Sixthly, towards inferiours in obedience, that is towards their subiects, I. To rule them in the Lord, that they do not offend. 1. Pet. 2. 13. *Submit your selves unto all manner ordinance of man for the Lords sake, whether it be on to Kings as unto superiours, or unto gouernours, as unto them that are sent of the King for the punishment of evill doers, and for the praise of them that doe well.* Deut. 17. 19. *And it shall be with him (namely the bookes of the Law) and he shall reade therein all the daies of his life, that he may learn to feare the Lord his God, and to keepe all the wordes of this Law, and these ordinances to doe them.* Col. 4. 1. *Ye masters doe your yearvantes that which is just and equal: knowing that ye also haue a master in heauen.* 2. *To prouide such thinges as shall be to the good of their subiects, whether they belong to the bodie or to the soule.* Rom. 13. 4. *For he is the minister of God for thy wealthe.* Ela. 49. 23. *And Kings shall be thynsurfing Fathers, and Queens shall be thy murses.* Phil. 1. 22. *Lord remember David with all his troubles.* 2. *Who sware unto the Lord, and vowed unto the mightie God of Iacob,*

The order of the causes.

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

There is an holy manner of punishing the guilty, whereunto is required: I. After diligent & wise examination is had, to be assured of the crime committed. II. To shew forth of Gods word, the offence of the sinne: that the conscience of the offendour may bee touched. III. It is convenient to deferre or omit the punishment, if thereby any hope of amendment may appear. Eccle. 7. 23. *Give not thy heart also to all the words that men speake, lest thou hear thy servant cursing thee, 24. For oftentimes doth thine heart knoweth, that thou likewise hast curst others.* 1. Sam. 10. 27. *But the wicked men said, How shall we save us? for they defisched him, and brought him no presents; but he held his tongue.* IV. To inflict deferred punishment, not in his owne name, but in Gods name, adding the same holly and reverent. Ioth. 7. 19. *Then Iosua said unto Achsan, My sonne, I beseech thee, give glory to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done, hide it not from me.* 20. *And Achsan answered unto Iosua, and said, Indeed I have sinned against the Lord God of Israel, and thus have I done.* 25. *And Iosua said, In as much as thou hast troubled us, we the Lord shall trouble thee this day: and all Israel shall throw stones at him, & burn them with fire, and stoned them with stones.* V. and lastly, When thou punishest, aime at this one only thing, that the cuill may be purged and amended, & that the offendour by sorrowing for his sinne, may vnsainely repent for the same. Prou. 20. 30. *The blawynge of the wonda serueth to purge, and the stripes within the bowels of the belly,*

Scaenally and lastly, there is a certaine dutie of a man to be performed toward himself, which is, that a man shoulde preserue & mainaine with modesty, the dignite, and worthynesse, which is inherent in his owne person. Phil. 4. 8. *Furthermore, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to loue, whatsoever things are of good report, if there be any vertute, or if there be any praise, shunke on these thinges.*

The negative part.

Diminsh not the excellency, or dignite which is in the person of thy neighbour.

Hither are referred these sinnes:

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

A *his mother, let the rauens of the valley pick it out & the young Eagles eat it.* To speake cuill of, or revile our superiours. Exod. 21. 17. *And he that curseth his father or his mother, shall die the death.*

II. Disobedience, whereby we contenne their iust commandements, Rom. 1. 30. *Disobedient to Parents.* 2. Tim. 3. 2. The sinnes hereof, are; To make contracta of marriage, without the counsell and consent of the parents. Gen. 6. 2. *Then the sonnes of God saw the daughters of men that they were faire, and they took them wives of all that they liked.* Gen. 28. 8. 9. *and Esaie seeing that the daughters of Canaan displeased Isaac his father, then went Esaie to Iacob, and took unto the Wives which he had, Mahalath the daughter of Iacob, Abrahams sonne, the sister of Nabaish, to be his wife.*

B *The eye seruice of seruants. Col. 3. 22. Servants be obedient to them that are your masters according to the flesh, in all things, not with eye seruice as men pleaser, but in singulerly of heart, fearing God.* Eph. 6. 6. *Not with seruice to the eye, as men pleaser. Answering againe, when they are reprehended. Tit. 2. 6. Let servants be subject to their masters, and please them in all things, not answeringe againe. Deceitfulness and walking their Masters goods.* Tit. 2. 10. *Neither pickers, but that they shew all good faithfullnes.* To ffe the power of their superiours. Gen. 16. 6. *Then Sarai dealt roughly with her, wherefore she fled from her.* To refist the lawfull authority of their superiours. 1. Pet. 1. 20. *To obey them in things vnlawfull.* Act. 4. 19. *To extoll themselfes above their betters: this is the sinne of Antichrist.* 2. Thef. 2. 3. 4. *Whiche (man of sin) exalteth himselfe against all that is called God.* Lastly, the freedome of the Papists whereby they free children from the government of their parents: and subiecte from the authoritie of their princes: so as they make it lawfull for them to plotte and procure their death. 1. Sam. 26. 8. 9. *Then said Abiathar to David, God hath clost thine enemy in thine hand this day: now therefore I pray thee, let me smite him once with a spear to the earth, and I will not smite him again: and Daud said to Abiathar, Desiroy him not: for who can lay his hand on the Lord, anointed, and be guiltie?*

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

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

Thirdly,

of Saluation and Damnation.

Thirdly, toward our inferiours. I. Through negligence in governing them, & providing for their good estate. Hag. 1. 4. *It is time for your selues to dwell in your selued houses, and this house to lie waste.* Dan. 3. 28. This condemneth thofg others, which put forth their children to be nurced, haing both sufficient strength, and store of milke themselues to nurce them. 1. Tim. 5. 10. *If the buse nurcifeth her children.*

II. By too much gentilenesse and lenitie in correcting them. 1. King. 1. 5. *Then Adonias the sonne of Haggith exalted himselfe, saying, I will be King.* 6. *And his father would not displease him from his childhood, so say, why hast thou done so?* 1. Sam. 2. 22. *So Eli was very old, and heard all that his sonnes did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregatiōn.* 23. *And he said unto them, Who do ye such things? for of all this people I bear ciuil reports of you.* 24. *Do no more, my sonnes: for it is no good report that I hear, namely, that ye make the Lord people to trafeape.* 25. *Now notwithstanding they obeyed not the voice of their father, because the Lord would shew them.* III. By ouermuch clemite and threatning. Eph. 6. 4. *And ye fathers prouoke not your children to wrath.* 9. *And ye fathers do the same things unto them, putting away threatnings.*

Fourthly and lastly, a man offendeth a gainst himselfe, when through his naughtie behaviour, hee doth oblique and almost extinguish those gifts which God hath given him. Marth. 25. 26. *Or contrariwise, when he is proud and too sic in his owne conceit,* Rom. 12. 3. *For I say, through the grace that is giuen unto mee, to every one that is among you, that no man presumeth to understand, above that which is meete to understand.*

CHAP. XXV.

Concerning the sixt Commandement.

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

The Resolution.

Kill The part is here set for the whole, by a synecdoche: for killing signifieth any kinde of endamaging the person of our neighbour.

The equitie of this Commandement appeareth by this, that man is created after the likenesse of God. Gen. 9. 6. *He that sheddest mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Againe all men are the same flesh. Eze. 38. 7. *When thou seest the naked cover him, and hide not thy face from thine own flesh.*

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

warranted by a calling: so did Moyses. Exod. 2. 12. *And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sande.* Act. 7. 25. *For he supposed his brethren would haue under foot, that God by his hand should give them deliverance.* And Phinehas, Numb. 25. 8. *And he followed the man of Israel into the tent, and thrust them both through (to the man of Israel & the woman) through her belly: so that the plague ceased from the children of Israel.* 11. *Phinehas the sonne of Eleazar, haue turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children of Israel in my jealousy.* And Elijah, 1. King. 18. 40. *And Elijah said unto them, take the Prophets of Baal, let not a man of the escape: and they took them, and Elijah brought them to the brooke Kishon, and slew them there.* And Coudlers in battels waged vpon iust causes, 2. Chro. 20. 15. *Fear not, neither be afraid of this great multitudine: for the battell is not yours, but Gods.*

The negative part.

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

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

Against our neighbour, are these following: I. In heart, as, 1. Hatred against him, 1. Joh. 3. 15. *Who so hateth his brother is a man slayer.* 2. Vnaduliced anger. M.t. 2. 22. *I say unto you, whosoever is angry with his brother vndeadly, is in danger of judgement.* 3. Erue, Rom. 1. 29. *Full of fury, murder, contention, 4. Grudges,* Iam. 3. 14. *If ye haue bitter envye and strife in your hearts, recyue not.* 5. Want of compassion and forrow at our neighbours calamities. Amos 6. 5. 6. They sing to the sound of the viol, &c. but no man is sorry for the affliction of 10. Eph. 6. Frowardnesse, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can never be appeased, unmerciful.* 7. Desire of revenge, Psl. 5. 6. *The Lord will abhorre the blodie men and devisfull.*

II. In words: 1. Bitternesse in speaking, Prou. 12. 18. *There is that speaketh words, like the pricking of a word: but the tongue of wise men is health.* 2. Reproches and rayling, which is a castig of a mans furies in his teeth which he hath committed, or an obiecting unto him some inherent infirmities. Mat. 5. 22. *Whosoever saith unto his brother, Raca haue worthy to be punished by the Councel.* And whosoeuer shall say, *Fool,* shall be worthy to be punished with hell fire. 2. Sam. 6. 16. *As the Ark of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and saw King David leape and dance before the Lord, and shee despised him in her heart.* 20. *And Michal the daughter of Saul came out to meete David, and said, O how glorious was the king of Israel this day, which was encouraged to day in the eyes of the maidens of his seruants as afole: v-*

The order of the causes

concerneth himselfe. 3. Contentions, when two or more strive in speech one with another, for any kinde of Superiority. 4. Brawlings in any conference. 5. Crying, which is any vnseemely elevation of the voice against ones aduersarie. Gal. 5. 19. The works of the flesh are manifest, which are, 20. emulations, contentions, feditons. Eph. 4. 31. Let all bitterness, and anger, and wrath, crying and evil speaking be put away from you, with all malitiusnesse. 32. Be concurssone one to another. Gen. 16. 12. He (viz. Ifrae) shall be a wido man, his hand shall be against every man, and every mans hand against him. 6. Complaints to every one of such as offer injuries. Jam. 5. 9. Grudge not against another, brethren, lest ye be condemned.

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

Hence is it, that derision is tearedm persecution. Gen. 21. 9. Sarah saw the sonne of Elagar the Egyptian mocking, &c. Gal. 4. 29. He that was borne after the flesh, persecuted him that was borne after the spirit.

I V. In dedecies 1. To fight with, or to beat our neighbour, and to maine his body. Leuit. 24. 19, 20. If any man cause any blenches in his neighbour : as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth: 2. To procure any way the death of our neighbor, whether it be by the word, fanacie, or payson. Gen. 4. 8. Canst thou up against his brother, and slue him? 3. To exercize tyrannous cruelty in afflicting punishments. Deut. 25. 3. Forty stripes shall be cause him to have, and not pess, lest if he should exceede, and beat him above that with many stripes, thy brother should appeare despised in thy sight. 2. Cor. 11. 24. Of the Lewes I received fifties stripes once. 4. To vise any of Gods creatures hardly. Pro. 12. 10. A righteous man regardeth the life of his beast, but the mercies of the wicked are cruel. Deut. 22. 6. If thou findest a birds nest in the way in a tree, or on the ground, whether they be young, or eggs, and the damme sitting vpon the young, or upon the eggs, then shalt thou take the damme with the young, but shal in any wise let the damme goe : and take the young to thee, that thou mayst profite and prolong thy dayes. 5. To take occaison by our neighbours infirmitie, to vise him discontrovably, and to make him our laughing stoeke, or taunting recreation. Leuit. 19. 14. Thou shalt not curse the dese, nor put a stumbling block before the blind. 2. King. 2. 22. Little children came out of the Citie, and mocked him, and said unto him. Come up thos baldhead, come up thos baldhead. 6. To injure the impotent, feeble, poore, strangers, fatherlesse or widowers. Exod. 22. 21, 22. Thou shalt not doe iniurie to a stranger, neither oppresse him : for ye were strangers in the land of Egypt. 7. Thou shall not trouble any

A widow, or fatherlesse childe. 25. Thou shalt not be an vicer unto the poore. Wee then iniurie these : 1. If we pay not the labourer his hire. Deut. 24. 14. Thou shalt not oppresse an hired servant that is neede, and poore, neither of thy bretheren, nor of the stranger that is within thy gates. 15. Thou shalt give him his hire for his daye : neither shal the Sunne goe downe upon us: for he is poore, and there will iustlysh his life: let he cry against thee to the Lord, and it be faine unto thee. 2. If thou restore not the plege of the poore. Exod. 22. 26, 27. If thou take thy neigbours raiment to pledge, then shalst restore it unto him before the Sunne goe downe : for that is his garment only, and his covering for thy skynne. 3. If wee withdraw corne from the poore. Prou. 11. 26. He that withdraweth the corne, the people will curse him: but blessing shall be upon the heades of him that giveth corne.

Again, this lawe is as well transgressed by not killing, when the lawe chargeth to kill, and by pardoning the punishment due vnto further, as by killing when we shoud not. Numb. 35. 16. If one smite another with an instrument of iron, that he die, he is a murderer, and the murderer shall die the deale. 33. The land cannot be cleansed of the blood that is spide therein, by the blood of living that fled it.

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

This also condamneth Popish Sanctuaries, and places of priuilege: as Churches, and the like, wherein murderers shelter, and shroud themselfes from the danger of the law. For God expressly commandeth, Exod. 21. 14. That such an one shall be taken from his altar, that he may die. And Israh. 1. King. 2. 24. touching the horns of the altar, was flaine in the temple.

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

2. To minister occasions of strife and discord: The which we then do: 1. When we cannot bee brought to remite some what of our owne right. 2. When we returne snappish and crooked awnters. 3. When we interpret every thing amisse, and take them in the worst part. 1. Sam. 25. 25. Nabal is his name, & follys with him. 2. Sam. 10. 3. And the Princes of the children of Ammon said to Hanno their Lord: Thinkest thou that David doth honour thy father that he hath sent comforters to thee? hath not David rather sent his seruants unto thee, to search the city, to spye it out, and to overthow it? wherefore Hanno took David's seruants and bla-

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

3. The ministrers sin against their neighbors is this, not to preach the word of God to their charge, that they therby might be instructed in the waies of life. Pro. 29. 18. Where there is no vision the people decay, but he that keepes the law is blessed. Esa. 56. 10. Their wifes are all blinde, they have no knowledge: they are all dumb dogs, they cannot barke: they lie & sleep, & delight in sleeping. II. And these greedy dogs can never have enough, & these sheepards they can never understand, for they al looke to their owne way, every one for his advantage. & for his own purpose. Ez. 3. 18. Who I shall say to the wicked, Thou shalt surely die, and thou gonest him not warning, the same wicked man shall die in his iniquity, but his blood will I require at thy hands.

And not only not to preach at all, but to preach negligently, is vterly condemned. Jer. 48. 10. Curse he by that dateth the work of the Lord negligelt. Rcu. 3. 16. Because thou art lukewarm, and he that hot cold: it will come to passe, that I flow through out of my mouth. This reprocheth non-reditory of ministrers, which is an ordinary absence of the minister from his charge: namely, from that particular cōgregation committed vnto him. Esa. 6. 6. I have set watchmen openly vpon wal. O Ierusalem which al day & al the night continually do not cease, that are满满的 of the Lord keep not silence, & give him no rest, till he repaire, and till he set up Ierusalem the prouesse of the World. A. C. 20. 8 & C. Iake he therefore vpon your felles, so al the flocke wherof the holy Ghost has made you overfeers, to feed the church of God, which he hath purficed with his owne blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flocke. Moreover of your felles shall al my wife, speaking pertuse thing to draw discipiles after them. Therefore watch and remember, that by the space of 3 years, Ieaseth not to warne every one night and day with teare. 1. Pet. 5. 2. 3. Feed the flocke of God, which depends upon you, caring for it, not by constraint, but willingly: not for filthy lucre, but of a ready mind, not as though ye were Lords over Gods heritance, but that ye may be enamples to the flocke. Ezek. 34. 4. & 33. The councell of Antioch. the 17. Can. If any Bishop by imposition of hands induced into a charge, & appointed to gouern a people, doe neglect to take upon him that office, & delateth to go to the congregation allotted unto him: such one shall be prohibited from the Lords table, till he be enforced to attend upon that charge, or at the least somewhat be determined by a compleat assembly of the Ministers of that province. The councell of Sardice, the 14. Can. We remember that our bretheren in a former assembly decreed, that if any lay man remaining 3. Sabath or Lordis dites, that is, 3. weekes in a certeine, did not in the same time frequent the Church assemblies, he shoulde be excommunicated. If then such things are not allowable in li-men, much less in ministers, for whom it is neither lawfull, nor convenient, without urgent necessity, to be absent from his parish Church longer then: betwixt aboue mentioned. To this decree

there was not one non placet, but every one saith, It likes vs well. The 8. Councell held at Constanti. in the 24. Can. deduced that ministrers ought not to haue their subfitters, or vicars, but in their owne persons, with feare & chearefulness performe all such dutis, as are required of them in the service of God.

The Cano law doth conclude the same things, Can. Si quis vult. Distinct. 36. Debent indefinenter, &c. The Bishop (saith the Canon) ought to be continually resident in God's Tabernacle, that they may learn somewhat of God, and be people of them, whilist they read often, & meditate upon Gods word. Again, in the Canons intituled, Pontifices. & Si quis in clero. Episcopos, qui dominici gregis sufficiunt curam, &c. The Bishops which take upon them to feed Gods flock, ought not to departe from their duty, lest they lose that excellente talent which God hath bestowed vpon them, but rather strive with that one talent to get 3. more talents. And in the 80. Can. of those which are termed the Canons of the Apollites, there is expressie mandate, that such, whether Bishop or senior, who attendant not upon their office in the Church, shal forthwith be remoued from that place. The Chaledon Council, Can. 10. Let no man be ordained minister of two churches, in two severall cities, but let him remaine in that vnc which he was first called. And if for vaine glory he shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely exercise his ministrery. But if one be called to another charge, let him simply give ouer the former, and haue no interest in the same, &c. (*)

C There are notwithstanding the former testimonies, some cases, wherein it is permitted to the Minister, that he may be absent: if by his absence the congregation bee not endamaged. I. Sicknes: the Council of Mencz. 25. Can. If a Bishop be not at home, or be sicke, or upon some exigent cannot be present at his parish, let him procure one who vpon Sabbathes and festiall daies, will preach unto his charge. And Aug. testifies epi. 1. 18. that he was abste on the like occasio.

I I. Allowance of the Church, to be absent for a time vpon some necessary and publike commodity for the same. Col. 1. 9. Ephaphras is their minister, but cap. 4. 12. he being absent falleth from them. And Ambrose though he were Bishop of Milan, yet went he twise Ambassador into France to make agreement betwixt Maximus and Valentinian. (*)

I I I. If by reason of persecution he be enforced to flee, & see no hope to procure the safety of his people. This made Cyprian to be absent from Carthage, as he refitteth in his Epistles. Thus much concerning fnes against our neighbour. Now follow such fines as a man comitteth against his owne perfon, as when a man doth hurt, kille, & endager himselfe. Mat. 16. 24. If any man wil follow me, let him denie himselfe, take up his Croffe, and follow me. Matt. 4. 6. He said unto him. If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall give his Angels charge over thee, and with their hands they shall lift thee up, left at. & C. 7. Iesus said

* For this thing look the deccrees of Damas. & the Councel of Trent. fact. 9 Can. 8.

* Amb. 5. & 27. Epist. to Valentian the Emperor.

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

The affirmative part.

T thou shal prefer the life of thy neighbour. Hithereto may we referre these duties.

I. Such as appertaine to the person of our neighbour, & concerne, first his wel-fare both of body & mindas to rejoyce with them that reioice. Rom. 12.15. Mat. 10.21. Then he answered & said unto him, All the things I have observed from my youth, And Iesus beheld him & loved him. II. His miseries, to bee grieved with him for Ro. 12.15. Mourne with those that mourn. Esa. 24.16. And I said, My leauense my leauense, woe is me, the transgresours haue offended, yeas be their trasgressors haue grievously offended. Ps. 119.136. Mine eyes gash out with water, because men obserue not thy law. Again, we must help him as much as in vs lyeth. Job 29.15. I was an eye to the blind, and a soote to the lame. 2. Cor. 8.3. To their power, yea beyond their power shew they were willing. And that we do, we must do speedily. Pro. 3.28. Say not to thy neighbour, Go & come again to morrow, & I will give thee if thou haue it not. Len. 19.17. Thou shal plainly rebuke thy neighbour. &c. III. Concerning such injuries, as she offereth unto thee: I. Thou shalte not be angry against him, vpon a tempestuous occasion. Num. 12.2. Moses was a week man above all that lived upon the earth. Pro. 19.11. The discretion of a man defers his anger, and his glory is to pass by an offence. 2. Thou must be slow to wrath, & neuer be angry, but for a most iust cause. Mar. 3.5. Then he lookt round about on them angerly, mourning also for the hardness of their hearts. Prou. 14.29. He that is slow to wrath, is of great wisdom; he that is of hasty mind exaulteth folly. 3. Thine anger must be but for a while. Eph. 4.26. Be angry and sin not, let not the sun go down upon thy wrath. 4. Forgiue freely an injury, & renigne it not. Eph. 4.32. Be ye courteous one to another, & vider brotherly, forgiuing one another, even as God for Christ's sake forgave you.

IV. His wants & infirmitie: 1. Avoid occasions whereby they may be affracted and laid open. Gen. 13.8. Then said Abraham to Lot, Let there be no strife, I pray thee, between thee and me, neither between thy heard men and mine: for we are brethren. 2. Is not the whole land before thee? depart, I pray thee, from me: if thou wilt take the left hand, I will take the right: or if thou go to the right hand, I will take the left. Gen. 27.44. And carrie with him a whale until thy brothers fiercenes be asswaged. 45. And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him. 2. Depart sometymes from thine own right. Math. 17.25. 26. What thinkest thou Simon? of whom do the Kings of the earth take tribute, or poll money? of their children, or of strangers? Peter said unto him, Of strangers. Then said Iesus unto him, Then the children free. 27. Nevertheless, lest we should offend them, go to the sea, and cast an angle, & take the first fish that comes up, and when thou hast opened his mouth, thou shal find a

piece of 20. pence: bat take & give it unto them for me & thee. 3. To appease anger kindled which is done, I. By ouercoming euill with goodness. Rom. 12.21. Be not overcome of euill, but ouercome euill with goodness. II. By following after peace. 1. Pet. 3.11. Decline from euill, & as good, seek peace, and follow after it. III. By courteous answiers. Pron. 15.1. A soft answer putteth away wrath: but grievous words stirre vp anger. 1. Sam. 1.14. Eli did unto her, How long will thou be drunken? put away thy drameknes from shee. 15. Then Haman answered, & said, Nay my Lord, but I am a woman troubled in spirit: I haue dranke myther wine nor strong drinke, but haue poured out myfond before the Lord. Phil. v. 15. It may be that bee therefore departed for a season, that thou shouldest receive him for ever. IV. By ouerpasing some wants & infirmities in mens words & deedes. Prou. 19.11. It is a mans honour to passe by infirmities. V. By concerning them with silence. 2. Pet. 4.8. About all things haue loue amongst you, for loue covereth a multitude of sins. Prou. 17.9. He that conserueth trasgredions feeleth paine: but he that repeates a matter, separates the prince. VI. By taking every thing (if it be possible) in the best part. 1. Cor. 1.3.5. Loue thinketh none euill.

This shewes the lawfulness of truces, covenants, & other agreements concerning peace, being made to avoid injuries, maintaining ancient bounds, procure security in traffick, professions, & tournaies, set pensions, commis for cattle, liberties of hunting, fishing, or fouling, & getting jewel, or other necessaries for publick commodities, if there be in vnlawfull conditions annexed unto the same. And we may make this covenant not only with Christians, but for the maintenance of peace, with infidels also. For that which is godly to be performed, is no leesse godly to be promised. But it is a note of true godlines, to be as much as may be, at peace with all men: Therefore to promise peace by covenant, is very godly. We may see the experience of this in the liues of holy men. Gen. 21.22. At that same time Abimelech and Phicol his chife captaine, spake unto Abramam, saying, God is with thee in all that thou doest. 23. Now therfore speare unto me hereby God, that thou wil not hurt me, nor my children, nor my chilidren children. &c. 24. Then Abram said, I will swear. 27. Then Abraham took sheep & beenes, and gave them unto Abimelech: & they two made a covenant. Gen. 31.44. Now therefore come and let us make a covenant, I and thou, which may bee a witness between me and thee. 45. Then Laban said to Jacob, Behold this heape, and behold the pillar, which I haue set up between me and thee. 53. The God of Abraham, and the God of Nahor, and the God of their father be judge between us: But Jacob swarby the feare of his father Iacob.

VII. Concerning his body, we are to regard it alialie & dead. Being alive, we ought if neede be: I. To minister vnto it food and rayment. Mat. 25.41,42. Depart from me ye cursed into everlasting fire, which is prepared for the dñe & his angels. For I was an hungred, and ye gaue me no

meate,

of Saluation and Damnation.

A piece, I thirsted, and ye gaue me no drinke, &c. 45. In as much ye did it not to one of the least of these, ye did it not to me. II. To lend our helping hand, when our neighbours body is in any danger. 1. Ioh. 3.16. Herby we percieved love, that he layd downe his life for us, therefore also ought we to lay downe our lives for the brethren.

When a man is dead, we ought to commit the dead corps to the graue, as may appear by these arguments. I. The instinct of Nature it selfe. II. The examples of the Patriarkes, and other holy personages. Abraham buried Sarah, Gen. 23. 19. Iacob is buried by his sonnes, Gen. 50. 12. Search by eligious and devout men, Acts 8. 2. III. The Lord's owne approbation of buriall, in that he numbereth it amongst his benefits. For the want thereof is a curse, Ierem. 22. 19. He (Iehoiaquin) shall be buried as an Asse is buried, even drayne and cast forth without the gates of Jerusalem. Therefore rather then Moyses should be vnburied, the Lord himselfe did bury him. Deut. 34. 5. 6. Moyses the seruient of the Lord died in the land of Moab, according to the word of the Lord. And hee buried him in a valley, in the land of Moab, pur against Beth-peor, but no man knoweth of his Sepulchre vnto this day. IV. There is no dead carcasse for loathsome as man, the which both argueth the necessity of buriall, and how vgly we are in the sight of God, by reason of sinne. V. The body must rise againe out of the earth, that it may bee made a perpetuall manion-houle for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, & therefore must rise againe to glory. VII. Buriall is a testimony of the loue and reverence we bear to the deceased.

A funeral ought to be solemnized after an honest and ciuitall manner: namely, agreeable to the nature and credit as well of those which remaine aliue, as them which are dead. Concerning the living, they must seeke that I. their mourning be moderate, and such, as may well expresse their affliction and loue to the partie departed. Ioh. 11. 1. 4. He said, where haue thou layd him? Lord come and see. And herein I commande my selfe to haue alway a cleare conscience toward God, and toward men. IV. If our neighbor offend us, we are to admonish him. 1. Theſ. 5.14. We desire you brethen, admonish them that are unruly: comfort the feeble minded: haue with the weak, be patient towards all men. V. If our neighbor run the waies of Gods commandement (as Daniel pecketh) we ought to encourage him in the same.

IV. Wee may referre such things vnto this commandement, as appertaine to the peculiare preseruation of euery funerall mans life. 1. Recreation, which is an exercize ioyned with the feare of God, conuerstant in things indifferent, for the preseruation of bodily strength, & confirmation of the minde in holinesse. Eccles. 2. 2. I said of laughter, thou art madde; and of joy, what is this that thou doest? Esa. 5.12. Be harnes, viol, imbrill, and pipe, and wine, are in their seales, but they regard not the worke of the Lord, neither consider the worke of his hands. 1. Corinth. 10. 9.

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

A to permit any man, for the repreſing of hunger to gather grapes, or plucke off the eares of corne. Deut. 23. 24.5. When thou comest into thy neighbours vineyard, then thou mayſt eare grapes at thy pleasure, as much as thou wilt: but thou ſhalt put none into thy vefel. When thou comest into thy neighbours corne, thou mayſt plucke the eares with thine hand, but thou ſhalt not moove a ſickle to thy neighbors corne. Math. 12. 1. Iesu went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of the corne, and to eare, &c. II. In the vintagē and time of haruest, wee ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue after the after-gatherings for the poore. Luke 23. 22. When thou reape the haruest of our land, thou ſhalt not clean the corners of thy field when thou reapest; neither ſhalt thou make after-gatherings of thy haruest; but ſhalt leaue them unto the poore, and to the stranger: I am he Lord your God Ruth. 2. 8. Go to none other field to gather, neither ſee if there be more, but abide here by my maidens. 9. So hee gleaned in the field vntill evening.

III. Concerning the loule of our neighbour: I. We must ſeek all meane to win him to the profiſion of Christian Religion. 1. Cor. 10. 3. I pleafe all men in althing, yet ſeeking mine own profit, but the profit of many, that they might be ſained. Heb. 10. 24. Let us conſider one another, to provoke unto loue, & to good works. II. We must ſeue althing without offence. 1. Cor. 10. 32. Give no offence, neither to the Jewes, nor to the Grecians, nor to the Charch of God. 1. Cor. 8. 13. If meat offend my brother, I will eat no ſlesh while the world standeth, that I may not offend my brother. III. The light of our good lif, must be as a lanterne to direct the waies of our neighbors. Acts 24.14. This I confesse unto thee, that after the way (which they call hereticis) I worshipped the God of my Fathers, believeng all thingis which are written in the Lawe and the Prophets. 15. And haue hope towards God, thout the reſurrecione of his dead, whiche they themſelues looke for also, (all bee bee of iuft and vniuft. 16. And herein I commande my ſelfe to haue alway a cleare conſcience toward God, and toward men. IV. If our neighbor offend us, we are to admoniſh him. 1. Theſ. 5.14. We desire you brethen, admoniſh them that are unruly: comfort the feeble minded: haue with the weak, be patient towards all men. V. If our neighbor run the waies of Gods commandement (as Daniel pecketh) we ought to encourage him in the fame.

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Neither be ye idolaters, as were some of them, as it is written: The people sat downe to eat and drink, and rose up to play. Luke. 6. 25. Woe be to you that laugh: for ye shall wistle and weep. Deuteronom. 12. 7. There see shall eat before the Lord your God, and ye shall rejoice in all that you put your hands unto, both ye and your households; because the Lord thy God hath blessed thee. To this end hath the word of God permitted shooting. 2. Sam. 1. 18. Hee had them reach the children of Iudah to houre, as it is written in the bookes of Iasuer. And muchall comfort. Nehem. 7. 67. Besides their seruants and maides which were feauen thousand, three hundred, and seruantes and thrise: they had two hundred and fift and fortie singling men, and singling women. And putting forth of riddles. Iud. 14. 12. Sampson said unto them, Will now put forth a riddle unto me, & if you can declare it me within senn daies of the fest, and find it out, I will give you blisste sheets, and thirsie change of garment. 1. 3. And they answred him, Put forth thy riddle, that we may hear it. 1. 4. And he said unto them, Out of the eare came meat, and out of the strong came sweetnesse: and they could not in three daies expound the riddle. And hunting of wilde beasts. Cant. 2. 15. Take vs the foxes, the little foxes which destroy the vines: for our vines haue small grapes. Lastly, the searching out, or the contemplation of the workes of God. 1. King. 4. 33. And he spake of trees from the Cedar tree that is in Libanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowles, and of creeping things, and of fishes. 2. Physycke, the vise whereof is holy, if before the receipt of it, a man crave remission of his sinnes, and repose his confidence only upon God, not vpon the meanes. Matthew 9. 2. And loe, they brought unto him a man sickle of the palsey, lying on a bedde. And Iesus seeing their faith, saide unto the sickle of the palsey, Sonne, bee of good comfort, thy sinnes are forgiven thee. 6. Then he laid to the sickle of the palsey, Arise, take up thy bed and walke. 1. 4. After that Iesus found him in the Temple, and said vnto him, Behold, thou art made whole: sinne no more, lest a worsering come unto thee. 2. Chron. 16. 12. And Asa in the nine and thirtie years of his reigne, was diseased in his feete, and his disease was extreme: yet hee sought not to the Lord in his distresse, but to the physicians. 3. Avoiding of an iniurie, offered by some private person: this, if it be against an vnlucky and vntayled aduersary, and the defence be faultie, is very lawfull, and is to farte from priuate revenge, that it is to bee accounted a iust defence. The defence is then faultie, when a man doth so affuse his aduersaries, as that he neither purposeth his owne revenge, nor his enemies hurt, but onely his alone fafetie from that imminent danger.

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

A stors, haung charge of soules: yet free men, not bound by calling, may. Reason. I. A man may prouide for his owne fafetie, if it bee not to the hinderance of another. II. A man may haue warres, famine, floods, fire, and other such dangers: therefore the plague. III. There is leſſe danger of sickneſſe, the more the multitude of people is diminished. Obiect. I. To die, is a token of distrust. Answ. This difidence is no fault of the fact, but of the person. II. It is offensiv. Answ. The offence istaken, not giuen. III. To die, is to forfeake our neigbour against the rule of charitie. Answ. It is not, if kinsfolke and Magistrates bee present. I V. Men are to visit the sickly by Gods appointment. Answ. Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a diseafe, answerable to the leproſie, namely, if it bee dangerously contagious.

CHAP. XXVI I.

Of the seventh Commandement.

The seventh Commandement sheweth how that we should preſerue the chaſtice of our ſelues, and of our neighbour.

The words are these:

Thou ſhalt not commit adulterie.

The Reuolution.

Adultery] To commit adultery, signifieth as much, as to doe any thing, what way foever, whereby the chaſtice of our ſelues, or our neighbours may be ſtained. Mat. 5. 28.

The negative part.

Thou ſhalt no way either hurt, or bender thy neighbours chaſtite.

In this place are prohibited:

I. The lust of the heart, or the enill conciſeſſe of the ſteſh. Math. 5. 28. *I ſay unto you, whosoeuer looketh on a woman to lufe after her, bee haue alreadie committed adulterie with her in his heart.* Colloſ. 3. 5. *Mortifie your members which are on earth: fornication, uncleanness, the mordeſſe affection, euil conciſeſſe.*

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

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

1. With beſts. Levit. 18. 22. *Thou ſhalt not ly with any beſt to be defiled therewith: neither ſhall any woman ſtand before a beſt to lie downe thereto: for it is an abomination.*

2. With the diuell, as witches doe by their owne confeſſion. For why ſhould not a ſpiriſt as well haue ſocieſſe with a wiſch, as to eate meat?

3. With one of the ſame ſex. Levit. 18. 22. *Thou ſhalt not lie with the male, at one ierb*

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with a woman: for it is abomination. This is a ſin which they commit, whom God hath giuen ouer into a reprobate ſenſe. Rom. 1. 26. *For this cauſe God gave them up to vile affections: for enuie their women did change their naturall vſe, into that which is againſt nature.* 27. *And the men left the naturall vſe of the woman, and turned in their luſt one toward another, & men with man wrought ſickneſſe.* It was the ſinne of Sodome, Gen. 19. Where it was no common, that to this day it is tearemed Sodome.

IV. With ſuch as bee within the degrees of conſanguinity, or affinity, prohibited in the word of God. Levit. 18. 6. *None ſhall come neare to any of the kindred of his ſleſh, to uncover her ſhame, I am the Lord.*

V. With unmarried perſons. This ſinne is termed fornication. Deuteronom. 28. 28. *If any man find a maide that is not betrothed, and take her, and lie with her, and they be found,* 29. *Then the man that lay with her, ſhall give unto the maids father ſixtie ſkeleſt of ſheſher, and ſhe ſhall be his wife, because he hath humbled her: he cannot put her away all his life.* 1. Cor. 10. 8. *Neither let vi commit fornication, as ſome of them committed fornication, and fell in one day three and twenty thouſand.*

V I. With thoſe, whereof one is married, or at the leaſt betrothed. This ſin is called adulterie: and God hath inflicted by his word the ſame punishment vpon them, which commit this ſinne, after they be betrothed, as he doth vpon ſuch as are already married. Deut. 22. 22. *If a man be found lying with a woman married to a man, then ſhall they die euery bothe in vaine: to wit, the man that lay with his wife, and the wife: ſo ſhali they put awayment from Iſrael.* 23. *If a man be made to be trothid to a husband, and a man ſuide her in the towne and lie with her.* 24. *Then ſhall ye bring them both out unto the gates of the ſame citie, and ſhall ſtone them to death with ſtones.* This is a marueilous great ſinne, as may appear in that it is the punishment of Idolatry. Rom. 1. 23. *They turned the glory of the incorruptible God, to the ſimilitude of the image of a corruptible man, &c. verſe 24. Wherefore God gave them up unto their hearts laſt, unto uncleanness.* Yeathis ſinne is more hainous then theſe. Proph. 6. 30. *Men do not deſtitute arife, when he ſtealeth to ſatisfie his ſoule, when he is oungrie.* 32. *Bee he that committeth adulterie with a woman, is deſtitute of understanding, hee that doth it, deſtroyeth his owne ſoule.* Againē, the adulterer breaketh the covenant of marriage, which is Gods covenant. Proverbs 2. 17. *Which ſerfaketh the guide of her yout, and forgetteth the covenant of her God.* Adulterers diſhonour their owne bodies. 1. Corinthians 6. 18. *Else fornication, every ſonne that a man doth, & without the bodie: but hee that committeth fornication, ſinneth againſt his own body.* And bereake their neighbours of a great and vnceorreable benefit: namely of chaſtice. As for the children which are begotten in this fort, they are ſhut out from that preheminence, which they otherwife might obtaine in the congreſſation.

Deuteronom. 23. 2. *A baſard ſhail not enter into the Congregation of the Lord: even to his tenth generation ſhall he not enter into the Congregation of the Lord.* He maketh his familiē a ſtewes, as appeareth in David, whose adulterie was puniſhed by Abſolom lying with his fathers concubines. 2. Samuel 16. 21. *Abiropheſt ſaid to Abſolom, Go to thy fathers concubines, which he hath left to keepe the houſe.* Job 31. 9. *If mine hand have beene deſtituted by a woman, or if I haue laide waste at the doore of my neigbour: let my wife grinde unto another man: and let other men be done downe upon her.* Mans porſterty ſelecteth the ſmart of this time. Job 31. 12. *Thou adulterer is a fire that ſhall devoure to deſtruſion, and which ſhall roote out all mine increafe.* To conclude, though this ſinne be committed never ſo cloſely, yet God will reueale it. Num. 5. from the 12. verſe to the 23. And it vſually hath one of these two, as companions: namely, culuſe of heire; or a marueilous horrour of conſcience. Ho. 4. 11. *Whoredoſue, and wine, take away their heart.*

As for the Patriarks Polygamie, or martyring of many wiues, albeit it cannot be defended, yet it may be exciſed: either because it ſerveth to the enlarging of the number of mankind, when there were but few, or at the leaſt, to the propagation of the Churche of God.

VII. With man and wife. They abuse their liberty; if they know each other ſo long as the woman is in her flowers. Ezechiel 22. 10. *In their houſe they diſcovered their fathers shame: in the houſe they vexed her that was polluted in her flowers.* Leuiticus 18. 10. *Thou haſt not gone unto a woman to uncover her ſhame, alſo as ſtewis put apart for her diſease.* Ezechiel 18. 6. *If a man bath no liuen with a menstruous woman.* Or vſing marriage-bed intemperately. Ambroſ. lib. 2. de Philo. which Auguſtine citeth, lib. 2. contra Julian. faith. That he comiſſeth adulterie with his wife, who in the vſe of wedlock hath neither regard of ſemeſſe nor vertue. Hierome in his first booke, againſt Iouianin faith: A wife man ought to loue his wife in judgement, not in affection. Hee will not gane the bridle vnto head-strong pleasure, nor headily compaie with his wife. Nothing (faſh hee) is more shameleſſe, then to loue a wife as though ſhee were a ſtrumpet.

VIII. Nocturnall pollutions, which wife of immoderate diet, or vnaſt coniſſions, going before in the day. Deut. 23. 10. *On ſuns ſinne (Gen. 28. 8.) was not much vnto theſe.* IX. Effeminate wantonſſe, whereby occaſions are ſought to ſatiſpy lust. Gen. 3. 19. *The works of the ſleſh are manifeſt, which are adulterie, fornication, uncleanness, wantonſſe.* Occasions of lust are, 1. eyes full of adulterie, and that cannot ceaſe to ſine. 2. Idlenſſe. 2. Sam. 11. 2. *When it was evening tide, David arose out of his bed, and walked upon the roofe of the Kings Palace; and from the roofe hee ſaw a woman wauſhing her ſelfe;*

and the woman was very beautifull to looke upon. 3. And David sent & inquired what woman it was? and one said, Is not this Bathsheba the daughter of Eliam, wife to Uriah the Hittite? This David sent messengers, and took her away: and she came unto him, and he lay with her. 3. Riotous and lasciuious attire. 1. Tim. 2. 9. The woman shall array them selues in comely apparel, with shamefassesse and modestie, not with broidered hair, or gold, or pearls, or costly apparel, but (as becommeth women that profess the feare of God) with good works. Esa. 3. 16. Because the daughters of Zion are beautie, and walke with stretched out neckes, and with wandering eyes, walking and minfing as they go, and making a rympling with their feet. 17. Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discouer their secret parts. 18. In that day shall the Lord take away the ornaments of the slippers, & the custers, & the round tiers. 19. The sweet bal, and the bracelets, and the bouets. 20. The tyers of the head, and the flapper, and head-bandes, and the tablets, and the earringes. 21. The ringes, and the muzzles. 22. The costly apparel and the vaines and the wimples, and the crimping pinnes. 23. And the glases, and the fine linnen, and the hoodes, and the launes. And no maniale if the Prophet bee so sharpe against excesse and wanton apparel: for this is, I. A laush and prodigal wafting of the benefits of God, which might well be employed vpon better vies. II. It is a testimonie, and as it were the cognizance or enigne of pride, whereby a man would haue himselfe in greater reputation then another. III. It is a note of great idlenesse and slothfulnesse. For commonly such as becommeth much time in tricking & trimming themselves vp: doe quite neglect other busynesses, & of all things cannot away with pains.

I. V. It arguthleuite, in deuising every day some new fashion, or initiating that which others denise. V. It maketh a confusione of such degrees and callings as God hath ordained, when as men of inferior degree and calling, cannot be by their attire, differenced from men of higher citate. 4. Fulnesse of bread and meate, which prouoke lust. Ezech. 16. 49. This was the iniquity of thy sister Sodome, pride, fulnesse of bread, and idlenesse was in her, and in her daughters. Luk. 16. 19. There was a certaine isle man which was cloued in purple and fine linnen, & faire well and delicately every day. Rom. 13. 13. Walke honefly, as in the day time, not in glotony & drunkennesse, neither in chambering and wantonnes. 5. Corrupt, dishonest, and vnseemely talkie. 1. Cor. 15. 33. Evre not, euil talke corrupteth good manners. Such are vaine loue-songs, ballads, interludes, and amorous bookees. This is the thing we are carefull to shun in the reading of Poets, yef so, as mariners do in nauigation, who forfack not the sea, but decline and flie from the rockes. 6. Lasciuious representations of loue matters, in Playes and Comedies. Eph. 5. 3, 4. Fornication and all uncleaneenes, let it not once be named among you, as it becommeth Saints, neither filthinesse, nor foolish talking, neither

leffing, which are things not comely. 7. Vndecent and valsemly pictures. 1. Thess. 5. 22. Abbaie from all appearance of euill. 8. Lasciuious dancinge of man and woman together. Mark. 6. 22. The daughter of the same Herodias came in and daunced, and pleased Herod, &c. 9. Company with effeminate persons. Prou. 7. 25. Let not thine heart decline to her wayes: Wander thou not in her paths.

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

The affirmative part.

Thou shalt preferre the chasteitie of thy neighbour.

Chasteitie is the purity of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupisence. The body is chaste, when it putteth not in execution the concupisences of the flesh. 1. Thess. 4. 3. This is the will of God, even your sanctification, and that ye should abstaine from fornication. 4. That every one of you (should know how) to possess his vesse in holinesse and honour. 5. And not in the lust of concupisence, even at the Gentiles, which know not God. 1. Cor. 7. 34. The unmarried woman carthe for the things of the Lord, that be may be holly both in body and spirite.

There are two speciaall vertues which preferre Chasteitie, Modesty, and Sobrietie. Modestie is a vertue, which keepeth in each work a holy decorum, or comelines: and it is feene, 1. in the countenance and eyes, namely, when they neither exprefse, nor excite the concupisence of the heart. Job 31. 1. I made a conniunction with mine eye, Why then should I think on a maid? Gen. 24. 64. Rebekah lift vp her eyes and when she saw Iacob, shee lighted downe from the camell. 65. So shē tooke a veile, and covered her face. Prou. 7. 13. She caught him and kifid him, and with an impudent face said unto him, &c. II. In words. Whena mans talke is decent, in speaking of such things, as by reasoun of our sinne are become shamefull. Gen. 4. 1. Then Adam knew Etenah his wife: who, &c. Psalm. 51. 1. A Psalme of David, when the Prophet Nathan came unto him after he had gone in to Bathsheba. Esa. 7. 20. In that day shall the Lord stow with a razor that is hored, even by them beyond the river, by the King of Albion the head, and the haire of his feete, and it shall consume the head. Judg. 3. 24. When he was gone out, his seruantes came: Who fearing that the doores of the parlor were shoute, they said, Surely he couereth his feete, that is, he doth his easement in his summer-chamber. Againe, a manstalle must be little and sumfiftie. Mat. 12. 19. Behold my seruant whom I have chosen, he shall not stryne, nor crye, neither shall any man hearce his voice in the streets. Prou. 10. 19. In many words there cannot want iniquitie: but bee that refrainsuch

D. A psalme of David, when the Prophet Nathan came unto him after he had gone in to Bathsheba. Esa. 7. 20. In that day shall the Lord stow with a razor that is hored, even by them beyond the river, by the King of Albion the head, and the haire of his feete, and it shall consume the head. Judg. 3. 24. When he was gone out, his seruantes came: Who fearing that the doores of the parlor were shoute, they said, Surely he couereth his feete, that is, he doth his easement in his summer-chamber. Againe, a manstalle must be little and sumfiftie. Mat. 12. 19. Behold my seruant whom I have chosen, he shall not stryne, nor crye, neither shall any man hearce his voice in the streets. Prou. 10. 19. In many words there cannot want iniquitie: but bee that refrainsuch

refrainer his lippes, is wife. And it is a note of a strumpet to bee a glogit, and loud tongued, Prou. 7. 11. She is babbling and lond. III. In apparell, wee must obserue an holy comelinesse. Tit. 2. 3. The elder women must be of fach behauour, as becommeth holiness. Holy comelinesse, is that which expresseth to the eie the sincerite, that is, the godlinesse, temperance, and grauitie either of man or woman. This decencie will more plainlye appearre, if we consider the ends of apparel, which are in number five. 1. Neceſſitie, to the end that our bodies may be defended against the extremitie of parching heat, & pinching cold. 2. Honestie, that that deformite of our naked bodies might be couered, which immediatly followed the transgression of our parents. 3. Commodity, wherby men, as their calling, worke, and trade of life is different, so doe they appertaine them selues: and hence it is, that some apparel is more decent for certayne estates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, time and actions. For a man hath his set attire, a woman hers, a young man is appertaine on this fashyon, an old man on that. And therefore it is unseemly for a man to put on a womans apparel, or a woman the mans. Deut. 22. 5. The woman shal not wear that which pertainteth to the man, neither shall a man put on Womans rayment: for all that do so, are an abomination to the Lord thy God.

To set downe precisely out of Gods word, what apparel is decent, is very hard: wherefore in this cause, the judgement & practise of modelt, graue, and sincere men, in every particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to steppe one foote without the precincts. IV. In purging the excrements of nature, care must be had, that they must be cast forth into some separate & close place, & there also couerted. Deu. 23. 12. Thou shalt have a place without the houſe, whiche thou shalt refret. 13. And thou shalt stow a paddle among thy weapons, and when thou wouldest ſit downe without, thou shalt digge therewards, and returning, thou shalt couer thyne excrements. 14. For the Lord thy God walketh in the middest of the camp to deliuer thee: therefore thin houſt shall be holly, that hee no filthynge thin in thee, and turne away from thee. 1. Sam. 24. 4. And hee came to the sleepe-coats by the way, where there was a caue, and Saul went in to couer his feete.

Sobrietie is a vertue which concerneth the vfe of our diet in holiness. For the better obseruation thereof, these rules may serue: 1. The chiefest at the bankeſt, let him conſecrate the meates to God, by saying grace. 1. Sam. 9. 13. The people wil not eat, till he (that is, Samuel) come before he will blif the sacrifice: and then eate they that be bidden to the feaſt. Mark. 6. 39. Hee commanded them to make them all ſit downe by compaines vpon the grasse, &c. 41. And hee tooke the ſive loaues and two fyſhes, and looked up to heauen, and gaue thankes. Act. 27. 35. When he had thus ſaid, hee (that is Paul) gaue thanks in the preſence of them all, and when hee had broken bread, hee began to eate. II. It is lawfull to furniſh a table with ſtores of diſhes, not onely for neceſſity, but alſo for the good entertainment of a friend, and for delight. Luk. 5. 29. Leui made him (that is, Iefus) a great ſeaſt in his owne houſe, where there was a great company of publicans, and of others that ate at table with him. Pſal. 104. 15. Elie gaue wine that maketh glad the heart of man, and ouyle to make the face ſume, and bread that strengtheneth mens heart. Ioh. 12. 2. There they made him a ſupper, and Martha ſerved, but Lazarus was one of them that ſat at table with him. 3. Then tooke Marie a pound of oynment of Spikenard very costly, and anointed Iefus feete. 11. Choose the lower roome at a banquett, and rather then bee troublome, fit as the maſter of the feaſt affiſteth thee. Luk. 14. 7. Hee ſpoke a parable to the guests, when hee ſaw how they choſe out the eniſte roome, and ſaid, 8. When thou ſhalt be bidden of any man to a weddinh, ſet not thy ſelfe downe in the chief place, leſt a more honourable man then thou bee bidden of him. 9. And bee that beade both him and thee, and ſay, Give this man roome. 10. But bee and ſit downe in the loweſt roome, that when bee that bad thee, commeth, bee may ſay vnto thee, Friend, ſit vp higher. Prou. 25. 6. Stand not in the place of great men. &c. IV. Man must eate at due times, not at vneſonable hours. Ecleſ. 10. 16. Wet bee to thee, O lime, when thy princes eate in the morning. 17. Bleſſed art thou, O land, when thy Princes eate ſimone. V. Man must eate and drinke moderately, ſo that the body may receive ſtrength thereby, and the ſoule bee more freſh & lively, to perorme the actions of Godolinesſe. Luk. 21. 34. Take heed to your ſelues, leſt at any time your hearts bee opprefſed with iurſeting and drunkenneſſe. Pro. 23. 29. To whom is weſe? &c. Enter to them that ſtarke long at wine, to them that goe and ſeeke mixt wine. 30. Looke not thou upon the wine when it is redde, and when it ſowth her colour in the cuppe, and geth downe pleſantly, &c. Prou. 25. 16. If thou haſt ſound bonis, eate that is ſufficient for thee, leſt thou bee overfull and vomit. Prou. 31. 4. It is not for Kings to drink wine, nor for Princes ſtrong drinke. 5. Leſt hee drinke and forgoe the decree, and change the iudgement of all the children of affliction. VI. We muſt then eſpecially regard theſe things, when we eate at great meaſtables. Pro. 23. 1. When thou ſitſt to eate with a ruler, conſider diligently what is before thee. 2. Put the knife to thy throat, if thou be a man given to thy appetit. 3. Be not desrons of his deuine meates: for it is a detestable meate. VII. Godly mirth at meate is tolerable. Act. 2. 46. They did eate their meat together with gladnesſe & ſinglenſe of heart. VIII. Table talkie (according as occation of talke is offered) muſt be ſuch as may edifie. Such was Christs talke at the Pharisees table. Luke 14 from the 1. verfe, to the 16. verfe. IX. ſcet theſe

F 4 after

after the banquet ended, the broken meatie be not lost, but refrued; Joh. 6. 12. When they were satisfied, he said unto his Disciples, Gather up the broken meat which remaneth, that nothing be lost. X. At a feast leue somewhat. Ruth 2. 14. She did eate and was sufficed, and left thereof.

Chriftie is double: one of fingle life, another in wedlocke. They that are single, must I. with great care keepe their affections & bodies in holinesse. Pal. 11. 9. How shall a young man purue his wifes? by drecting the same after thy roird. I. Joh. 2. 13. I write unto you fathers, because ye haue knowne him that is from the beginning. I write unto you young men, because ye haue overcome that wicked one. 14. I write unto you babes, because ye haue knowne the father. Eccles. 12. 1. Remember thy creature in the daies of thy youth, whilest thou couldest come not, nor the yeares approach, wherein thou shal say, I haue no pleasure in them. II. They must fast often. Cor. 9. 27. I beat down my body, and bring it unto subjection, least by any meane, after I haue preached to others, I my selfe shal be reprooved. III. They must take heed they burne not in lust: for. x. Cor. 7. 9. It is better to marry, than to burne.

Chriftie in wedlocke, is when the holy & pure vfe of wedlocke is obscured. Heb. 12. 4. Marriage is honourable among all, and the bedde undefiled, but whoremongers and adulterers God will judge. To preferre purity in wedlocke, these cautioues are profitable: I. contraxts must be in the Lord, and with the faithfull onely. Malach. 2. 11. Idolatry transgressed, and an abomination is committed in Israel, and in Hierusalem: for Israhel hath defiled the holines of the Lord which he loued, and hath married the daughter of a strange god. x. Cor. 7. 39. If her husband be dead she is at libertie to marrie with whom [she will], only in the Lord. II. Both parties must separate themselves in the time of a womans diffe, and at appoindtme fates. Ezech. 18. 6. Cor. 7. 5. Deffrand not one another, except it bee with consent for a time, that ye may give your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinence. III. Wedlocke must be vied: rather to supprese, then to satisfie that corrupt concupisence of the flesh, and especially to enlarge the Church of God, which is done by an holyle feede: Rom. 12. 14. Put on the Lord Iesus Christ, and take not care of the flesh to satisfie the lusts thereof. IV. It must be vied with prayer and thanksgiving. 1 Tim. 4. 3, 4.

CHAP. XXVII.

Of the eight Commandment.

This commandement concerneth the pefervation of our neighbours goods. The words are these:

I knowes it not steals.

The Resolution.

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

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

The negative part.

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

In this place these fines are forbidden: I. Inordinate liuing, whether it be in no set calling or idly, wherein by neglecting their dutys, such perfors mispend their time, goods, and renewenes. 2 Theſ. 3. 11. *Wee haue that there are some among you which walke inordinately, and worke not at all, but haue busies bodies.* Gen. 3. 19. *In the sweat of thy browses shalt thou eat thy bread, till thou returne to the earth.* 1 Tim. 5. 8. If there be any that prindeth not for his owne, especially for them of his household, his deneth the faſt, and is worse then an infidele.

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

C Vniuft dealing in deede, is in bargaining, or out of bargaining. Vniuft dealing in bargaining, hath many branches, 1 Thesi. 4. 6. *Let no man appripe, or deceiue his neighbour in a bargaine: for God is the avenger of ſuch things.*

1. To fell, or bargaine for that which is not ſaleable. Of this kind, I. is the gift of the holy Ghost, which cannot be bought with money. Act. 8. 18. *When Simon ſaw, that through laying on the Apolleſ hands, the holy Ghost was giuen, he offered them money.* 16. *Saying, give mee also this power, that on whomſoever I lay the hands, he may receiue the holy Ghost.* 20. Then Peter ſaid unto him, *Thy money perſh with thee, becauſe thou thinkest that the gift of God may bee obtained with money.* II. Church-goods are not ſaleable. Therefore it is notto bee allowed, for men to ſell or alienate them from the Church. Prou. 20. 25. *It is defraſtione for a man to deuoure that which is ſanctified, and after the vowe to enquire.* Mal. 3. 8. Church-goods are the poſſeſſion of the Lord. III. Whatſoever is viprofitable either to the Church or Common-weale, muſt not be ſold.

II. All coloured forgery and deceit in bargaining: as, I. vſing forged cauallation: Luke 19. 8. *Zacchæus ſtood forth, and ſaid unto the Lord, Behold, Lord, the halfe of my goods I give to the pore: and if I haue taken ought from any man by forged cauallation, I restore it four-fold.* II. When men ſell that, which is counterfeiit, for good: as copper for gold, and mingle any waies bad with good, making thew onely of the good.

Amos

Amos 8. 4, 5, 6. *Hear this ſee that ſwallow up the poore, ſaying, When will the new month be gone, &c., that we may ſell the reſue of the wheat.* III. When men ſalfife their measures and weights. Deut. 25. 13. *Thou ſhalt neuer haue in thy bagge two manner of weightes, a great and a ſmall.* 14. *But thou ſhalt haue a right and a iuft weight: a perfect and a iuft measure, baſt thou bane.* Leuit. 19. 35. *Ye ſhall not doe euilly in judgement, in meaſure, in weight, or in meaſure.* 36. *Ye ſhall haue iuft balances, true weightes, a true Ephah, and a true Hin.* Amos 8. 4. *Hear this, ye that ſay, When will the Sabbath bee gone, that we may ſell corne, and make the Ephah ſmall, and the ſhekel great, and ialfife the weightes by deceit?*

III. When the buyer concealeth the goodnesſe of the thing, or the ſeller the faults of it, and blind-foldeſt the truth with counterfeit ſpeeches. Math. 7. 12. *Whatſoever ye would that men ſhould do unto you, do to them: for this is the Law and the Prophets.* Prou. 20. 14. *It is naught, it is naught, ſaith the buyer, but when he is gene apart, he beaſteth.*

IV. When in buying and ſelling the people are opprefſed. And this is done, 1. when the iuft price of thiſgs is raised. For in bargaining, it is not lawfull to purge one penny, without the giuing of a penury worth. 2. Sale upon a ſet day, which is, when day is giuen, that the price may be inhaunced. For what is this, I pray you, but to tell time, and to take more of our neighbour, then right? 3. To iugrofe, which is to buy vp all of one commodity into thine oone hands, that when no other hath any of the fame, thou maſt ſell it at thine oone price.

4. To become bankrupt, that thou maſt be enriched by the daſtrages, and goods of other men. 5. Not to reſtore that, which was leſt to one, pledged to one, or found by hi. Ezech. 13. 7. *Neither hath oppriſt day, but hath reſtored the pledge to hi debtor: hee that haſt ſpiled none by violence, &c.* 6. To delay any kind of reſtitucion from one day to another. Prou. 3. 28. *Say not to thy neighbour, Depart, and come againe, to morrow I wil pay you, when thou maſt do it then.* Pſal. 37. 21. *The wicked haſt borrowed, and payſt not againe, but the righteous is merciful and lendeth.* 7. To praſe vſurie. Pſal. 15. 5. *Whiche haſt not put his money to vſurie,* Exod. 22. 25. *If thou lendſt money to my people, to the poore man which dwelleſt with thec, be not to him as an vſurier, lay no vſurie upon him.*

Vſurie is a gaue exacted by covenant, aboue the principall onely in liue, and recompence of the lending of it. Vſurie being confidered as it is thus described, is quite contrary to Gods word, and may very fitly bee termed byting lucre. Exod. 22. 14. *If any man haſt borroved any thiſg of another, what ever is buſt or dyetb, of the owner of the thiſg be not preſent, let him bee recompensed.* 15. *If he bee preſent, recompence him not: if he bee bited for a price, it ſold for the ſame priſc.* Ezech. 18. 8. *He haſt not giuen to vſurie, neither haſt thou takēn increafe.* 2. Cor. 8. 13. *Neither is it that other men ſhould bee eaſed and you*

A grieved.

14. *But ouer like condition at this time, your abundance ſupplyeth their lacke, that alſo their abundance may be for your lacke: that there may be equaltie.*

And this vſurie, poſitive lawes doe not only reſtraine, but not allow.

Q. Neſt. Is it not lawfull to take at ſome time above the principall?

Answ. Yes ſurely, with these conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meaſures. II. Hee may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinkes vp the living of him that ſleth the money. III. Hee muſt ſometimes be ſo farre from taking gaine, that hee muſt not require the principall, if his debter be by incabtual, and iuft cauallities brought behind, and it bee also plaine that hee could not make, no not by great diuigence, any commodie of the money borrowed.

The reaſons why a man may take ſometimes above the principall, are, i. That which the debter may giue, hating himſelfe an honeſt gaine beſides, and no man any wayes endamaged, that the creator may ſafely receive.

2. It is conuenient, that he which hath moeny lent him, and gaue him by it, ſhoulde alſo plaine gratitude to him, by whose goods he is enriched.

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

Obſe. Money is not fruitfull, therefore it is vnlauifull to receiue more then we leant out.

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

Last of all, when a man detaineth the labouers wages, Iam. 5. 4. *Behold, the hire of the labouers (which haue reaped your fields, which is of them which haue ſeaped), are entred into the caues of the Lord of hosts.*

Vſurie dealing out of bargaining, is likewife manifold: I. To pronounce ſale ſentence or iudgement for a reward, either proffered, or promiſed. Eſa. 1. 23. *The Princes are rebellions, and companions of therebnes: every one loueth ſifts, and followeth after rewards: they ſudge not the faſtarleſſe, neither doth the widowes caue come before them.* This is the Lawyeres and Judges ſinne. II. To feede, or clothe ſtōm and luffy rogue or begger. 2. Theſ. 3. 10. *When we were with you, we enjoyed you this, that if any would not labour, the ſame ſhould not eate.* What then thinkē you, muſt thole licensed rogues and beggers by authority. I mean, al ide Monkies and Abby-lubbers haue? Socates in the Tripartite history, faith plainel, that the Monkies which labouers not with his bands, is no better then a thief. III. Gaueing for money and gaine. For thou maſt not miſch thy ſelfe by impoſturing thy brother. This gaueing is wro-

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farre then vsury, and in a short while will more enrich a man. IV. To get money by unlawfull Artes : such are Magique, Judiciall Astrologie, Stage-players, and such like. Eph. 4.28. *Let him that hathe stolne, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may give unto him that hath neede.* Deut. 18. 11. Eph. 5.3. 1. Thess. 5.22. *Afistaine from all appearance of euill.* V. To stich or pilfer the least pime or point from another, though it were for the greatest good. Mark. 10. 19. *Thou shalt not steale, thou shalt not hurt any man.* Rom. 3.8. *And as we are blam'd, and as some affirm that we say, why doe we not euill, that good may come thereof? whose damnation is soft.* VI. To remoue ancient bounds. Prov. 22. 28. *Thou shalt not remoue the ancient bound which thy Fathers haue made.* Hof. 5.10. *The Princes of Iudah are like them which remoue the bounds.* VII. To stalle other mens seruants, or children to commit sacrilege, or robbery. 1 Tim. 1.10. *To whore-mongers, Beggars, and Men-stealers.* Ioth. 7.19. *Achan theif.* 1 Cor. 6.10. *Neither Thieves, nor covetous persons, nor Robbers, &c. shall inherite the Kingdom of God.* For Robberies, these sorts of men especially are famous : Theives by the high wayes, Pyrates vpon the Seas, Souldiers not content with their pay, and whosoeuer they bee, that by maine force take that which is none of their owne. Luk. 3.14. *The Souldiers asked him, saying, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your wages.* VIII. To confire with a Thiefe, whether by giving aduise how he may compass his enterprize, or by concealing his fact, that he bee not punyfied. Prov. 29. 24. *He that is partieker with a Thiefe, hateth kinges, and his thiefe heareth cursing, and discouereth it not.*

The punishment of theftt is at the discretion of the Judge be sometimes aggravated, as hee feeleth the quality of the offence to be. Therefore theues sometimes are punished with death.

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

Again, the people of this Countrey are of a more stirring, and fierce disposition ; the which maketh theues to be more out-azious, with their Robberies ioyning Violence, and the disturbance of the publicke tranquilitie of the Countrey : whereof more

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

The affirmative part.

Thou shalt preferre and increase thy neighbours goods.

To this are required these that follow :

I. A certaine Calling : wherein every man, according to that gift which God hath giuen him, must beslowe himselfe honelly to his owne and neighbours good. Cor. 7.24. *Let every man wherein he was called, therein abide with God.* Eph. 4.28. 1. Pet. 4.10. *According as every man hath received a gift, so let him minister to another, that yet may bee godly dispensers of the manifold graces of God.* Gal. 5.13. *In loue serue one another.*

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

Contentation is a Virtue, whereby a man is well pleased with that estate, wherein he is placed. 1. Tim. 6.6. *Godliness is great gaine, with a contented minde.* 7. *For we brought nothing into the world, neiher shall we carry any thing out of the world.* But, having food and rayment, let us be content. Phil. 4.11. *I have learned in whatsoever state I am, therewith to be content.* 12. *I can be abased, and I can abound; either where in all things I am instructed, both to be full, and to be hungry; and to a bound, and to have want.* Matth. 6.11. *Give vs this day our daiylie bread.* Heb. 13.5. *Let your conuersation be without covetousnes, and be content with the things which you haue; for he saith, I wil not forsake thee, nor leue thee.*

Thrifftineſſe, or frugalitie, is a Virtue, whereby a man carefullie keepeþ his goods which hee hath gotten, and imploythem to such vies, as are both necessarie and profitable. Prov. 5.15. *Drinke the Water of thy Cescerne, and of the Riuers, out of the middles of thone on ne Well.* 16. *Let thy Fountaines flow forth, and the Riuers of Waters in the streets.* 17. *Let them be thone oþre yeaþe, only, and not the strangers with thee.* Pro. 21.5. *The thoughts of the diligent doe surely bring abundance.* 17. *Hee that loueth paſtyme, shal be a poore man, and hee that loueth wine and oyle shal not bee rich.* Prov. 12.27. *The deceiptfull man refleþ not that which he hath taken in hunting : but the riches of the diligent are pretious.* Ioh. 6.12.

III. To speake the truthe from the heart, and to vse an harmelſe simplicite in all affaires. Pſal. 15.2. *Hee that walþeth uprightly, and worketh righteousnes, hee that speaketh the truthe in his heart.* Gen. 23.15. *Ephron said to Abraham, The land is worth four hundred ſkels of ſilver, what is that betweene mee and thee? bury therefore thy dead.* 18. *So Abraham barkeſt to Ephron, and Abraham weighed to Ephron the ſilver, which hee had named in the audience of the Hittites, even foure hundred ſkels of currant Money among Marchants, &c.*

IV. Iust dealing. 1. Thess. 4.6. Of this there are many kindest.

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

dize,

dize, & all manner of commodities, men muſt racke nothing, but keepe a iuft price. A iuft price is then offered, when as the things prized, and the price giuen for them, are made e-qual, as neare as may be. For the obſervation of this equalite, theſe four rules are to be conſidered: for by them all bargaines muſt be ordered. I. There muſt be a proportion and equality in all contracts : the which will then be, when as the ſeller doth not value the thing, only according to his owne paines, and cost beſlowen upon it; but also feſt what profit it may bee to the buyer, and in what neede hee standeth of it. Leuit. 25.14. *When thou ſellſt ought to thy neighbour, or buſt ought at his hand, ye had not opprefſe one another.* 15. But according to the number of the yeares after the Jubile, thou ſhalt buy of thy neighbour. Also according to the number of yeares of thy reueance, hee ſhall ſell unto thee. 16. According to the number of yeares thou ſhali increaſe the price thereof; and according to the femeneſſe of yeares, thou ſhalt abate the price of it, for the number of fruits hee doth ſell unto thee. 11. They muſt be ſquare according to the law of nature, the vniueſe of Christ propounded in theſe words. Mat. 7.12. *Whatſoever ye would that men ſhould do to you, do the same unto them.* III. The bond of nature muſt bee kept, which bindeth him that receiueþ a benefit, & maketh a lawfull gain of another mans goods, that he being once enriched, ſhall make proportionable and naturall recompence, even about the principall. IV. Men muſt communicate and make uſe of their goods, with that caueat which Paul giueth. 2. Cor. 8.13. *No to beſlowe them, as that others may be enuyed, and they grieved: or contrariwise.*

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

III. They muſt vſe iuft weightes and meaſures. Deut. 25.13. *Thou ſhalt not haue in thy bagge two manner of weightes, a great and a small: but thou ſhalt haue a right & iuft weight, a perfell and iuft meaſure that thou haue.* Ezechias. 10. *Ye ſhall haue iuft balance, a true Ephab, and a true Bilb.* Mich. 6.11. *Ye ſhall not ſell the bakened wheates, and the bagge of deceiptfull weightes?*

IV. Hee that hireth any thing, muſt not only pay the appointed hire, but make that which he hired good, if ought borgardon come vnto it, by his default. Exod. 22.14,15. *If a man borrow any thing of his neighbour, and it be hurt, hee ſhall ſurely make it good, &c.*

V. The pledge or pawne ought to be redemeſed, & if it be of important neceſſity, as that which preferreth the liue of our neighbour, it muſt be reſored to him incontinently. Exod. 22.26. *If thou take thy neighbours rayment to pledge, thou ſhall reſore it againe before the ſunne go downe: for that is his covering only.* Deut. 24.6. *No man ſhall take the neather or upper Aſſlome to pledge, for this gage is his liuing.* Neither may a man in a pledge be his own carter, but he muſt take ſach an one as is offered. Deut. 24.10. *When thou ſhalt ake againe of thy neig-*

bhour any thing lent, thou ſhalt not go into his house to fetch his pledge. 11. *But thou ſhalt stand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doore onto thee.* 12. *Furthermore, if it be a poore body, thou ſhali not ſleepe with his pledge.* 13. *But ſhali reſore him his pledge, &c.*

V. To become ſurety onely for men that are honest, and very well knowned, and that wariſly, with much deliberation. Prou. 11.15. *He ſhall be for vexed that is ſurity for a stranger.* And hee that hateth his ſurety is ſure. Prou. 17.18. *A man defiſte of understanding, toucheth the hand, and becomes ſurety for his neighbour.* Prou. 22.26. *But if it be ſo that a man hath intangled himſelfe by ſuretyship, the beſt way is to craue his creditours fauour, by his owne humble ſuit, & the instant request of his friends.* Prou. 6.1. *My ſonne if thou be ſurety for thy neighbour, and haſt ſtriken hand with the ſtranger: 2. Thou art ſured with the words of thine on thy mouth.* 3. *Doe this now, my ſonne, and deliver thy ſelfe, ſeeing thou art come into the hand of thy neighbour, ge, and humble thy ſelfe, and ſollicite thy friendes.* 4. *Give no ſleep to thine eies, nor flumer to thine eyelds.* 5. *Deliver thy ſelfe, as a Doe from the hand of the hunte, & as a bird from the hand of the fowler.*

VII. All iuft cōuentants and promises, though they be to our hinderance, muſt bee performed. For a promife doth binde, if it be lawfull, ſo far forth as he will, vnto whom we make the promife. Pſal. 4.4. *Whiche ſweareth to his herte and changeth not.* Prou. 25.14. *A man that boſteth and keepeth not promife, is like clouds and wind without raine.* Iudg. 1.24. *The ſpies ſaw a man come out of the citie, and they ſaid vnto him, Shew us wee prayſt, the way into the citie, and we will ſhew them the mirey.* 25. *And when he had ſhewed them the way into the citie, they ſtoote the citie with the edge of the ſword, but they let the man and all his household depart.* Therefore, if after promife made, he either ſee that hee ſhall be endangerd thereby, or hindred in the performance of his promife, hee may craue reſeafe, and if it be granted, accept of it.

VIII. To lend that we doe, freely, Luk. 6.35. *Lend, looking for nothing againe, and your reward ſhall be great.* And when we borrow, we muſt be carefull to make reſtition, even if neede be, with the ſale of our owne goods. 2. King. 4.2,3,4,5,6,7. *Here the wife of the ſonne of the Prophete ſelet her oyle which God ſent by the hand of Eliaſa, to pay her creditor.*

X. To restore that which is committed to our custodie without delay. Matth. 21.41. *He will deſtroy the enimy husbandmen, and let out his vineyard to others, which ſhall deliuer him the fruits in their ſeason.* Prou. 3.28. But if ſuch a thing be loſt, not by our default, we are not vrged to repay it. Exod. 22.7. *If a man diueſt his neighbour money, or ſtuffe to keepe, and it be ſold out of his house, if the theife be found, hee ſhall pay three double.* 8. *If the theife be not found, then the master of the house ſhall be brought before the iuge to ſwear, whether hee haue put his hand to his neighbours goods or no.*

X. That

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

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in law. But we must follow our suites in all holy manner, and with these cautes. I. In all suites, we must not doe any thing, that may preindice the profession of Christian religion. Therefore all suiters in law offend, when they trust more in man, then in God, and make their religion a jest to worldlings; partly by latriing about things of small importance, and partly by not admitting any conditions of reconciliation. 1. Cor. 6.1. *Do any of you, having basynesse against another, be aduaded under the vniuersitie, and not under the Saints?* II. Law must bee the last remedy, as a despective medicine is the last remedie the Physition useth: Wee must assay all means possible, before wee take this, especially to a brother. 1. Cor. 6.7. *There is viterby a fault among you, because ye go to law one with another: why rather suffer ye me wrong? why rather sustaine ye not harmes?* III. In all suits of Law, we must be mindful of the law of charity, and not so much endeavour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. XXVIII.

Concerning the ninth Commandement.

THE ninth commaundement concerneth the preferment of our neighbours good name.

The words are these:

Thou shalt not bear false witness against thy neighbour,

The Resolution.

Thou shalt not bear. That is, answer when thou art asked before a judge. Deut. 19.17. *Then both the men which briste together, shall stand before the Lord, even before the priests and judges which shall be in those daisies.* 18. *And the Judges shall make a diligent inquisition, and if the witness be found false, and hath given false witness against his brother.*

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

The negative part.

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

Here is forbidden:

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

knoweth nothing, but doeth about questions, and strife of words, whereof commeth curse, strife, railing, 1. Pet. 2.1. *Wherefore laying aside all maliciousnesse, and ennie, and all guile, and euill speaking.* Math. 12.15. *But when the chiefe Priests and Scribes saw the marvelles that he did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they disdained.*

II. *Euill supposition,* 1. Tim. 6.4. 1. Sam. 17.

28. *And Eliab his eldest brother heard when we shake unto the men, and Eliab was angry with Dauid, and said, Why comest thou downe hither? and with whom hast thou left those few shepe in the wilderness?* I know thy pride and the malice of thine heart. Act. 28.4. *Now when the Barbarians saw the worms hang on his hand, they set among themselves.*

This man surely is a murderer, whom though he hath escaped the sea, yet vengeance hath not suffered him to live. Here are condemned, hard censures and sinistre judgements against our neighbour. Math. 7.1. *Judge not, that ye be not judged.* 2. *For with what judgement ye judge, ye shall be judged: and with what measure ye meast, ye shall be measted to you againe.*

These judgements which Christ forbiddeth, are priuate & reprochfull or flanderous judgements: namely, when either a good or an indifferent action is interpreted to the worse part when a light offence is made hainous through euill will, without all desire either to amend or to couer the faime. Act. 2.13. *And others mocked and said, they are full of new wine.* 14. *But Peter standing with the cleuen, lift up his voice, and said unto them, Ye men of Iudea, and all ye that inhabite Ierusalem, be this knowne unto you, and hearken onto my words:* 15. *For these are not drunken, as ye suppose, since it is but the thord houre of the day.* 1. Sam. 1.13. *For Hannah spake in her heart, her lips did move only, but her voice was not heard, therefore Eli thought she had beene drunken.* But wee must know, that there are three kinds of judgements, which are not foridden by this commandement of Christ. The first, is the ministerie of the Gospel, which iudgeth & reprocheth sinne. The second, is the judgement of the Magistrate. The third, is the judgement of a friend admonishing vs: as when he saith, Abiaime from the company of such a man, for I know him to be a drunckard, &c.

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

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

any

of Salvation and Damnation.

any other way whatsoeuer: be it for never so great a good to our neighbour.

V. *To pronounce vnjust sentence in iudgementis to rest on witness; to accuse another wrongfully; to betray a mans cause by collusion.* 1. Kin. 21.12. *They proclaimed a fast, and set Naboth among the chief of the people.* 13. *And there came two wicked men, and sat before him, and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blasphemie God, and when they carried him away out of the city, & stoned him with stones, that he died.* Deut. 17.6. *At the mouth of two or three witnessses shall hee that is worthy of death, die: but at the mouth of one witnesshe shall hee not die.*

VI. *Openly to rale, forged and hurtfull tales and reports of our neighbour, or priuely to deuine the fame,* Rom. 1.29. *Whisperers, 30. Backbiters, haters of God, prond boasters, smiters of euill things,* Leu. 19.16. *Then shalt not walke about with tales among thy people, that shalt not stand against the blood of thy neighbour.* I am the Lord, 1. Tim. 5.13. *And thy wife also being idle, they learn to goe about from house to house;* yea, they are not only idle, but also praters, and basse bodies, breaking things which are not comely. To spread abroad flying tales, or to faine & add ony thing vnto them. Prou. 26.20. *Without wood the fire is quenched, & without a tale-bearer strife ceaseth.* 21. *As a cōte under burning coals, & wood a fire, so the contentious man is apt to kindle strife.* 22. *The words of a tale-bearer are flattering, and slay go down into the bowels of the bellies.* 2. Cor. 12.20. *For I feare lest when I come, I shall not finde you such as I wold.* & left there be strife, snayng, wrath, contentions, backbitings, whisperings, scoldings, and disorder among you. To receive or believe those tales which we here of others. Exod. 23.1. *That thou shalt not receive a false report, neither shal thou put thine hand with the wicked, to be a false witness.* 1. Sam. 24.10. *And David said to Saul, wherefore givest thou an ear to mens words, that say, behold, David seeketh emprise against thee?*

VII. *To accuse our neighbour for that which is certain and true, through hatred and with intent to hurt him.* 1. Sam. 22.9. *Then answered Daug the Edomite (who was appained over the seruants of Saul) & said, I am the son of Isha when he came to Nob, & Abimelech the son of Abiath, who asked conseil of the Lord for him, and gave him videntials, and he gave him also the sword of Goliath the Philistin. Of this deed David thus speakeith, Psal. 52.1. *Why boaste thou thy selfe in thy wickednesse, O man of power?* the louing kindnesse of the Lord endureth for euer. 2. *Thy tongue imagineth mischief, and is like a sharpnesse, that cutteth asunder: Thou dost tongue with more then good: and liest, more thin to speak the trash.* 4. *Thou louest all words that may defrey, O deceiptfull tongue.**

VIII. *To open or declare our neighbors secrets to any man, especially, if hee did it of infirmitie.* Mat. 18.15. *Moreover if thy brother trespass against thee, go and tell him his faults be-*

sweete that thy him alme: if hee heare thee, thou hast won thy brother. Pto. 11.13. *He that goeth about as a flounderer, discovreth a secret: but hee that is of a faithful heart, concealeth a matter.*

IX. *All babling talke and bitter words.* Eph. 5.3. *But fornication and all uncleaneesse, let it not once name your name.* 2. Neither filkesnesse, neither foolish talking, neither trifling, which are not comely, but rather giving of shameles, Ioh. 9.34.

They answered & said unto him, thou art altogether borne in sins, and doest teach us, so they cast him out. This letting, or as it is now termed, vir, which Arisot the Philosopher maketh a vertue, is by Paul the Apostle accounted a vice, and that not without cause. I. Such equips as thing others thought they bee a great pleasure for fome to hear, yet are they very offensive to fume as are gyrded. II. It is very hard to make Christian both godlinefe and gravity to agree with such behaviour.

Obit. But fat and tart speeches are vifual in the Scriptures, 1. Kin. 18.27. *Elijah mocked the priests of Baal.* Elia. 1.4.9. Ans. Such speeches are not spoken to please others, but are sharply denounced against Gods enemies to his glory.

X. Flattery, whereby we praise our neighbour above that we know in him. Prou. 27.6. *The words of a tarter are fasilful, but the taffes of an enemy are to be flunned.* 14. *He that hateth his friend with aloud voice, rising early in the moring, it shall be counted to him as a curse.* Act. 12.22. *And the people gaue a shout, saying, The voice of God, and not of man.* This is a grieuous sin in the fluffers of the word. 1. The 2.5. *Neither did we ever vse flattering words, as ye know, nor coloured coniectures, God to record,* Ier. 6.13. *For from the leaff of them, even unto the greatest of them, every one is given vno custumables, & from the Prophet, even unto the Prophesy, they all deale falsly.* 1.4. *They haue healed also the lurt of the daughter of my people with sweet words, saying, Peace, peace, when there is no peace.* Rom. 16.18. *For they that are such, serve not the Lord Iesu Christ, but their owne bellies, & with faire speech and flattering, deceiue the hearts of the simple.*

XI. Foolish and ouer confident boating. D Prou. 7.1. *Boast not thy selfe of tomorrow, for thou knowest not what a day may bring forth;* 2. *Let another praefet thee, and not thine owne mouth, a stranger, and not thine owne lips.*

XII. To accuse or witness against one fall. 1. Kin. 21.13. *Naboth blasphemeth God and the king.*

The affirmative part.

Preferne the good name of thy neighbour. Ecc. 7.3. *A good name is better then a good ointment.*

Here is commanded.

I. A rejoicing for the credit and good estimation of thy neighbour. Gal. 5.22. *But the fruit of the spirit is loue, joy, peace, gentleness, Rom. 1.8. First I thank my God through Iesu Christ, for you al, because your faith is published throughout the whole world.*

II. Willingly to acknowledge that good.

nesse we see in any man whatsoeuer, and onely to speake of the fame. *Tir. 3.2.* *T hat they speake evil of no man, that they be no fighters, but fift, shewing all mockes to all men.* Moreover, we must withall define, receive, and beleue reports of our neighbors good. *A&C. 16.1.* *Then came he to Derbe and Lystra, and behold, a certaine disciple was there named Timotheus, a Womans son which was a Taffe, and belieued, but his father was a Grecian. 2. Of Womans the brethren which were at Lystra & Iconium reported wel.* *3. Therefore Paul would that he shold goe forth with him, and take him circumcised him.* Notwithstanding this must be so performed of vs, that in no wise we proue and allow of the vices and faults of men. *Chro. 25.2.* *And he did uprightly in the eyes of the Lord, but not with a perfect heart, & 27.2. And he did uprightly in the sight of the Lord, according to all that his father Yezchiel did, saue that he entred into the temple of the Lord, & the people did yet corrupt their wives.*

III. To interpret a doubtfull cull to the better part. *Cor. 13.5.* *Love blesseth not evil: 7. It blesseth all things, it blesseth all things, Gen. 37.31.* And they took Josephs coat, & killed a kid of the goats, & dipped the coat in the blood. *32. So they sent that fair-colored coat, & they brought it to their father, & said, this have we found; now, whether it be thy sons coat or not. 33. Then he knew it, and said, It is my sons coat, a wicked beast hath devoured him, Joseph is surely torn in pieces.*

And here obiect the religion of that Joseph, which was betrothed to Mary, who when he saw that Mary was with child, was ready to conclude, that before his betrothal she was with child by committing fornication, then after by committing adultery. *Math. 1.19.* But for all this, men must not be too credulous or light of belief. *Iob. 2.24.* *But it was did not commit himselfe unto them, because he knew them all.*

IV. Not to beleue an euill report, running abroad amongst the common people, by the whispering of tale-bearers, as it were by conduit pipes. *Plal. 1.5.3.* *He that slandereth not with his tongue, nor doth he backbite, nor reueleth a false report against his neighbor. Ier. 40.14.* And they said unto him, Knownest thou not, that Baal is the King of the Ammonites, both first & second, the son of Nebediah, to slay thee? but Gedaliah the sonne of Abikam, belieued him not. *16. But Gedaliah the sonne of Abikam, said unto Iochanan the sonne of Kareah, thou shalt not doe this thing, for thou speakest falsely of Ishmael.* But we ought also to be angry at such whisperings. *Pro. 25.23.* *As the North winds driveth away the raine, so doth an angry countenance the flandering tongue.*

V. To keep secret the offence of our neighbour, except it must of necessity bee revealed. *Pro. 10.12.* *Harred irrever contencion: but lone couerst all trifles.* *Math. 1.19.* Then Joseph her husband being a just man, and not willing to make her a publicke example, was minded to put her away secretly.

But

A A man would suppose, that by this means, we shuld be partakers of other mens finnes. But we must know, that we ought to conceale our neighbours imperficions, lest he should be prouoked to offence; yet in the meane season, hee must be admonished, that hee may amend. *Gal. 6.1. Iam. 5.19.* Brethren, if any of you haue erred from the truth, and some man haue exhorter him, *20. Let him know, that hee which haue comitted the sinne from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.*

But if the sinne which is concealed, canster thereby be taken away, then must we in loue and charitie, declare the same to thofe, which may remoue and amende the same. *Gen. 37.2 when Joseph was seuenee years old, he kept sheep with his brethren, & the child was with the sonnes of Bilabah, and with the sons of Ziphah, his fathers wives: and Joseph tolde unto his father, their euill sayings. 1. Cor. 1.11.* For it hath bin declared unto me, my brethren of you, by them that are of the house of Jezreel, that there be evill intentions among you. *Math. 18.16.* But if hee be then next, take with the one or two that by the mouth of two or three witnesseth every word may be confirmed.

V. To get a good name and estimation among men, and to keepe the same when wee haue gotten it. *Phil. 4.8.* *Furthermore brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good-report, if there be any vertue, if there be any praise, think on these things. A good name is gotten. 1. If we, seeking the kingdome of God before all things, do repente vs of al our sins, and with an earnest desire, embrasse & follow after righteousnes. Pro. 10.7. The memorial of the iust shall be blessed, but the name of the wicked shall rot. Mar. 14.9. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also shall hee have done, shall be spoken of in remembrance of her. 2. We must haue a care both to iudge, & speake wel of others. Mat. 7.2. With what iudgement ye iudge, ye shal be iudged. Eccl. 7.23. Give me thine heart also to the words that men speake, lest doth bear thy ignorant hearing thee. 24. For oftentimes all thine heart knoweth, that thou like wist haft curst other. 3. We must abstaine from all kinde of wickednesse: for our onely vice or sinne doth obscure and darken a mans good name. *Eccle. 10.1.* Dead flies causeth flesh, & purifie the synimens of the Apothecary: so doth a little soty him that is in estimation for wisedome, and for glory. 4. We must in al things carrefull seek for the glory of God only, and not our own. *Mat. 6.5.* And when thou prays, be not as the hypocrites, for they loue to stand & pray in the Synagogues, & in the corners of the streets, because they would be seene of men: verily I say unto you, they haue their reward. 6. But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray unto thy Father which is in secret, and thy Father which feeleth in secret, shall reward thee openly.*

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But if when we speake the glory of God, honest and godly men doe praise & rebuke well of vs, we must not despise this their testimony and commendation: and although they neuer praise vs, nor rebuke of vs at all, yet must we take it in good part. *a. Cor. 1.12.* For our rejoicing is this, the testimony of our conscience, that in simplicity and godly purnesse, and not in fleshly wisdoms, but by the grace of God we haue had our conuersation in the world, and most of all to your wards. *Andc. 10.13.* But we will not rejoice of things which are not within our measure, but according to the measure of the time, whereof God hath distributed to us a measure, to attaine even unto you. *Plal. 16.5.* The Lord is the portion of mine inheritance, and of my cup: thou shalt maintain me in it. 6. The lines are fallen unto me in pleasant places: ye haue a faire heritage. *1. Cor. 1.31.* He that rejoiceth, let him rejoice in the Lord.

CHAP. XXIX.

Of the tenth commandement.

THe tenth Commandement concerneth concupiscenties against our neighbour. The words are these:

Thou shalt not covet thy neighbours house, nor his seruants, nor his maids, nor his oxen, nor his ass, nor any thing that thy neighbour hath.

T he Refutation.

C On the tenth [The cogitation or motion of the heart, is of three sorts: the first is some glanting or sudden thought, suggested to the mind by Satan, which suddenly vanisheth away, and is not received of the minde: This is no sin. For it was in Christ when he was tempted by the diuell, *Math. 4.1.3.* The second, is a more permanent thought or motion, the which as it were, sticketh and inimiceth the mind with force inward ioy. The third, is a cogitation drawing from the wil and affection, full intent to sin. We are to understand this commandement of the second sort of motions only: for the third kind which haue consent of will, belonget to the fiae former Commandements.

Now then to couer is to thinke inwardly, & alio to defire any thing, whereby our neighbour may be hindred, albeit there eniose no assent of the will, to commit that coul. For the very Philosophers condone couetousnes of the heart, and Civilians disallow a purpose only to do euill, if it be conyoyed with a manifest deliberation. And as for the concupiscentie in this place forbidden, wee may well thinke it is more clofe and secreter; because S. Paul, a Doctor of the Law, was altogether ignorant of it. *Rom. 7.7.* *I had not knowne lust, except the Law had said, Thou shalt not lust.* Against, if that concupiscentie immediately going before the content, were not prohibited in this place, there must be a great confusion in the Decalogue. For the seuenth commandement forbiddeth some kinde of coueting

of our neighbours wife.

House] The commandement is illustrated by an argument drawn from the distribution of the objects of concupiscentie; whence it is apparent, that only euill concupiscentie is condemned in this place. *Col. 3.5.* For there is a good concupiscentie or desire: as of meat and drinke, and that of the spirit. *Gal. 5.17.* *To be spirit lefteth against the flesh.*

To: negative part.

Then shall not couer that which is thy neighbors. Here are prohibited:

I. Concupiscentie it selfe, namely, original corruption, in as much as it is hurtfull to our neighbour. *Jam. 1.14.*

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter root of concupiscentie. *Gal. 5.17.* *The flesh lusteth against the spirit.* Luke 27.7. *Then shall love the Lord, with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and received in the cloet of the heart.

III. The least cogitation and motion, the which, though it procure not couer, delights, & tickles the heart. *Ibid.* Of this kind are these foolish wishes: I would such an house were mine, such a living, such a thing, &c. And hitherto may we referre all vnaucht dreams, arising from the force of concupiscentie.

The affirmative part.

Couer that only which is available to thy neighbours good.

Hereate commanded:

I. Apire heart towards our neighbour. *T. Tim. 1.5.* *The end of the commandement is loue out of a pure hart, a good conscience, & faith unfeigned.*

II. Holy cogitations, and motions of the spirit. *Pant prayeth,* *1. Thess. 5.23.* *That the Theffalontians may be ioyful, not only in body and soule, but also in spirit.* *Eph. 4.23.*

III. A confit against the euill affections and lusts of the flesh. *Rom. 7.23.* *I rejoice in the law of God, irregard of the inward sorow. 23. But I fee another law of my members, yelowering againt the law of my mind, and making me captive to the law of sin, which is in my members. 24. Misera ble man that I am, who shall delivere me from this body of deceipt?* *2. Cor. 12.7,8,9.*

CHAP. XXX.

Of the vfe of the Law.

THe vfe of the Law in vngenerate persons, is three-fold.

I. The first, is to lay open sinne, and make it knowne. *Rom. 3.20.* *By the workes of the law shal no flesh be iustified in his sight: for by the law comes the knowledge of sinne.*

II. The second vfe, is accidentally to eff. & augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to incline to that which is prohibited. *Rom. 7.8.* *Sinke occasion by the commandement, and wrought*

in me all manner of concupiscence; for without the Law sinne is dead. 9. For I once was alive without the Law, but when the commandement came, sin revived. 10. But I died, and that commandement which was ordained unto life, was found to bee unto me unto death.

The third vte, is to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the law pronounced against offendours, and by it, partly by threatening, partly by terrifying, it raigeth and ruleth over man. Rom. 3. 19. We know that wheresoeuer the lawe is, there is sinne; which are under the lawe, shal every month may be flogges, & al the world be culpable before God. Gal. 3. 10. As many as are of the works of the lawe, are under the curse, for it is written, Cursed is every one that committeth not in all that is written in the booke of the law to do them. Cor. 3. 7. If the ministracion of death were written with letters, & engraven in stones, was glorious: 8. How shall the ministracion of the spirit be more glorious? For if the ministracion of condonation were glorious, &c.

The end why sinne raigneth in man, is to vrge sinners to flye vnto Christ. Gal. 3. 22. The Scripture hath concluded all under sinne, that the promise by the faith of Iesu Christ should be givne to them that believe. 24. Wherefore the law was our school master to Christ. Heb. 12. 18. 19. 20. The conuinicion of this power of the law is perpetual, vndeſleſ a finner repente; and the very first act of repenteance to free him, that he shall no more bide vnder the law, but vnder grace. 2. Sa. n. 12. 13. Then said David to Nathan, I have sinned against the Lord: wherefore Nathan said to David, the Lord alſo hath forgiuen thy ſin, and thou ſhalt not die. Rom. 6. 14. Sin ſhall not haue dominion over you: for ye are not under the law, but under grace.

If therefore, thou defileſt ſeriously eternall life: firſt, take a narrow examination of thy ſelfe, and the course of thy life, by the ſquare of Gods law: then fet before thine eyes the curse that is due vnto ſinne, that thus bewailing thy mifery, & deſpairing vterly of thine owne power, to attaine eueraſting happiness, thou maſt renounce thy ſelfe, and be pronoked to feele and ſue vnto Christ Iefus.

The vte in lawe as are regenerat, is far other wife; for it guideth them to new obedience in the whole course of their life, which obedience is acceptable to God by Christ. Rom. 3. 31. Do we therefore through faith make the lawe of ſelfe? God forbiddeth, may we rather ſtabilize the law. Phil. 1. 9. 24. Thy testimonies are my delights, they are my comforters. v. 105. Thy word is a lampre unto my feete, and a light unto my pathes.

CHAP. XXXI. Of the covenant of Grace.

Hither concerning the covenant of works, and of the Law, now followeth the covenant of grace.

A The covenant of grace, is that whereby God freely promising Christ, and his benefits, exaſteth againe of man, that he would by faith receive Christ, and repeale of his ſins. Heſ. 2. 18. In that day will I make a covenant for them, &c. 19. And I will marry thee unto me for ever: yeas, I will marry thee unto me in righteousneſſe, and in judgement, and in mercy, and in compaffion: 20. I will marry thee unto me in fulneſſe, and thou shalt know the Lord. Exech. 6. 25. I will pour cleane water upon you, and yeal be cleane: yeas, from all your filthineſſe, and from all your idolatry I cleane you. 26. And I will give you a new heart; & a new ſpirit will I put within you. 27. And cause you to walk in my statutes. Mal. 3. 1. The Lord, Whom ye ſeke, ſhall speedily come to his temple: even the messenger of the covenant whom ye deſire: behold, he hath come, with the Lord of Hosts.

This covenant is also named a Testament: for it hath partly the nature & properties of a testament or will. For it is confirmed by the death of the testator. Heb. 9. 16. Where a teſtament is, there muſt be the death of him that made the teſtament. 17. For the teſtament is confirmed when men are dead: for it is of no force, ſo long as he that made it, is aliue. Secondly, in this covenant we doe not ſo much offer, or promife any great matter to God, as in a manner onely receive: even as the law will and teſtament of a man, is not for the teſtators, but for the heires commodity.

The Covenant, albeit it be one in ſubſtance, yet is it diſtinguished into the old and new teſtament.

The old teſtament or covenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

The new teſtament declareth Christ already come in the flesh, and is apparently ſhewed in the Gopell.

The Gopell is that part of Gods word which contains a moft worthy & welcome meſſage: namely, that mankind is fully redeemed by the blood of Iesu Christ, the only begotten Son of God, manifested in fleshloſh that now for all ſuch as repente & beleue in Christ Iefus, there is prepared a full remifion of all their ſines, together with ſaluation & life euerlaſting. Job. 3. 14. As Adoſes lifted up the ſerpent in the wildeſſe, ſo muſt the Son of man be lifted up. v. 15. That whoſo belieueſt in him, ſhould not perishe, but haue euerlaſting life. Act. 10. 43. To him alſo givē all the Prophets witness, that through his name, al that belieue in him, ſhall receive remifion of ſins.

The end and vte of the Gopell is, firſt to manifest that righteouſnes in Christ, whereby the whole law is fully ſatisfied, and ſaluation attained. Secondly, it is the inſtrument, and as it were, the conduit pipe of the holy Ghost, to fathion and derive faith into the foule: by which faith, they which belieue, doe, as with an hand, apprehend Chrifts righteouſnes. Rom. 1. 16. I am not ashamed of the Gopell of Christ, for it is the power of God to ſaluation to as many as belieue, to the Jewe firſt, and then

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the Grecian. 17. For the inſiſe of God is reuealed by it from ſaint to ſaint. Ioh. 6. 63. It is the ſpirit which quickeneth, the ſlesh profiteth nothing: the words which I speake are ſpiriſt and life. 1. Cor. 1. 21. It pleafed God by the foolishneſſe of preaching, to ſave ſuch as belieue.

A of circumcision, as the ſeale of the righteouſnes of the ſaint which he had, when he was uncircumcized. Gen. 1. 7. 11. It ſhall circumcife the foreſkin of your flōb, and it ſhall be a ſigne of the covenant betwene me and you.

God alone is the author of a Sacrament, for the ſigne cannot confirm any thing at all, but by the conuent and promife of him, at whose hands the benefit promife must bee received. Therefore God is alone, which appointeth ſignes of grace, in whose alone power it is to beſlow grace.

And God did make a Sacrament, by the sacramental word, as Angyl, witneſſe, ſaying: Let the word come to the element, & there is made a Sacrament. The sacramental word, is the word of institution, which God after a ſeveral manner, hath ſet down in each Sacrament. Of this word there are two parts: the commandement, and the promife. The commandement is, by which Christ appoyneth the administration of the Sacraments, and the receiving of the fame. As in Baptiſme, Ge into the world, baptizing them in the name, &c. Mat. 28. 19. In the Lords Supper, Take, eat, drinke, doe ye this. Mat. 26. 26. The promife is the other part of the institution, whereby God ordained elements, that they might be instruments and ſeales of his grace. As in Baptiſme, I baptize thee in the name of the Father, of the Son, and of the holy Ghoſt. In the Supper, This C is my body given for you: and T his is my blood of the new Teſtament. Therefore the word in the administration of the Sacrament ought to be pronounced diſtinctly and aloud, yea, and as occaſion ſerueth, explained alio; to the end, that all they to whom the commandement and promife appertaineth, may know and understand the fame. And hence it is very plaine, that the Minifters imprie, doth not make a nullity of the Sacrament, neither doth it any whit hinder a worthy receiver: no more then the piety of a good minifter can profit an unworthy receiver: because all the efficacie in worthineſſe thereof, dependeth only vpon Gods institution, ſo be it that be obſerved.

The parts of a Sacrament are, the ſigne, and the thing of a Sacrament.

The ſigne is either the matter ſenſible, or the action conuent about the fame.

The matter ſenſible, is vſually called the ſigne.

The mutation of the ſigne, is not natural: by changing the ſubſtance of the thing; but reſpeclue, that is only in regard of the vte. For it is ſeuered from a common to an holy vte: Therefore there is not any ſuch either force or efficacy of making vs holy, inherent or tyed unto the external ſignes, as there is naturally bathes to purifie corrupt diſeases: but all ſuch efficacy is wholly appropriate to the holy ſpiriſt, for as it is an inseparable companion of true faith and repenteance, and to ſuch as turne unto the Lord, is, together with the ſigne, exhibited. Whence it commeth to paſſe, that by

CHAP. XXXII. Of the Sacraments.

T hus much of the preaching of the word, now followeth the appendants to the fame: namely, the Sacraments.

A Sacrament is that, whereby Christ and his ſaving graces, are by certayne external ſignes, ſigned, exhibited, and fealed to a Christian man. Roman. 4. 11. Heretinaſt the ſigne

The order of the causes

Gods ordinance ; a certaine signification of grace, and feeling therof agreeint to the signe,

The thing of the Sacrement, is either Christ and his graces which concern our salvation, or the action conseruant about Christ.

I say first Christ, and then his grace, because no man received grace from Christ, vniess he be made truly partaker of his very body and blood ; even so no man can by right reape any fruite of the ground, whereof first he hath no iust title and interest.

The action about Christ is spirituall, and is either the action of God, or of faith.

The action of God, is either the offering, or the application of Christ and his graces to the faithful.

The action of faith, is the confideration, definire, apprehension, and recuellung of Christ, in the lawfull vse of the Sacrement.

Thus much of the parts of the Sacrement : now followeth the vnioun of the parts.

This sacramentall vnioun, I. Is not naturall according to place : for there is no mutation of the signe into the thing signified, neither is the thing signified, either including in, or fastned vpon the signe. But II. It is respectif because there is a certayne agreement and proportion of the extermal things with the internal, and of the actions of one with the actions of the other, whereby it commeth to passe, that the signes, as it were certen vissible words incurring into the extermal sensis, doe by a certaine proportionable refelmeance draw a Christian minde to the confideration of the things signified, and to be applied.

This mutuall, and, as I may say, sacramental relation, is the cause of so many figurative speeches and Metonymies which are vised : as when one thing in the Sacrement is put for another. As,

I. The signe is vised for the thing signified. Joh. 6.51. *I am the living bread, which came downe from heaven; if any eat this bread, he shall live for ever, & the bread which I will give, is my flesh, which I will give for the life of the world.* Cor. 5.7. *Christ our Pafteour is sacrificed for us.* Cor. 10.17. *We that are many, are one bread, one body because we are all partakers of one bread.*

II. The name of the thing signified, is given to the signe ; as circumcision is a covenant, Gen. 17.10. Act. 7.8. *The cup is the new Testamente Christis blod.* 1. Cor. 11.24. Mat. 26.28. *Ie shall eate of (namely the Lamb) in baf, for it is the Lords Pafeouer.* Exod. 12.11.

III. The effect of the thing signified, is given to the signe ; as circumcision is a covenant, Gen. 17.10. Act. 7.8. *The cup is the new Testamente Christis blod.* 1. Cor. 11.24. Mat. 26.28. *Ie shall eate of (namely the Lamb) in baf, for it is the washing of the new birth.* Tit. 3.5.

IV. That properly belongeth to the signe is attributed to the thing signified. Deut. 10.16. *Circumcise the foreskinne of your hearts.* Joh. 6.53. *Vnlese ye eate the fles of the Sonne of man, and drinke his blod, ye shall haue no life in you.*

The end why a Sacrement was ordained,

A. Is, 1. for the better confirmation of our faith: for by it, as by certayne pledges given, God of his great mercy, doth as it were, bind him selfe vnto vs. Now a Sacrement doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a leuerauge medicine received by a patient, the which, whether a man sleepe or wake, confirmeth his strength: but rather by reasoning, and vising the signes ; when the holy Ghost shall frame in our hearts such a conclusion as this :

All such as are converted, rightly vsing the Sacraments, shal receive Christ, and his graces.
But I am converted, and either now do, or before haue rightly vised the Sacraments ?

B. Therefore, I shall receive Christ and his graces.

II. That it may bee a badge and note of that profession, by which the true Church of God is distinguished from other congregations. III. That it might be a meanes to perserue and spread abroad the doctrine of the Gospel. IV. It serueth to bind the faifthfull, that they doe continue both loyall and gratefull their Lord God. V. It is the bond of mutuall arnitie betwixt the faifthfull.

How a Sacrement is necessary to faluation. The covenant of grace is absolutely necessary to faluation: for of necessity a man must be within the covenant, and receive Christ Iesu the very substance thereof; or perifi eternally: but a Sacrement is not absolutely necessary, but only as it is a propre and stay for faith to leane vpon. For it cannot entitle vs into the inheritance of the sons of God, as the covenant doth, but only by reason of faith going before, it doth seale that which before was bestowed vpon vs. As wee see in humane contracts the bond ariseth from the mutuall consent of the parties; but the instrument or bill, & the setting to of the seale, they do not make but rather confirme the bond mutually before made : the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Therefore the want of a Sacrement doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrement is, when we are iutly hindred from the receiving of the same: as when one is preuented by death, or liueth in such a place where he cannot receive the Sacrement. And as for the neglect of a Sacrement, albeit it be a very grieuous fine, yet it is such an one, as for which hee that is heartily penitent for the same, may well hope for pardon.

The holy vse of a Sacrement is, when such as are truly converted, dofe those rites which God hath prescrifited into the true ends of the Sacrement. Therfore I. the reprobate, though God offer the whole Sacrement vnto them, yet they receive the signes alone without the things signified by the signes; because the signe without the right vse thereof, is not a Sacrement to the receiver of it. So Paul saith, Rom. 2.25. *Circumcisio verily is profitable if thou keep*

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the law : but if thou be a transgressor of the law, thy circumcision is made uncircumcision. And Aug^{ust} hath this saying, If thou receivest it carnally, yet consisteth it not to spiritual, though to thee it be not so. II. The elect, as yet not conuerted to the Lord, doe receive in like manner the bare signes without the thing signified; yet so as that Sacra[n]te shall in them afterward have his good effect. For the Sacra[n]te received before a mans conuersion, is afterward to the penitent both ratified, and becommeth profitable; and that vse of the Sacra[n]te which before was vterly unlawfull, doth become very lawfull. III. The elect already conuerted, doe to their saluation receive, both the signe and the thing signified toge[ther]; yet so, as that for their unworthy receiving thereof, which committeth to p[ro]fane by reason of their manifold infirmities, and relapses into sinne, they are subiect unto temporall punishments.

The difference betwixt a Sacra[n]te and a Sacrifice, is; in a Sacra[n]te God bestoweth his graces vpon vs: but in a sacrifice we returne unto God faith and obedience.

There are many differences betwixt the Sacra[n]tes of the Old Testament, and those of the new. I. They were many; but few. II. They pointed at Christ to come; these shew that he is come. III. They were appropriate unto the posterite of Abraham; but these are common to the whole Church culled out of the Iewes and Gentiles.

CHAP. XXXIII.

Of Baptisme.

There are two Sacra[n]tes. I. Cor. 10. 1. *I would haue you to knowe, that all our Fathers were under the cloud, and all passed through the sea: 2. And were all baptised unto Moses in the cloud, and in the sea. 3. And did all eat the same spiritual meat: 4. And dranke all the same spiritual drink: (for they dranke of the spiritual rocke that followed them, which rocke was Christ.)* Tertul. 4. booke contra Marcion. August. de Symbolo ad Catechism. 4. booke 6. cap.

The first Sacra[n]te is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme. The second Sacra[n]te, whereby they are perpetually preferre[n]t and nourished in the same Church, is the Lords Supper.

Baptisme, is a Sacra[n]te, by which such as are within the covenant, are walched with water, in the name of the Father, the Son, & the holy Ghost, that being thus engraffed into Christ, they may have perpetual fellowship with him. Mat. 28. 19. *O[ur] teach[er] all nations, baptizing them in the name of the Father, the Son, & the holy Ghost. Mar. 1. 16. He that believeth & is baptisit, shal be saued: he that believeth not shal be condemned.* I. Cor. 1. 13. *Is Christ divided? was Paul crucified for you? either were ye baptizid into the name of Paul? 14. I thank God, I baptizid*

A none of you but Crispus and Gaius. 1. 5. *Lo[ng] ag[o] shoulde I say, I had baptizid into mine owne name.*

Within the covenant are all the seede of Abraham, or the seede of the faithful. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adioyning themselves to the visible Church, doe testifie their reuertance of their sins, and hold the foundations of religion, taught in the same Church. Math. 3. 6. *And by [they] were baptizid of him in Jordan, confessing their sins.* Act. 8. 36. *As they went they came to a water, when the Eunuch said, See, here is water, what hindereth me to be baptizid?* 37. Then Philip said, If thou believest with all thine heart, thou maist: he said, I believe that Jesus Christ is the Sonne of God. 38. *And they went downe into the water, both Philip and the Eunuch, and hee baptizid him.* Exod. 12. 48. *If a stranger dwelleth with thee, and will observe the P[ro]p[ri]etie of the Lord, let him circumcise all the males that belong vnto him, and then let him come and offer his sacrifice, and then he shall be one that is borne in the land: for none uncircumcised person shall eate thereof.*

Infants within the Covenant, are such as haue one at the least of their parents fauorit: I. Cor. 6. 14. *The unbaptizid husband is sanctified by the wife, & the unbaptizid wife is sanctified by the husband, e[ven]e were your children unclean, but now they are holy.* Rom. 11. 16. *If the fruites be holy, so is the whole lump: & if the roote be holy, so are the branches.* Gen. 17. 7. *I will establish my covenant between me & thee, & thy seed after thee, in their generation for an everlastinge covenant, to be God vnto thee, & thy seed after thee, 13. He that is borne in this house, and he that is bought with money, must needs be circumcised, so my covenant shall be in your flesh for an everlastinge covenant.* Act. 16. 31. *They said, believe in the Lord Jesus, and thou shalt be saued, and the whole householde.*

Q[ui]ue. How are the children of faithfull parents in the covenant?

An[other] Holy parents are two waies to be consider'd. First, as they were the sonnes of the first Adam, and so are as yet partly carnall: In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a son, not as he is a good man, but simply as a man; and therefore being impure, he must needs beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engraffed into the second Adam: In this estate though they cannot derive fauour into their posterity, (for the sonnes of God are not made fuch by natural generation, but by the Adoption of God the Father, yet may they beleeue both for themselves and others, according to the tenour of the covenant of grace: as Adam did sin both for himselfe & others: and as Parents in bargaines do covenant both for themselves and their heires after them. Hence it is that Paul saith, I. Cor. 7. 14. *that the parents are like unto the first fruits which sett for the whole lump.* So then, the fauour of the Parents maketh those

The Sacramental Vnion of the parts of Baptisme.	
External baptisme	Things sensible { Water.
The	Sprinkling or dipping in the water, &c.
Actions sensible of the	Minister to wash the vnclean bo[dy] die in the Name of the &c.
Receiver to	Give his body to be washed.
	Receiu[er] that washing.
	To feele the inward wassing of the spirit.
	Continuance in water.
	Arising from water.
	Viuitation and sanctification through Christs resurrection.
	To consecrate himselfe to God, and to forsake flesh, diuell, and world.
	Receiu[er].
	Gods spiritual wassing is regeneration.
	Actions spiritual and inward.
	Imbu[ing] the signe and his significacion.

Place this Table betweene the Fol. 72 and 73.

their children to be accounted in the conuenient, which by reason of their age doe not yet actually belieue.

To be baptized into the name of the Father, &c. is by the receit of the outward signe of washing, to be made one of Gods family, which is his Church, and to be partaker of the priuiledges thereof. Gen.48.16. *The Angel which hath delivered me from all evill, blesse the children, & let my name be named upon them, and the name of my father, Abraham and Iсаac, that they may grow as fish into multitudine, in the midst of the earth.* Elia.4.1. *In that day shall Iseouah come to take hold of one man saying, We will make our owne bread, & we will wear our owne garmentes: only let us be called by thy name, and take away our reproach.* By this is manifest, that in this washing of Baptisme, there is propounded and sealed a marueilous solemn covenant and contract: first of God with the baptized: that God the Father vouchsafeth to receiue him into fauour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God: who promiseth to acknowledge, inuocate, and worship none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghost.

The externall and viisble matter of Baptisme, is water: for the Minister may not baptize with any other liquor, but only with naturall water.

This was the judgement of the Primitiue Church. For when as a certain minister, for want of water, took sand, and baptized one with that: the partie thus beffended, was further baptizized, the former being esteemed of none effect. Nicolph. hist. 3. booke, 33. chapter.

The externall forme of baptisme, is the Ministers washing of the baptized, according to the precript rule of Gods word.

The ancient custome of baptizing, was to dippe, and, as it were, to dñe all the body of the baptized in the water, as may appear in Paul, Rom. 6. and the Councils of Laodicea, and Neocæsarea: but now especially in cold countries, the Church vith only to sprinkle the baptized, by reason of chidrens weakness; for very few of ripe years are now adies baptizied. We neede not much to maruele at this alteration, seeing charite and necessity may dispence with ceremonys, and mitigate in equite the sharpcenesse of them.

The Sacramental vision of the parts of baptisme, is on this sort.

The element of water whereby the uncleanness of the body is purifid, by a most conuenient proportion shadoweth out the blood of Christ, and by the figure Syncedocie, taking the part for the whole. Christ. 1. Joh.1.7. *And the blood of Iesu Christ cleaneſt us from all ſin.*

The action of the Minister, is his washing of the party baptizied with the element of water. This saefth and confirmeth a double action of God. I. the ingrafting or incorporating of the partie baptizied into Christ. Gal.3.27. As

A *many as are baptizied into Christ, have put on Christ.* 1. Cor.12.13. *By one spirit we are all baptizied into one body.* II. Our spirituall regeneration. Tit.3.5. *Not by the works of righteouſneſſe, whiche we had done, but according to his mercy hee ſaued vs, by the washing of the new birth, and the renewing of the holi Ghost.*

B Of washing there be three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the sprinkling of water, doth ratifie, I. the ſhedding of the blood of Christ for the remifion of all our ſins, and the imputation of his rigtheouſneſſe. Act.22.16. *Arife and be baptizied, and wash away thy iude*

in calling on the name of the Lord. 1. Cor.6.11.

C *And ſuch were ſome of you, but ye are wafhed, but ye are ſanctified, but ye are inuicted in the name of the Lord Iesu, & by the ſpirit of our God.* II. The mortification of ſin by the power of Christs death. Rom.6.5. *Know ye not that all we which haue beene baptizied into Iesu Christ, haue beene baptizied into his death?* 6.7. *Know this, that our old man is crucified with him, that the body of ſin might be destroyed, that henceforth we ſhould no more ſin: for he that is dead is freed from ſinne.*

The continuance in the water, noteth the buriall of ſinne; namely, a continual increase of mortification by the power both of Christ his death and buriall. Rom.6.4. *We are buried then with him by baptisme into his death.*

The comming out of the water, doth conſirme our spirituall viſuification to newnesse of life in all holines and iukie, the which we attain vnto by the power of Christs resurrectiō. Rom.6.4. *Like as Christ was raift up from the dead by the glory of the Father: ſo we alſo ſhould walk in the newnes of life.* 5. ſo if we be graffed with him to the ſimilitude of his death, even ſo ſhall we be to the ſimilitude of his reuertiō.

D The action of the party to be baptizied, is two-fold.

The firſt, is to offer himſelfe to be baptizied before the Minister, and that in the preſence of the congregation. This ſignifieth that he doth conſecrate himſelfe vnto the Lord, and that he vterly renouncteth the fleſh, the world and the diuell. 1. Pet.3.21. *To the which also the ſigne which now ſaueth vs, even baptismē agreeith, (not the putting away of the fleſh of the fleſh, but in that a good conuience maketh a request unto God by the reuertiō of Iesu Christ).*

The ſecond, is to receive the externall washing by water: this ſignifieth, that the partie baptizied doth receive the internall washing, which is by the blood of Christ, or at the leaſt, that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in natural generation man is once only born ſo is it in spirituall regeneration. Therefore they that are baptizied or a minister, which is an heretike, not yet degraded from that calling, (if the externall forme of administration be obſerved) muſt not be baptizied againe of the Church of God; eſpecially, if after bap-

tine they have beene made partakers of the Lords Supper: only they ought to be instructed in the true faith. *Euseb. Ecclesi. hist. lib. 7. cap. 8. faith.* There was with us an ancient professor of the faith, yea, before I was created Bishop, nay, before my predecessor Heraclies: who when he was present at the Baptisme of some, and heard what questions they were asked, and what answers they returned, forthwith came weeping unto me, and humbling himself before me, confessing that he was baptiz'd by an heretic; yet in regard of that administration which he saw in our Church, he accounted that no baptism in that the confession there viced, was fraught with blasphemies. This also he added that he was for this offence so sore grieved, that he durst not so much as lift up his eyes to heaven: wherefore he most earnestly besought me, that he might be cleansed and purified with the baptism of our Church, & so receive the grace of the Hl. Ghost. The which notwithstanding, I durst not presume to administer, but said, I was not sufficient for him that he had bin so long a professe among us. & that at the receipt of the Lords Supper: be answered, Amen, those things I told him were of force enough to purge him. And therefore I advised him, then rest himself in his former faith and conscience alreadie sufficiently purged, especially in that he long was partaker with us in the Sacraments. *August. lib. 3. cap. 2. contra Petil. literas.*

The right vise of baptism is this. When inwardly in thine heart thou sensibly feelest, that through the heat of concupisence, thou art moued to committ some sin, then begin to have some holy meditation of that solemn vow, which thou didst make to God in baptism.

Againe, if through infirmitie, thou fallest once or often into some sinne, still haue recourse vnto baptism, that there thou maist receive courage to thy soule. For although baptism be but once only administered, yet that once testifieth that all mens sinnes past, present, and to come, are waled away. *1. Pet. 3. 21. Eph. 5. 25. 16. 27.* Therefore baptism may be truly termed the Sacrament of repentence, and as it were, a board to swimme vpon, when a man shall feare the ship-wrecke of his soule. *Mark. 1. 4. 1. Tim. 1. 19. Rom. 6. v. 6. 4. 6.*

Lalft of all, see thou never rest, till full time as thou haue a feeling of that renewing power signified in baptism: namely, the power of Christ's death mortifying sinne, and the vertue of his resurrection, in the renouevation of the spirit.

CHAP. XXXIV. Of the Lords Supper.

The Lords Supper is a Sacrament, where-with in the signes of bread & wine, such as are engraffed into Christ, are in him daily, in a spiritall manner, nourished to eternall life. *1. Cor. 11. 23, 24, 25. Rom. 6. 5.*

A The proportion of the parts of the Lords Supper, is on this wise.

The elements of bread and wine, are figures and scales of the body and blood of Christ.

The action of the Minister, is a note of Gods action.

The Ministers action is four-fold.

The first, is his taking the bread and wine in his owne hands: this doth seale the action of God the Father, by which he from all eternitie, did separate and elect his Sonne, to performe the dutie of a Mediator betwixt God and man. *Ioh. 6. 27. For him hath the Father sealed.*

The second, is his blessing of it, whereby he, by the recital of the promises, & prayers con-celled to that end, doth actually separate the bread and wine received from their common vnto an holy vse. This doth seale that action of God, by which he did in the fulnes of time, send Christ to performe the office of a Mediator, vnto the which he was fore-ordained.

The third, is the breaking of the bread, and pouring out of the wine: this doth seale the passion of Christ, by which he verily vpon the cross was, both in soule and body, bruised for our transgressions.

The fourth, is his distributing of the bread and wine into the hands of the communicants. This fealeth the action of God, offering Christ vnto all, yea, to the hypocrites: but receiving him indeede vnto the faithful, for the dailey increase of their faith, and repentance.

The action of the receiver, is double.

The first, is his taking the bread and wine in his hand. This fealeth a spiritall action of the receiver, namely, his apprehension of Christ by the hand of faith. *Ioh. 1. 12.*

The second, is his eating of the bread, and drinking of the wine, to the nourishment of his body. This fealeth the application of Christ by faith, that the feeling of his true vision and communion with Christ may daily be increased. *1. Cor. 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?*

The doctrine of transubstantiation, which teacheth, that the bread is turned into the very body of Christ, & the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the body of Christ was then eaten as already crucified: Now, how the body of Christ crucified should after a corporall manner be eaten, he himselfe being not as yet crucified, it is impossible to imagine. II. The bread after the confeeration, is distributed into parts: but the whole body of Christ is received of every singular communicant. III. The bread is the *communion* of Christ's body therefore not his very body. IV. By this means the body of Christ should not only be made of the substance of the virgin *Mary*, but also of the bakersbread. V. Let the bread

The Sacramentall relation, which is in the Lords Supper, is on this manner.

Things sensible.	1. Bread. 2. Wine.	1. The bodie of Christ. 2. The blood of Christ.	Things spiritual.
The sensible and external actions of the Minister to	Take bread and wine in his hands.	To seale Christ, to bearre the office of a Mediator, <i>Ioh. 6. 27.</i>	
	Consecrate the bread & wine by repeating the promise, & prayers made for that end.	To send Christ to bee Mediator, for which he was sealed from all eternitie.	
	break bread and poure out wine.	The execrable passion of Christ, and effusion of his blood.	
	Give the bread and wine into the receivers hands.	To offer Christ to all, even to the hypocrites, but to give him only to the true Christians.	
	Take the bread and cup in his hand.	To apprehend Christ by faith.	
Christians to	Eate the bread and drinke the wine, for the nourishment of his body.	To apply Christ vnto him, that the true union and communion with Christ may be increased.	The Christian receiver.

Place this Table betweene fol. 74. and 75.

and

The order of the causes.

and wine be kept for a time, and the bread will mould, and the wine turne to the vinger after the confectioner; by which we may conclude, that there did remaine the substance of bread and wine. V. I. This opinion quite overthroweth the sacramentall vniōn, namely, the proportion which betwixt the signe and the thing signified.

The like make be feld of the Lutherans confubstantiation, whereby they bear men in hand that there is a coexiste[n]ce, by which the bodie of Christ, is either in, or with, or vnder the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ: now what need that, if the body of Christ were really present? II. A&B. 9. 21. *Whom the heauens must containe, untill the time that all things must be reformed.* III. This is an euangelicall property of every magnitude, and therefore of the body of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs body were eaten corporally, then shouldest the wicked be well as the faithful by partakers of the flesh of Christ; but to eat his flesh, is to beleue in him, & to haue eternall life. V. It were very absurd to thinke, that Christ fitting amongst his Disciples, did with his own hands take his own body, & give it wholly to each of his Disciples. Such as will in an hylly fort prepare theclues to celebrate the Lords Supper, must haue;

First, a knowledge of God, and mans fall, and of the promised restauration into the coenant by Christ. I. Cor. 11. 26. *So then as we shall eat this bread, & drinke this cuppe, ye shew the death of the Lord till he come.* 29. And discern his body.

Secondly, true faith in Christ: for every man receueth so much, as he belieueth he receiueth. Heb. 4.2. *For unto vs was the Gospell preached, as also unto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repente[n]ce of sinnes. Efa. 66. 3. *He that killeth a bullocke, is as if he faine a man: he that sacrificeth a sheape, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth iniquite[n], as if he blessed an idol: ye: they haue chosen their owne waies, and their soule delighteth in their abominationes.* Psal. 16. 6. *I was mine bands in smotency, O Lord, & come before thine alar.*

Thirdly, renewd faith and repente[n]ce, for daile & new sinnes committed vpon infirmitie: because every new sinne requireth a new act, both of repente[n]ce and faith: and this renouation must be seene by our reconcilation of our sinnes to our neighbours, for injuries and wrongs. Math. 5.22. *If thou bring thy gift to the altar, & there remembreth thy brother hath ought against thee, 24. Let out thy gift before the altar, & goe first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, ablaite not from the Lords table, by reason of thy many infirmities.

A If being thus prepared, thou feelest that thou hast a corrupt & rebellious heart, know this: that then thou art well disposed to the Lords table, when thou art lively touched with a sense of thy crooked dispositio[n]. Luk. 4. 18. *The spirit of the Lord is upon me, because he hath anointed me; that I shoulde preach the Gospell to the poore: he hath sent me, that I hold heade the broken hearted, that I shoulde preach deliverance to the captives, and recovering of sight to the blinde, that I shoulde set at liberty them that are bruised.* Mat. 1. 24. *He answered & said, I am not sent, but to the lost heire of the house of Israel.* The Lords Supper is a medicinē to the diseased and languishing soule: and therfore men must as well feele to purifie & heale their hearts in it, as to bring pure and sound hearts vnto it.

If thou feelest in thy selfe, some great defect & want of faith, pray vnto God earnestly, that he will vouchsafe to increasē it. Mark. 9. 24. *The father of the childe crying with tears, said Lord, I beleue, helpe my unbelieve[n].*

If thou canst not doe this thy selfe, vse the aide of the faifthfull, which may by their faith carrie thee, asmen did the sick of the palsey vpon their shoulders, and laide him before Christ. Mark. 2. 3.

If thou come not furnished on this manner to the Lords table; thou shalt be adjudged guilty of the body & blood of Christ: as he is guilty of high treason, who doth counterfeit or clipe the Princes coine. I. Cor. 11. 27. *He that eateth this bread, & drinkest this cuppe, shalbe guilty of the body and blood of Christ.*

But such as feele not thenelmes penitent, they neither can come to the Lords table without repente[n]ce, leſt they eate and drinke their own damnation, neither must they deserpe[n] repente[n]ce, by which they may come, leſt they procure to themſelues final deſtruſion.

CHAP. XXXV.

Of the degrees of executing Gods decree of Election.

VV E haue hitherto declared the outward meanes, whereby Gods decree of election is executed. Now follow the degrees of executing the same.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1. 6. To the prafe of the glorie of his grace, wherwith he hath made vs accepted in his blood. 9. And hath opened unto us the mystery of his will, according to his good pleasure, which he hath purposed in him.

Gods loue is that, whereby God doth freely loue all such as are chosen in Christ Iesu, though in themſelues altogether corrupt. I. Joh. 4. 19. *We loue him because he loued us first.* Rom. 5. 8. God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs. 10. For if when we were enemies, we were reconciled to God by the death of his Sonne, much more we being reconciled shalbe sauad by his life.

The declaration of Gods loue is two-fold. The first, towards infants elected to salvation;

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of Saluation and Damnation.

the second, towards men of riper yeares.

The declaration of Gods loue towards Infants, is on this manner:

Infants alreadie elected, albeit they in the womb of their mother before they were borne, or prelenty after, depart this life, they, I say, being after a secret & unspeakable manner by Gods spirit engraffed into Christ, obtaine eternall saluation. I. Cor. 12. 13. *By one spirit we are all baptizid into one body, whether Iewes, or Grecians, bond, or free, and have been all made to drinke into one spirit.* Luk. 1. 25. *The Angel answered, and said unto her, The holy Ghost shall come vpon thee, and the power of the most High shall ouer shadow thee: therefore also that holy sp̄it which shall beorne of thee, shall be called the Sp̄it of God.* 41. *And it came to passe, as Elizabeth heard the saluation of Mary, the babe sprang in her belly, and Eliz. her bell was filled with the holy Ghost.* 64. *And his mouth was opened immediately, and his tongue loſed, and he ſpake and praefed God.* 80. *And the child grew, and waxed strong in ſpirit.* Ier. 1. 9. *Before I forme thee in the womb, I knew thee, and before thou camſt out of the womb, I ſanctified thee.*

I call the manner of Infants saluation secret and unspeakable, because I. they want actuall faith to receive Christ: for actuall faith necessarily presupponeth a knowledge of Gods free pro[n]ife, the which he that belieueth, doth apply vnto himselfe: but this, infants cannot any wayes possibly performe. And surely, if infants should haue faith actually, they generally either loſe it when they come to mens estate, or at leſt leſt they no ſignes thereof, neither of which could be true, if before they had received actuall faith. Nay, we ſee that in thos of riper yeares, there are not ſo much as the haſhes or ſparkes of faith to be ſene, before they be caled by the preaching of the Gospell. II. Infants are ſaid to be regenerated onely in regard of their internall qualities and inclinations, not in regard of any motions, or actions of the minde, will, or affections. And therefore they want thoſe torments of conſcience, which come before repente[n]ce, as occations thereof, in thos as of riper yeares of diſcretion. Againē, they are not troublid with that conſit & combate betwixt the flesh and the ſpirit, wherewith thoſe faithfull ones that are of more yeares are maruelouslie exercized.

CHAP. XXXVI.

Concerning the firſt degree of the declaration of Gods loue.

T He declaration of Gods loue, in thos of 1 years of diſcretion, hath especially four degrees. Rom. 8. 30. I. Cor. 1. 20.

The firſt degree, is an effectual calling, whereby a ſinner being ſeuad from the world, is enterained into Gods family. Eph. 2. 17. *And came, and preached peace unto you, that were neare.* 19. *Now therefore ye are no more ſtrangers and forraimers, but citizens with the Saints, and of the household of God.*

A Of this there be 2. parts. The firſt is *election*, which is a ſeparation of a ſinner from the curſed estate of al mankind. Ioh. 5. 19. *If ye were of the world, the world would loue his owne: but because ye are not of the world, but I haue choſen you out of the world, therefore the world hateth you.*

The ſecond, is the reciprocal donation or free gift of God the Father, whereby he beſtoweth the ſinfull man to be ſaued vpon Christ, and Christ againe actually & molt effectually vpon that ſinfull man: fo that he may boldly ſay this thing, namely Christ, both God & man, is mine, and I for my benefit and vſe enioy the fame. The like we ſee in wedlock: The husband ſaith, this woman is my wife, whom her parents haue giuen vnto me, fo that, ſhe being fully mine, I may both haue her, and gouerne her. Againē, the woman may ſay, this man is mine husband, who hath beſtowed himſelfe vpon me, and doth cheriſh me as his wife. Rom. 8. 32. *I ſpared not my ſonne ſent him to us for us, Ela. 9. 6. Unto us a child is born, & unto us a ſon is giuen.* Ioh. 1. 2. *I haue haſhed given him power vpon all þis, that he ſhould give eternall life to all them whom he haſhed giuen power vpon.* 6. *I haue declared thy name to the man which thou gaueſt me out of the world: thine they were, and thou gaueſt them me, and they keepe thy word.* 7. *Now they know that all things whatſoeuer thou haſhed giuen me, are of thee.* Ioh. 1. 29. *My father, which gaueſt them me, is greater then all, & none is able to take them out of my fathers hands.*

Hence commeth that admirable vniōn, or coniunction, which is the ingrafting of ſuch as are to be ſaued, into Christ, & their growing vp together with him: fo that after a peculiar manner, Christ is made the head, and every repentant ſinner, member of his m: ſtall ſe die. Ioh. 17. 20. *I pray not for theſe alone, but for them alſo which ſhall believe in me, through their word.* 21. *Tbat they all may be one, as thou, O father, art in me, and I in thee: even that they may be alſo one in vſ.* Eph. 5. 10. *We are members of his body, of his ſlesh, and of his bones.* Ioh. 15. 1. *I am that true vine, and my father is the husbandman.* 2. *Every branch that bears not fruit in me, he taketh away: and every branch that bears fruit, he purgeth it, that it may bring forth more fruit.* Eph. 2. 10. *Built upon the foundation of the Prophets and of the poffets, whose corner ſtone is Iesu Christ. 21. In whom all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whom ye are alſo built together, to be the habitation of God by the ſpirit.*

This, albeit it be a moſt neare and reall vniōn, yet we muſt not think, that it is, by touching, mixture, or, as it were, by folding of one ſoule with another, neither by a bare agreement of the foules among themſelues: but by the communion and operation of the ſame ſpirit, which being by nature infinite, is of ſufficient ability to conioyn thoſe things together, which are of themſelues farre diſtant from each other: the like we ſee in the ſoule of man, which conioyneth the head with the

feet.

The order of the causes

foote. Eph. 2.22. 2. Pet. 1.4. Whereby most great and precious promises are given unto us, that by them we should be partakers of the godly nature, in that we see the corruption, which is in the world through lust. Phil. 2.1. If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, &c.

The things wanted in this union not our soule alone is united with Christs soule, or our flesh with his flesh : but the whole person of every faithful man, is verily conioined with the whole person of our Saviour Christ God and man.

The manner of their union is this. A faithfull man first of all and immediately is united to the flesh, or humane nature of Christ, and afterward by reason of the humantie, to the word it selfe, or diuine nature. For saluation & life dependeth on that fulnesse of the godhead which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. Except ye eat the flesh, and drinke the blood of some of man, ye haue no life in you. 56. He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

The bond of this union. This union is made by the spirit of God applying Christ vnto vs: and on our parts by faith receiving Christ Jesus offered vnto vs. And for this cause it is termed a spirituall union.

Christ, because he is the head of the faithful, is to be considered as a publike man sustaing the person of all the elect. Hence it is that the faithful are said to be crucified with Christ, and with him to die, and to be buried. Rom. 6. 4, 5, 6. to be quickned. Eph. 2. 5. to be raised vp and placed in heaven. v. 6. Col. 3. 1. the which is not only in regard of the hope of the faithful, but because they are accepted of God certeintie to haue done all these things in Christ: even as in Adams first sinne all his posterite afterward was tainted of sinne.

A member of Christ is diuerstly distinguisht: and it is so either before men or God.

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiving at length, both themselves and the Church, may be reprobates: and therefore in Gods presence they are no more true members, then are the noxious humors in mans body, or a wooden leg, or other soyle cunningly fastened to another part of the body.

Agaime, members before God, are such, as either are decreed to be so, or actually are so alreadie.

Such as are decreed to be so, are they, who being elect of al eternitie, are either as yet not born, or not called. Ioh. 10. 16. Other sheep haue I, which are not of this fold: the also must I bring.

Alltiall members of Christ, are either living or dying members.

An actual living member of Christ is euerie one elected, which being engraffed by faith, and the spirit into Christ, doth feele and shew forth the power of Christ in him.

A actual dying or decaying member, is every one truly engraffed into Christ, who hath no feeling of the power and efficacie of the quickening spirit in him. He is like vnto a benummed leg without sens, which indeede is a part of mans body, and yet receiueth no nourishment: such are those faultheit ones, who for a time doe faint and are overcome vnder the heavy burden of tentations, & their sins: such are also those excommunicate persons, who in regard of their engraffing are true members, howsoeuer in regard of the external communion with the Church, and efficacie of the spirit, they are not members, till such time, as they being touched with repenteance, doe begin as it were, to live again.

God execute this effectual calling by certaine meanes.

The first, is the fauine hearing of the word of God, which is, when the said word outwardly is preached, to touch an one as is both dead in his sinnes, and doth so much as dreame of his saluation. ^b And first of all, the Law shewing a man his sin, & the punishment thereof, which is eternall death: afterward the Gospell, shewing saluation by Christ Iesu, to such as beleue. (c) And inwardly the eyes of the mind are enlightened, ^c the heart & ears opened, that he may see, hear, and understand the preaching of the word of God. ^d Ezech. 16. 6. When I passed by thee, I saw thee polluted in thine owne bloud, and said vnto thee, When thou wast in thy bloud, thou hadst life. Ioh. 5. 1. Lo, every one that shrynketh, come ye to the waters, & ye that haue no siluer, come buy, and eare: come I say, and buy wine and milke without siluer, and without money. Ioh. 1. 12. ^e As many as received him, to the he gave this prinledge, that they shoule become the sonnes of God: namely, to them which belieued in his name. (b) Rom. 7. 7. I knew not sin, but by the law: for I had not known till, except the law had said, Thou shalt not lust. ^f Ioh. 2. 27. But the amoniting which ye received of him, dwellet in you: and yee neede not that any man teach you: but as the same amoniting teache you of all things, and is true, and is not lying, and is taught you, ye shall abide in him. ^g Act. 1. 6. 14. A certaine woman named Lydia, a seller of purple, of the citie of the Thessalians, a worshipper of God, heard vs, whose heart God opened, that shee attended to the things that Paul spake. Psa. 40. 6. I haue not beene delighted with sacrifice and burnes offerings, but mine eares hast thou opened. Ioh. 6. 44. No man can come unto me, except the Father which hatte sent me, draw him: and I will raise him up on the last day. Ioh. 5. 4. 6. The Lord haith called thee, being as a woman forsaken, and as a young wife, when thou wast refused, saith the Lord.

The seconde, is the mollifying of the heart, the which must be bruised in pecces, that it may be fit to receive Gods fauine grace offered vnto it. Ezech. 11. 19. I will give them one heart, and I will put a new spirit within their bowels: and I will take the stone heart out of their bodies, and I will give them an heart of flesh.

There

of Saluation and Damnation.

There are for the bruising of this stony heart, foure principall hammers. The first, is the knowledge of the Law of God. The second, is the knowledge of sin, both originall and actual, and wharpunishment is due vnto them. The third, is compunction, or prickinge of the heart, namely, a sens and feeling of the wrath of God for the same sinnes. The fourth, is an holy desperation of a mans own power, in the obtaining of eternall life. Act. 2. 37. When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we do? Peter said vnto them, Repent, and be baptized every one of you in the name of Iesu for the remission of sinnes, and ye shall receive the gift of the holy Ghost. Luk. 1. 17. Then he came to himselfe, and said, How many hired servants haue my fathers haue bread enough, and I dy for hunger? 18. I wil rise and goe to my father, and say vnto him, Father, I haue sinned against heaven, and before thee. 19. And am no more worthy to be called thy sonnes: make me as one of thy hired seruants, &c. Mat. 1. 24. He answered, and said, I am not sent, but to the lost sheepes of Israel.

The third, is faith, which is a miraculous and supernaturall facultie of the heart, apprehending Christ Iesu being applied by the operation of the holy Ghost, and recieuing him into it selfe. Ioh. 1. 12. 6. 35. Iesus said vnto them, I am the bread of life: he that cometh vnto me shall neuer hunger: and he that believeth in me shall never thirst. Rom. 9. 30. What shall we say then? the Gentiles which follow not righteouesse, haue attained vnto righeouesse; men that righeouesnes which is of fayre.

Christ is received, when every fearefull person doth particularly apply vnto himselfe, Christ with his merits; by an inward perfwation of the heart, which commeth none other way, but by the effectual certificate of the holy Ghost concerning the mercie of God, in Christ Iesu. 1. Corin. 3. 2. We haue received, not the spirit of the world, but the spirit which is of God, that we might know the things that are given to us of God. Zach. 12. 10. I wil passe the spirit of grace and of compassion vpon the house of David, and upon the inhabitants of Jerusalem; and they shall looke unto me, whom they haue wounded. Rom. 8. 16. His spirit shalbe wittnesse of your spirit, that we are the sonnes of God. Eph. 1. 13. In whom also haue trauell, after that ye haue heard the word of truth, even the Gospell of your saluation, wherein also after that ye belieuest, ye were sealed with the holy spirit, of promise. 2. Cor. 1. 22.

In the work of faith, there are five degrees, or motions of the heart, linked and united together, and are worthy the consideration of every Christian.

The first, is knowledge of the Gospell, by the illumination of Gods spirit. Ioh. 5. 31. By his knowledge shall my servant iustifie many. Ioh. 17. 3. This is life eternall, that they know to be the only very God, and whom thou haft sent to me. Christ.

To this in suchas are truely humbled, is aye-

nexed a serious meditation of the promisies in the Gospell, stirred vp by the sensible feeling of their owne begerry.

And after the foresaid knowledge in all such as are enlightened, commeth a generall faint, wherby they subscribe to the truth of the Gospell, Heb. 4. 2. Vnto vs was the Gospell preached, as also unto them: but the word that they heard profited not them; because it was not mixed with faith in those that heard it. 1. Tim. 1. 19. Having faith and a good conscience, which some haue put away, and at concerning the faith, haue mad shipwracke. 1. Tim. 2. 4. Who will that all men should be saved, and come vnto the knowledge of the truth.

This knowledge, if it be more full and perfect, is called in Greek. οντος επιστημενον, that is, the full assurance of understanding. Coloss. 2. 2. That their hearts might be comforted, and they knyt together in loue, and in al riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ. Rom. 14. 14. I know, and am perwaded through the Lord Jesus, that there is nothing uncleane of itselfe. Luk. 1. 1. For as much as many haue taken in hand to sete by the story of Iob's stranges; whereof we are fully perwaded. 1. Theff. 1. 5. Our Gospell was unto you not in word only, but also in power, and in the holy Ghost, and in much assurance.

The second, is hope of pardon, wherby a finner, alredy he yet feeleth not that his sinnes are certenly pardoned; yet hee feeleth that they are pardoneable. Luk. 15. 18. I will goe vnto my Father, and say vnto him, I haue sinned against heaven and against thee, and am no more worthy to be called thy sonnes, make me as one of thy hired seruants.

The third, is an hungering and thirsting after that grace which is offered to him in Christ Iesu, as a mablinng greth and theitch after meat & drinke. Luk. 6. 35. & 7. 37. Rev. 2. 6. And he said vnto me, It is done. I am Alphadios Omega, the beginning and the end; I will give to him that is athirst of the well of the water of life freely. Mat. 5. 6. Blisseate they which hunger and thirst after righeouesness, for they shall be satisfied.

The fourth, is the approaching to the throne of Grace, that thare sying from the terrour of the Law, he may take hold of Christ, and finde fauour with God. Heb. 4. 16. Let us therefore go boldy to the throne of grace, that we may receiuere mercy, and find grace to help in tyme of neede.

This approaching hath two parts. The first, is an humblye confession of our sinnes before God, particularly, if vnknowen: this done, the Lord forthwith remitteth all our sinnes. Psal. 32. 5. I thought, I will confess against my selfe my wickednes vnto the Lord, and vnto forgiue me the punishment of my sinnes. Sab. 2. Sam. 12. 13. David saia to Nathan, I haue sinned against the Lord, wherefore Nathan said to David, The Lord leath not away thy sinnes, thou hailest me. Luk. 1. 19.

The second, is the crasing pardon of some sins, with unspeakeable fighes, and in perseuerance.

rance. Luk. 15. 21. Act. 8. 22. Repent of this wickedness, and pray God, that if it be possible, the thoughts of these bears may be forgiven thee. Rom. 8. 26. That spirit helpeth our infirmities; for we know not what to pray as we ought: but the spirit it selfe maketh request for vs, with sighes which cannot be expressed. Hof. 14. 2, 3. O Israel, returne unto the Lord thy God, for thou hast fallen by thine iniquity. Take unto you words, & turne to the Lord, & say to him, Take away al iniurie, & receive us graciously.

The fifth art of the former, is an especiall perswasion imprinted in the heart by the holy Ghost, whereby every faithfull man doth particularly apply vnto himselfe those promises which are made in the Gospell. Mat. 9. 2. They brought unto him a man sick of the palsey, lying on a bed: when Jesus saw their faith, hee said unto the sickle of the palsey, Son, be of good comfort, thy sins are forgiuen thee. Mat. 15. 28. O woman, great is thy faith: be vnto thee as thou desirest. Gal. 2. 20. I live, yet not I now: but Christ liveth in me: and I now live in the flesh; I live by the fauour of the Sonne of God, who hath loued me, and given himselfe for me.

This perswasion is, and ought to be in euery one, even before he hath any experiance of Gods mercies. Mat. 15. 22. A woman, a Cananite, came out of the countrey, and cried, saying unto him, Have mercy on me, O Lord, the fauourer! Dauid my daughter is miserably vexed with a disth. &c. 22, 24, 25, 26, 27. Joh. 20. 29. Jesus said unto him, Thomas, because thou hast seen me, thou belevest: blessed are they which have not seen, and have beleved. Hbr. 11. 1. Faith is the ground of things hoped for, and the evidence of things which are not seen. In Philosophie we first see a thinge true by experiance, & afterward giue out assent vnto it as in natural Philosophy. I am perwaded that such a water is hot, because when I put mine hand into it, I perceiue by experiance an horquity. But this is the practise of faith: it is quite contrary. For first, we must content to the word of God, refusing all doubt and diffidence, & afterward wil & experiance & feeling of comfort follow. 2. Chr. 20. 20. Put your trust in the Lord your God, and ye shall be assured, belembe his Prophete, and ye shall prosper. They therefore do very ill, who are filling a doubt of their salvation, because as yet, they feele hit or them selues, speciall motions of Gods spirit.

Thus much concerning the way which God setteth in the begining of Faith. There are besides this, 2. notable degrees of faith. The one is, the lowest; & as I may speake, the positive degree, the other is the highest, or superclarke.

The lowest degree of faith, is called *weaknesse*, a little or weakle faith, like a graine of mustard-seed, or smoking flaxe, which can neither give out her noysome, but onely smoke. Mat. 8. 25. His Disciples awaked him, saying, Save us Master, wee perishe. 26. And he said vnto them, Why are ye so fearfull? O ye of little faith! Mat. 17. 20. If ye have faith as much as a graine of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remoue.

A. Esa. 42. 3. The smoking flaxe shall be not quenched.

Faith is then said to bee weake and feeble, when as, of those five degrees above mentioned, either the first, which is knowledge, or the fift, which is application of the promises, is very feeble, the rest remaining strong. Rom. 14. 2. One believeth that he may eat all things, and another which is weake, eatth beans. 3. Let not him that eateth despise him that eateth not: and let not him which eateth not judge him which eateth: for God hath received him. The Apostles although they beleued, that Christ was the Sonne of the living God; yet they were ignorant of his death and resurrection. Mat. 16. 16. Joh. 6. 69. Math. 17. 22. Luk. 9. 45. They understood not this word: for it was his from them that they could not perceive it. Act. 1. 6. They asked him saying, Lord, will thou restore at this time the kingdome to Israel?

For the better knowledge of this kinde of faith, we must obserue these two rules:

1. A seriuos desire to beleue, & an eudeavour to obtaine Gods fauour. Is the seede of faith. Mat. 5. 6. Blessed are they which hunger and thirst after righteousness: for they shall be satisfied. Rev. 21. 6. I will give to him that is a thirst, of the well of the water of life freely. Plat. 145. 19. He will fulfill the desire of them that loue him: he also will hear their cry, and will save them. For in such as begin to beleue, and to be renewed, the minde will not lie idle; but being moued by the holy Ghost, ittewch with doubtfullnes and distrust, and endeauort to putthen aent to the sweete promise made in the Gospell, and firmly to apply the same to themselves, and in the sense of their weakenesse, desire assistance from aboue; and thus faith is bestowed.

II. God doth not despise the least sparke of faith, if so be it; by little and little, doe encraste, and men wte the meanes to encraste the same. Luk. 17. 5. The Apostles said vnto the Lord, Encrease our faith. 6. And the Lord said, If ye had faith as much as a graine of mustard-seede, and shoulde say unto this mulberry tree, Plucke thy selfe up by the rootes; and plant thy selfe in the sea, it shoulde even obey you: Man must therefore stirre up his faith by meditation of Gods word, serious prayers, and other exercise belonging vnto faith.

B. The highest degree of faith, is *knowledg*, a full assurance, which is not only a certainte and true, but also a full perswasion of the heart, whereby a Christian much more firmly taking hold on Christ Iesus, maketh full and resolute account that God loueth him, and that he will giue to him by name, Christ and all his graces pertaining to eternall life. Rom. 4. 20. Neither did he doubt of the promise of God through his unbeliste, but was strengthened in the faith, and gave glorie to God. 21. Being fully assured, that he which had promised, was able also to do it. Rom. 8. 38. I am perswaded, that neither life, nor death, &c. can separate vs from the love of God which is in Christ Iesus. 1. Samuel 17. 36. This servant shew both the Lyon and the Bear: therefore this uncircumcised Philistines shall bee as one of them

them, seeing he bath rayled on the boord of the living God. Pslm. 23. 6. Doubtless, kindness and mercie shall follow me all the daies of my life. Confirmed with verf 1, 2, 3, 4.

Man commeth to this high degree, after the fence, obseruation, and long experiance of Gods fauour and loue.

Question. Whether is iustifying faith commanded in the law?

Answer. It is commanded in the law of faith, namely, the Gospell, but not in the law of works, that is, in the morall law. Rom. 3. 27.

These reasons are these: 1. That which the law reuealeth not, that it commandeth not: but the law is so farre from revealing iustifying faith, that it never knew it. II. Adam had fulfilled, before his fall, written in his heart the morall law: yet had he not iustifying faith, which appreched Christ.

Oblig. I. Incredulitie is condemned by the law.

Answer. That incredulitie which is towards God, is condemned in the law; but that incredulitie which is against the Mesias Christ Iesus, is condemned by the Gospell. For as by the Gospell, not by the Law, incredulitie in the Sonne as Mediatoare, appeareth to be a sinne: so likewise not by the law is incredulitie in the Mesias condemned, but by the gospel, which commandeth vs to heare him and to beleue in him. Mat. 7. 5. 1. Joh. 3. 23. Thus is plaine that this sinne, not to beleue in Christ, is exprestly and distinctly made manifest, & condemned by the Gospell. And albeit the knowledge of sinne by the law, yet not every thing which doth reproove and declare some sinne, is the law of works, or belongeth thereto.

Oblig. II. But ceremonies belong to the decalogue.

Answer. Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Gospell.

CHAP. XXXVII.

Concerning the second degree of the declaration of Gods loue.

C. The second degree is Iustification, where by such as beleue, are accounted just before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. He hath made him to be sin for vs, which knew no sinne: that we should be made the righteounesse of God in him. 1. Cor. 1. 30. Rom. 5. 19. As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ) shall many also be made righteous.

Ques. Whether did Christ performe full obedience to the Law, for vs menalone, or for himselfe also?

Answe. 1. Not for himselfe, as some not rightfully would haue for the flesh of Christ beeing hypothetically vniited to the word, and in it selfe fully sanctified, was even from

A. the first moment of conception, most worthy to be blessed with eternall life. Therefore by all that obedience which he performed after his conception, Christ merited nothing for himselfe. II. For vs, namely, for the fauiful, he fulfilled all the righteounesse of the law, and hence it is, that hee is called *the end of the law unto righteounesse*, to every one that beleueth, Rom. 10. 4.

Here may be objected: I. Christ as hee is man, is bound to performe obedience to the law for himselfe.

Answe. He is not bound by nature, but of his owne accord: for he was not a mere man, but God and man. And albeit Christ did never suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reasoun of the hypotheticall vnioun, this his passion and obedience hath respect vnto the whole person, considered as God and man, and therfore his obedience was not due on his part, and so was without merit to himselfe: yea, in that the flesh of Christ is vniited to the person of the Word, and so exalted in dignitie and sanctitie, above all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. *Oblig.* If then Christ performed the law for vs, we are no more boundento the obseruance of the same as we do not undergo eternall punishments for our sinnes, the which Christ in his person did bear vpon the croffe.

Answe. If we keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not for Christ performed obedience to the law for vs, as it is the satisfaction of the law: but the fauiful they are boundened to obedience, nor is it satisfactorie, but as it is a document of faith, and a testimony of their gratitide towards God, or a meanes to edifie their neighbours: even as Christ suffering eternall punishments for our sinnes, we also suffer punishments, as they are either trialls, or chaffisements vnto vs.

III. *Oblig.* The law and justice of God doth not together exact both, namely obedience, and punishment.

Answe. Inmans perfect estate, the justice of God requireth onely obedience: but in his estate corrupted, he requires both obedience, and punishment. Punishment, as the law is violated: Obedience, that legall justice may be performed. Gal. 3. 10. It is therefore plaine, that not only Christis passion, but also his legal obedience, is our righteounesse before God.

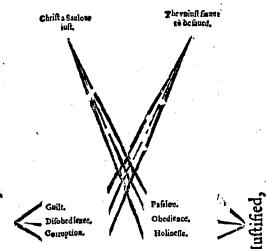
Iustification hath two parts: Remission of sins, and imputation of Christis righteounesses.

Remission of sinnes, is that part of iustification, whereby he that beleueth, is freed from the guilt and punishment of sinne, by the passion of Christ. Coloss. 1. 21, 22. *You bath been reconciled in the body of his flesh through death, to make you holy and unblameable, and without fault in his sight.* 1. Pet. 2. 24. *Whosoever*

owne flesh, bare our staines in his body, on the tree, that was being delivered from sinne, should lie in righteousness, by whose stripes ye are healed.

Imputation of righteousness, is the other part of iustification, whereby such as beleeue, haing the guilt of their sinnes couered, are accounted iust in the sight of God, through Christs righteousesse. 2 Cor. 5.21. Psa. 32.1 Blessed is he, whose wickednes is forgivn, & whose sin is couered. Rom. 4. the whole chapter, where the Apostle relates imputatione clementies. Phil. 3.8.9. I have counted all thinges losse, and do judge them to be dungs, that I might win Christ, and might be found in him, that is, not haing mine owne righteousness which is by the law, but that which is through the fauour of Christ, even the righteouesesse which is of faith.

The forme of iustification, is, as it were, a kinds of translation of the beleeuers sinnes vnto Christ, and againe Christs righteousness vnto the beleeuer, by a reciprocall or mutuall imputation. As is apparent in this picture following.



This obedience of Christ, is called the Righteouesesse of God, and of Christ. Of God, I. not because it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Sonne, whence it is that Iheronie fauour, Iebovus our Righteouesesse. II. God doth only accept of it vs, because that a lone makes vs boldly to approach unto Gods throne of grace, that we may haue pardon for our sinnes, and be received to eternall life. It is also called the Righteouesesse of Christ, because being out of vs, it is in the humantie of Christ, as in a subiect.

Obiect. I. No man is made iust by any other mans iustice.

Answer. This iustice is both anothers, and ours also. Anothers, because it is in Christ as in a subiect: ours, because by meanes of the forenamed vnion, Christ, with all his bonefites, is made ours.

Obiect. II. The ancient Fathers never dreamed of this imputatiue iustice, and it may seeme to bee of no greater continuance then fiftie yeares.

Answer. This is both false, and impious to affirme. August. 5. Tract. vpon Iohn, faith, All such as are iustified by Christ, are iust not in them:

selves, int in him. Bernard in his Sermon (ad missis tempore, cap. 11.) Mors in Christi mortis fugatur, & Christi iustitia nobis imputatur: that is, Death in Christ his death is put to flight, and the iustice of Christ is imputed vnto vs. And in his 62. sermon vpon the Canticles: Where is there any rest (faith he) but in the wounds of our Saviour? I will for ever sing but what minne owne iustice? nay, O Lord, I will remember thy iustice alone: for that is also my iustice. For thou wast made of God vnto me iustice. But shoud I feare, whether that one iustice would suffice two? nay, it is not a shart cloake that is able to cover a couple. Thy iustice is iustice for emerne, and will both cover thee and mee: it is largely large and eternall iustice: and in me it covereth the multitude of my sinnes. &c. Augst. lib. de spiritu & litera, cap. 9. & 26. We must understand this (sayng so). The doers of the Law shall be iustified, that we may know, that there are no doers of the law but such as are iustified; so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said, they shall be iustified, as if it should be said, they shall be repented of and accounted iust.

Iustification hath annexed vnto it Adoption, whereby all such as are predestinate to bee adopted, receiu power, to be actually accounted the sonnes of God by Christ. Eph. 1.5. who hath predestinate us to bee adopted through Iesus Christ, unto himselfe, according to the good pleasure of his will.

By meanes of adoption, God hath bestowed many notable primitiues vpon his Children. I. They are the Lords heires apparent. Rom. 8.17. If we be children, we be also heires, even the heires of God.

II. They are fellow heires with Christ, yea kings. Rom. 3.17 Reu. 1.6. And made vs Kings and Priests, even to God his Father.

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatidry Chalifements, inflicted vpon them for their good. Rom. 8.28. We know that all things work together for the best, vnto them that loue God. 36. It is written, for they saye we are killed all the day long. We are counted as sheape for the slaughter. 37. Neuerthelesse, in all these thinges, we are more then conquerours through him that loued vs. Psa. 89.32. He will iust their transgression with the rod, and their iniquitiue with stripes. 33. Yet my louing kindnes will I not take from him. 2 Cor. 1.27. There was given unto me a pricke in the flesh, the messenger of Satan to buffet me, because I shold not be exceded out of measure. 2 Sam. 7.14. I will be unto him a father, and he shall be to me a sonne: and if he sin, I will chasten him with the rod of men, and with the plagues of the children of men.

IV. They haue dominion ouer all creatures, yet so, as that in this life they haue onely right to the thing; but after this life they shall haue right in the fame. 1 Cor. 3.22, 23. Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are yours. Heb. 1.7. Thou madest him little inferiour to the Angels, Thou crownest him with glory and honour, and hast set him above the works of thine hands. 8. Thou hast put all things in substaition under his feete.

of Saluation and Damnation.

him with glory and honour, and hast set him above the works of thine hands. 8. Thou hast put all things in substaition under his feete.

Last of all, they haue the Angels as ministering spirits attending vpon them for their good. Heb. 1.14. Are they not all ministering spirits, sent forth to minister for their sake, which shall be heires of saluation? Psa. 34.7. The Angel of the Lord pitcheth round about them that fear him, and deliuereth them.

Whence it is apparent, that the fauithfull alone haue the true vfe of the Lords goods, I. Because their persons are in Christ acceptable vnto him, in whom also they haue restitution made vnto them of those goods which they lost in Adam, that they may with a good conscience vfe them. II. They vfe them with thanksgiving to their ends appointed by God.

C H A P. XXXVIII.

Concerning the third degree of the declaration of Gods loue.

THE third degree, is Sanctification, whereby such as beleeue, being deliuered from the tyrannie of sinne, are by little and litle reuinued in holinesse and righteousnesse. 1. Ioh. 3.9. Whosoever is borne of God, sinneth not: for his seed remainteth in him, neither can he sinne, because he is borne of God. Rom. 8.1. There is no condemnation to those which are in Christ Iesus, which walk not after the flesh, but after the spirit.

Sanctification hath two parts: Mortification, and Vniuersification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the fauithfull. Rom. 6.2. How shall we that are dead to sinne, live yet? Therefore 3. Know ye not, that all we which haue bin baptizid in Iesus Christ, haue bin baptizid into his death? 5. We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the Father, so we also shold walke in newnesse of life. Eccles. 5.6, 7, 11, 12, 13. Galat. 5.24. They which are Christys haue crucified the flesh, with the affections and lusts thereof.

The meane of mortification, is the death and buriall of Christ, from which procedeth such vertue as at the first givyng sin his deadly wound, doth bereite it of power to rage and reigne in man, and causeth it to die and consume, as it were in a graue.

The vertue of Christs death, is a certayne power, issuing from his Deitie into his humantie when he dyed, whereby he did in the same humantie vanquish our sinne imputed vnto him, being our furtie, as well in regard of the punishment, as of the guilt thereof, that in like sorte by the same power hee might abolishe the corruption of sinne in his members.

Vniuersification, is the second part of sanctification: whereby inherent holinesse being begun,

A. is still augmented and enlarged. First, we receiu the first fruits of the spirit, then a continual increasse of them. Eph. 4.23. Be renewed in the spirit of your minde. 24. And put on the new man, which after God is created of righteousnesse, and truthe holies. Eph. 2.1. And you were so quickned that were dead in trespasses and sinnes. Gal. 2.20. Thus I live, yet not I now, but Christ is in me: and in that I knowe liuing the flesh, I live by the faith of the Sonne of God, who haue loued me, & given him selfe for mee. Rom. 8.23. We which haue the first fruits of the spirit, even we doe sige in our flesh, waiting for the adoption, even the redemption of our bodies. 1. Cor. 15.45. The first man Adam was made a living soule, and the second Adam was made a quickning spirit.

The meane of Vniuersification, is a vertue derived from Christs resurrection, to those that are quickned, which maketh them to rise to newnesse of life. Phil. 3.10. That I may know him, and the vertue of his resurrection.

The power of Christs resurrection is, that, whereby he first did in his own flesh, as conquerour over death and sin, begin to liue with God, and to be exaulted above every name: and then in his members, sinne being dead and buried, he causeth in them an endeauour and purpose to liue according to the will of God.

The effectuall cause of them both, is the holy Ghost, who doth by his diuine power conuy himselfe into the beleeuers hearts, & in them, by applying the power of Christs death, & resurrection, createth holiness. Job. 33.24-25.

Romane 8.9. Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the spirit is not his. 11. But if the spirit of him that raised up Iesus from the dead dwelle in you, hee that raised up Christ from the dead, shall also quicknen your mortal bodies, because that his spirit dwelleth in you.

Furthermore, this inherencenesse is to be distinguished into parts, according to the seuerall facultiess of the body and soule of man. 1. Thef. 5.23. The very God of peace sanctifieth you through Christ: and I pray God, that your whole spirit, soule, and body may haue kept blamelesse, unto the comming of our Lord Iesus Christ.

2. The holiness or reining of the minde, which is the illumination thereof, to the knowledge of the will of God. Colosians 3.10. Wee eafe not to prey for you, and to desire that your minde be fully filled with knowledge of his will, as well ascended, and spirituall understanding. 1. Corinth. 1.2.8. That is given by the spirit the speech of wisdom, to another the speech of knowledge; by the same spirit.

Illumination, is either spirituall understanding, or spirituall wisedome.

Spiritual understanding, is an illumination of the minde, whereby the same truth, is applied to the knowne truth of the word of God.

Spirituall wisedome, is an illumination of the minde, whereby inherent holinesse being begun,

and actions; as person, place, and time require.

These two have the effects, which follow.

To discern between good and evil. Heb.

5.14. Strong meat belongeth to them that are of age, which through long custom have their wits exercised to discern both good and evil. Philip. 1.10. That ye may discern things that differ one from another.

II. To discern of spirits. 1. Ioh. 4.1. Dear-

ly beloved, believe not every spirit, but try the spi-

rit whether it be of God. 1. Thef. 5.21. Try all

things, and keep that which is good. Act. 17.11.

These were more noble men then they which were at Theffalonica, which received the word with all

readiness, and searched the Scriptures daily, whe-

ther those things were so.

III. To meditate upon the words & works

of God. Psal. 1.1. But his delight is in the Law of God, and in that Law doth he exercise himself day

and night. Psal. 119.131. I will meditate in thy precepts, and consider thy ways. Psalm. 107.1. the whole psalm.

I V. To discern and acknowledge mans

own inward blindness. Psal. 19.32. Teach

me, O Lord, the way of thy statutes, and I will keep it unto the end. 18. Open mine eyes that I may see

the wonders of thy Law.

II. The sanctifie of the memory, is an abili-

tie to keepe a good thing, when it is offered

to the munde, and as it were, ferueth to remem-

ber. Psal. 119.11. I have hid thy precepts in mine

heart, that I might not sin against thee. Psal. 16.

7. I will praise thee in the day of my trou-

falle, my refuge also teach me in the night. Luk. 2.51.

This is the end of all these things in her heart.

III. The sanctifie of confidence is a grace

of God, whereby a mans conscience overcometh

him for all his sins, after they are forgotten him

in Christ, as also of his upright walking in the

whole course of his life. 1. Tim. 1.19. Meaning

faith and a good conscience, which some hauing put

away. C. 1. Cor. 4.4. Known nothing by myself:

yet am I perfectly iustified. Psal. 33.17. Past is said,

I haue in all good consciencie erred. And as it is the day.

Act. 10.10. I haue auoyed myself to haue al-

ways a cleare conscience toward God and toward

men. Psal. 26.5. 2. 3. Unto me O Lord, my bone

walked in mine inmost parts, truly haue I sinnes in

the Lord's sight before thine face. Pray me, O

Lord, and by thy mercies examine my reines and mine

heart. For thy bouned knowledge is before mine eyes,

therefore haue I walkid in thy truth.

Hechever it all goeth to minde, feel the inward

peace of God, and the outward alarome in the

countenance. Phil. 4.7. The peace of God which

paceth all understanding, shall preseue your hearts

and mides in Jesus Christ. Prou. 28.1. This wil-

ked thee, where note pasturis sine luce, si tebitus are

bald as a Lyon.

IV. Sanctifie of will, whereby man begin-

meth with that which is good, and to refuse

the contrary. Therefore in this estate, the will

is partly freed from bondage; partly in bond-

age to sin. Phil. 2.13. It is God which worketh

in you, both the will and the deed, even of his own-

selfe. Rom. 7.18. I know that in me, that is, in my selfe, dwelleth no good thing: for to will is present with me, but I find no means to performe that which is good. C. v. 19. 20, 21, 22.

V. Sanctifie of affections, is the right mo-

ning of them. 1. Thef. 5.23. Rom. 7.24.

Affections of most speciall note, are these:

I. Hope, whereby men with fighting, looke for the accomplishment of their redemption, Rom. 8.23.

This hope, when it is once strong and lively, hath also her proprie, that is, full assurance, as faith hath. Heb. 6.11.

And we desire that every one of you shew the same diligence, to the full insuffiance of hope, unto the end. 1. Pet. 1.3. Ble-

shed God, even the Father of our Lord Jesus Christ, which according to his abundant mercies, hath begotten us againe unto a lively hope, by the res-

surrection of Jesus Christ from the dead.

I. Fear of offending God, because of his

mercy. 1. Pet. 1.17. If ye call him Father, which

without respect of person, judgeth according to every

mans worke, passe the time of your dwelling here in

fear. Psal. 130.4. There is mercy with thee, that

thou must be feared.

II. A base account of all worldly things, in

respect of Christ Iesus. Philip. 3.7. But the

things of this world, as conserneth me, I accounted loss

for Christ's sake. 3. Tea doubtles, I think all things

but Christ, or the excellency of Christ's sake of Christ

Jesus my Lord, for whom I haue counted all things,

and haue judge them to be dungs, that I might winne

Christ.

IV. The loue of God in Christ, which is like

vnto death and as a fire that cannot bee quenched,

Cant. 8.5. Loue is strong as death, jealousy is

enclasse in the grane, she coales therof are fuisse coales,

and as burning flame.

V. A fervent zeale to Gods glory. Rom. 9.

3. I would with my selfe to be separate from Christ,

from my brethren, that are my kinsmen, according to

the flesh.

VI. Anguish of mind, for our owne finnes

and others also. Psal. 119. v.136. Mine eyes gaste

me with tears, because men keape not thy law.

2. Pet. 2.7. And delivered into Lot, being vexed with

the uncleanly conversation of the wicked. 8. For he

being righteous, and dwelling among them, infest-

ing, and bearing, vexed his righteous soule from day

to day, with their ungodly deede.

VII. Exceeding great joy in the holy

Ghost. Rom. 14.17. The kingdom of God is not

meate and drinke, but righteousness, and peace,

and joy in the holy Ghost.

VIII. Sanctifie of body, whereby it is a

instrument for the soule to accomplish that

which is good. Rom. 6.19. As ye haue given your

members servants to uncleannes, and to iniquity, to

commit iniquity; so now give your members servants

unto righteousness in holinesse.

CHAP. XXXIX.

Of Repentance and the frutes thereof.

From Sanctification, Repentance is de-

rived, because no man can easly re-

pent,

pent, except he denying himselfe, doe hate sinne, even from his heart, and embrace righteouenes. This no man either will, or can performe, but such an one as is in the fight of God regenerated & iustified, & indued with true faith.

Therefore albeit in such as are converted, re-pentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also it is evident, that this repentence, (legal contention beeing some occasion, and as it were, a preparation to true conuercion,) is wholly begotten by the preaching of the Gospell.

Repentence is, when a sinner turneth to the Lord. Act. 26. 20. Hee shewed fit unto them of Damas, and at Ierusalem, and through all the coasts of Iudea, and then to the Gentiles, that they should repente and turne to God, and doe works worthy amendment of life. 1. Ioh. 3.3. Every man that hath this hope in him, purgeth himselfe, as he is pure.

This is performed, when as any one by the instinct of the holy Ghost, doth purpose, will, desyre, and indeavour to relinquish his former sinnes, and to become a new man. Psal. 119. 112. I have applied my heart to fulfill thy statutes alway, even unto the end. 1. Ioh. 3.3. Act. 11.23. Who when he was come, had seen the grace of God, was glad, and exhortet all, that with purpose of heart they would cleare themselves unto the Lord.

The fruit of Repentence, is a Christian conuersation, wherein are brought forth frutes worthy amendment of life. Mat. 3.8. Bring therefore forth fruits worthy of repentence.

A Christian conuersation, is such a course of life, wherby we following Christs example, do by him, performe new obedience to God. Mat. 11. 29. Take my yoke on you, and learn of me, that I am meek and lowly in heart: and ye shall finde rest unto your soules. 1. Pet. 4.1.

For as much as Christ hath suffered for us in the flesh, arm ye your selves likewise with the same mindes, which is, that he which hath suffered in the flesh, hath ceased from sinne. 1. Pet. 2.21. For hereunto are ye called, for Christ also suffered for us, leaving us an example that we should follow his steps. 1. Pet. 3.10. 31. If any man long after life, and to see good daies, let him refraine his tongue from euill, and his lips that they speake no guile. Let him shew euill, and doe good: let him seeke peace, and follow after it.

There are two parts of new obedience: the denial of our selues, & the profession of Christ Mat. 6.24. If any man will follow me, let him forsake himselfe, take up his croesse, and follow me.

The denial of our selues, consisteth partly in Christian warfare, partly in the patient bearing of the croesse.

CHAP. XL.

Of Christian Warfare.

Christian warfare, is concerning the right way of fighting in the spiritual battle.

The parts thereof, are the preparation to battle, and the combatte it selfe.

A To the preparation, wee must vise the complete armour of God. Eph. 6.13. For this cause, take unto you the whole armour of God, that ye may be able to resist in the euill day, and having finished all things, stand fast.

The partes hereof, are especially six. I. Truth. II. Justice. III. Evangelical obedience. IV. Faith. V. The word of God. VI. Continall & fervent prayer with watching. Eph. 6.14. Stand therefore, and your yokes girded about with verity, and having on the breastplate of righteousness. 15. And your feete shodde with the preparation of the Gospells peace. 16. Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked. 17. And take the helmet of salvation, and the sword of the spirit, which is the word of God. 18. And pray always with all manner of prayer and supplication in the spirit, and with therveto with all perseruance & supplication for all Saints. 1. Pet. 5.8. Be sober, and watch for your adversary the devill, as a roaring Lyon walketh about seeking whom he may devour.

The combatte, is a mutuall conflict of them that fight spiritually.

The warriors, are the tempter, and the Christian fouldier. Eph. 6.12. For we fight not against flesh and blood, but against principalities, against powers, and against the worldly government, the princes of the darkenesse of this world, against spiritual wickednesse, which are in high places.

The tempter, is the Prince, or his helpers. The Prince is Satan and his angels, which are spiritull wickednesse, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is provokid to committ such wickednesse, as is hurfeul to the salutacion of his soule. 2. Pet. 2.11. Dearly beloved, I beseech you, as strangers and pilgryms abstaine from fleshly lusts, which fight against the soule.

In the fouldier, two things are to be considered: his refilling and his fall.

Refillante is an action, whereby the fouldier doth withstand temptation, through grace working inwardly in him. 1. Joh. 2.14. I write unto you babes, because you haue knowne me. Father: I haue written to you fathers, because ye haue knowne him that is from the beginning: haue written to you young men, because ye are strong, and the word of God abideth in you, and ye haue overcome the wicked. 1. Pet. 5.8. Eph. 6.16. Psal. 19.13. Turne shal walke upon the Lyon and afre: the young Lyon and the dragon shal shew tred under feete.

To confirme this, these preservative which follow are very necessary.

1. When thou art tempted to sinne, doe not only abstaine from it, but earnestly loue and follow after the contrary. John 8.44.

11. Neuer yeeld or consent to Satans words, whether he speake the truth, accute fally, or flatter dissemblingly. Joh. 8.44. I see of your fouldier, and the lusts of your father, yet will do: he hath bee in minther from the beginning, and abode not in the truth, because there is no truthe in him: when he speaketh a lie, then speaketh he bee-

his owne: for he is a lyar, and the father thereof, Mark 1.24. And cryed with a loud voice, & said, what have I to do with thee, Iesu, the sonne of the most high God. And Iesu said, Hold thy peace and come out of him. Act. 16.17. Shee followed Paul and vs, and cryed saying, These men are the forwaues of the most high God, which hew vnto us the way of saluation, &c. Aug. serm. 241.

111. One temptation is to be looked for after another, and then specially, when our enemy, as though he had made truce with vs, is at rest: for the diuell never maketh an end of his malice. 1. Pet. 5.8.

The fall is, whereby the fouldier through infirmite faintheit, beeinge subdued by the power of the enemy. Gal. 6.1. Brethren, if a man be fallen by occasion into any fault, ye which are spiritual, reforue such an one with the spirit of meekenes, considering thy selfe, least thou also bee tempted.

To this appertaineth the spiritual remedy. A remedy is a thing haung aptnes to restore him which is falle, to his former estate. Gal. 6.1

And here two things must alwaies bee thought on.

I. If there be a willing minde, every one is accepted for that grace which he hath, not for that which he hath not. 2. Cor. 8.12. For if there bee first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

II. In all these things, whosoeuer will leade a godly life in Christ, the power of God is to bee made perfect through their infirmities. 2. Cor. 12.9. And be said unto me, My grace is sufficient for thee, for my power is made perfect through weakness: very glad therefore will I receyue rather in mine infirmities than the power of God may dwell in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in angrys for Christ's sake: for when I am weakke, then am I strong,

CHAP. XL.

Of the first assault.

A. Slaughts are three-fold.

The first, is about the Christian mans effectual calling. The temptation is the enterprise of the diuell to blind-fold mans mind, & to harden his heart, leaft the word of G O D shoulde worke in him to salvation. Math. 13.4. And as he forwe, some fell by the way side, and the fowles came and desoured them vp. 5. And some fell upon stony ground, where they had not so much earth, and soon they sprang up, because they had no depth of earth. 6. And when the Sunne rose up, they were parched, and for lacke of roosting withered away. 7. And some fell among thornes, & the thornes sprung up and choked them. 19. When forre a man hearceth the word of his kingdom, & understandeth it not, the euill one commeth, & catcheth away that which was sowne in his heart: and this is he which hath received the seede by the way side.

A resistance in those that are to be called, is

wrought by the spirit of God, that caufeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortal seede of regeneration may spring in them. Psa. 40.6. Ioh. 6.44. Act. 16.14. Iam. 1.21. Wherefore lay apart all filthynesse, and superfluite of maliciousnesse, and receive with meekenes, the word that is grafted in you, which is able to save your soules. 1. Pet. 1.22. Seeing your soules are prouised in obeyng the truth through the firste: so lone brotherly, without faining, loue one another with a pure heart feruenly. 1. Ioh. 3.9. Whosoeuer is borne of God sinnethe not: for his seede remayneth in him, neither can he sinne, because he is borne of God. A resistance in those that are called, is when in a sincere heart they doe ioyn the word which they haue heard with faith. Luk. 8.15. But that which fell in good ground, are they which with an honest and good heart, heare the word and keepe it, and bring forth fruite with patience. Heb. 4.2.

Here are certaine preteriuers to be noted.

1. Premediation of the power and vse of the word. Eccles. 4.17. Take heed to thy feete, when thou entrest into the house of the Lord, and be more neare to heare, then to gaine the sacrifice of foolest: for they know not that they doe euill. Chap. 5.1. Be not iſh with thy mouth, nor let thine heart be baſiſ: to ricer a thing before God: for God is in the heauen, and thou art on the earth, therefore let thy words before.
- II. Diligent attentio of the mind. Act. 16.14
- III. An hanging deſire of the heart. Ioh. 7.37. Now in the laſt and great day of the ſeauell, Iſou ſlood and cried, ſaying, If any man tharſt let him come to me and drinke.

IV. Integrity of life. Pſal. 26.6.

V. The casting away of euill affections. Iam. 1.22. And be ye doers of the word, and not hearers only, deceiuing your owne ſoules.

V. The inward content and agreement of the heart with the word preached. Act. 2.37.

VII. An hiding of the word in the heart, lefft we ſhould ſinne. Pſal. 119.11. I haue hidde thy word in my heart, that I might not ſinne againſt thee.

VIII. A trembling at the preſence of God in the assemblie of the Church. Efa. 66.2. For all theſe things haue mine hand made, and all theſe things haue bene, ſaith the Lord, and to him will I looke, even to him that is poore, & of a contrite ſpiriſt, and trembleth at my words. Act. 10.33. Then ſent I for her immediately, & then haſt well done to come. Now therefore are we all here preſent before God, to haue all things that are commanded beeſte of God.

The fall, is either a coldneſſe in receiuing the word, and a neglect thereof, or elſe a fal-ling into errores.

The remedie for this, is ſubiection, which muſt be made to the judgement & censure of the brethren and minifters. Reuel. 3.15. I know thy works, that thou art neither cold nor hot. Gal. 6.2. 1. Tim. 1.20. Of whom is Hymeneus and Alexander, whom I haue deliuered unto Saran, that they might leare not to blaſphemē.

CHAP.

of Saluation and Damnation.

CHAP. XII.

Of the ſecond afflēt.

T The ſecond afflēt is, concerning faith. The temptation, is an illution which the diuell caſteth into the hearts of godly men: as when hee faith, Thou art not of the elect: thou art not iuſtified: thou haſt no faith: thou muſt certaynly bee condemned for thy finnes, Math. 4.3. Then came to him the tempter, and ſaide, If thou be the Son of God: command that thofe ſtones be made bread.

The occasions whiche he taketh of these illusions are:

1. Aduerſitie as dangers, losses, perſecutions, grieuous offences, &c. Pſal. 73.12. Loſe there are the wicked, yet profer they alwayes, and increase in riches. 13. Certainly, I haue cleaſed mine heart in vaine, and waſhed mine hands in innocencie. Job 13.23. How many are mine iniquities and finnes! ſlow me my rebellion and my ſinne. 24. Wherefore hideſt thou thy face, and takeſt me for thine enemy? 25. Wilt thou break a leafe driuen into a ſto, and wil thou purſe the dry ſtubble?

II. The remembrance of finnes past. Job 13.26. For thou wriſt bitter things agaſt me, & makeſt me to poſſeſſ the iniquities of my youth.

III. A feeling of death even already at hand.

The refiſſel is made by a true faith applying Christ with all his merits particularly, after this manner. I affirme beleue that I shall not be condemned, but that I am elected, and iuſtified in Christ, and am on al doubt, that all my finnes are pardoned. Eſay 53.11. He ſhall ſee the traouble of his ſoule, and he ſhall be ſatiſfied, by his knowledge ſhall my righteous ſervant iuſtify many: for he ſhall bear their iniquities. Rom. 8.38. For I am perſuaded, that neither death, nor life, nor Angels, nor principaliſtis, nor powres, nor things present, nor things to come. 39. Nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the loue of God, which is in Christ Iſus our Lord.

The preteriuere, is in temptation, not to behold faith, but the obiect of faith which is Christ. Phil. 3.12. Not as though I had already attained unto it, either were already perfect: but I follow, if that I may comprehend that, for whome ſake also I am comprehended of Christ Iſus. 13. On this I do forget, that which is behind, and indineavour my ſelfes: that which is before. 14. And follow hard toward the marke, for the price of the high calling of God in Christ Iſus. Ioh. 3.14. And as Moſes lifte up the ſerpent in the wildernes, ſo muſt the Son of man be lifte vp, that he ſhall beleue in him, &c.

The falling, is doubtfullneſſe, and diſtrift of our election, and of Gods mercy. Pſal. 77.6. I called to remembrance my ſong in the night: I comunced with my owne heart, and my ſpirit ſearched diligently. 7. Will the Lord abſent himſelfe for ever? & wil he ſhow no more favor? 8. Is his mercy cleane gone for ever? hath his promife failed for euermore? So Dauid of himſelfe ſaith, Pſal. 22.1. My God my God, why haſt thou foraken me, and art ſo farre from my health, and from the words of my roaring?

A The remedy is double.

Fifth, the operation of the holy ſpirit stirring vp faith, and increasing the fame. Phil. 1.6. I am perſuaded of this ſame thing: but he that hath begunne this good work in you, will perforne it vntill the day of Iesu Christ. Luke 17.5. And the Apoftles ſaide vnto the Lord, Increase our faith:

The ſecond, is an holy meditation, which is manifold.

1. That it is the commandement of God, that we ſhould beleue in Christ. 1. Ioh. 3.23. This is the commandement, that we beleue in the name of his Son Iesu Christ, and love one another: as he gaue commandement.

- II. That the Euangelical promises are indefinite, and doe exclude no man, vniſle peraduerte any man doe excludē himſelfe. Efa. 55.1. Ho, everyone that thofe flesch, come ye to the waters, andye that haue no ſiluer, come, buy, and eat, come, I ſay buy wine & milk without ſiluer and without money. Matth. 11.28. Come unto me, all ye that are weary & ladered, and I will ſaue you, Ioh. 3.15. That whosoeuer beleueſt in him ſhould not perih, but haue eternall life. Alſo the Sacraments of Baptisme and the Lords Supper, do to every one ſeuell apply indefinite promises, and therfore are very effectual to enforce particulaſtuarance or plerophorie of forgiuenesſe.

- III. That doubtfullneſſe and despair are mortall grieuous finnes.

- IV. That contrary to hope, men muſt vnderhope beleue with Abraham. Rom. 4.18. Whiche Abraham aboue hope, beleueſt under hope, that he ſhould be the ſather of many nations, according to that whiche was ſpoken to him, So ſhall thy ſeede be.

V. That the mercy of God, and the merit of Christs obedience, beeinge both God and man, are infinite. Efa. 54.10. For the mountaines ſhall remoue, and the hills ſhall fall downe: but my mercy ſhall not depart from thee, neither ſhall my covenant of peace fall away, ſaith the Lord, that hath compassion on thee. Pſal. 103.11. For as high as the heauen is aboue the earth, ſo great is his mercy toward them that feare him. 1. Ioh. 2.1. My babes, theſe things write I unto you, that ye ſin not: and if any man ſinne, we haue an advocate with the Father: Iesu Christ, the iuſt. 2. And he is the reconciliation for our finnes: and not for ours onely, but alſo for the finnes of the whole world. Pſal. 130.7. Let Iſrael waite on the Lord, for with the Lord is mercy, and with him is great redēption.

- VI. That God meaſureth the obedience due vnto him, rather by the affection and deſire to obey, then by the act and performance of it. Rom. 8.5. For they that are after the fleſh, ſauour the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit. 7. Because the wiſdome of the fleſh, is enemitiſt against God: for it is not ſubiect to the law of God, neither indeed can be. Rom. 7.20. Now if I do that I would not, it is no more I that do it, but the ſine that dwelleth in me. 21. I find then by the law, that when I would doe good, evil is preſent with me. 22. For I delight in the law

The order of the causes

law of God, concerning the inner man. Mal. 3. 13. I will spare them, as a man spares his sonne that remiseth him.

V II. When one sinne is forgiven, all the rest are remitted also; for remission being given once without any precription of time, is given for ever. Rom. 11. 29. For the gifts & calling of GOD, are without remittance. Act. 10. 43. To him also give all the Prophets witness, that through his name, all that believeth in him, shall receive remission of sinnes.

V III. That grace and faith are not taken away by falls of infirmitie, but thereby are declared and made manifest. Rom. 5. 20. Moreover, the law entred thereupon, that the offence should abound: neverthelesse, where sinne abounded, their grace abounded much more. 2. Cor. 1. 7. And left I should bee exalted out of measure, &c. there was given unto me apricke in the flesh, the messenger of Satan to buffet me. 8. For this thing I besought the Lord thrice, that it might depart from me. 9. He sayd, My grace is sufficient for thee.

I X. That all the works of God are by contrary meane. 2. Cor. 12. 9. My power is made perfect through weakness.

CHAP. XLIII. Of the third assault.

T He third Assault, is concerning Sanctification.

The temptation, is a prouoking to sinne, according to the disposition of every man, and as occasion shall offer it selfe. 1. Chro. 21. 1. And Satan leud up against Israel, and prouoked David to number Israel. Ioh. 1. 3. 2. And when [super] was done, & the dñe had now p'snt to the bears of Judah [for] Christ, Samson, for to betray him.

In this temptation, the diuell doth wonderfully diminish and extenuate those sins, which men are about to committ, partly by obiecting closely the mercy of God, and partly by couering or hiding the punishment which is due for the sinne.

Then there are helps to further the duell in this temptation.

Firſt, the flesh, which lusteth againſt the ſpirit, ſometimes by begetting euill motions and affections, and ſometimes by ouerwhelming and opprefſing the good intents and motions. Gal. 5. 17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary one to another, ſo that ye cannot do the ſame things that you would. 19. Moreover the works of the fleſh are meauies, which are adultery, fornication, uncleanness, wantonnes, 20. Idolatry, witchcraft, barren, debauch, emulation, wrath, contentions, ſeditions, heretie, 21. Envie, murthers, drunkennes, gluttony, and ſuch like, wherof I tell you before, as I alſo haue tolde you before, that they which do ſuch things, ſhall not inherit the kingdom of God. Iam. 1. 14. But every man is tempted, when he is drawn away by his owne concupiſcence, and is intituled.

Secondly, the world, which bringeth men to diſobedience, through pleasure, profit, ho-

hour, and euill examples. Eph. 2. 3. Among whom we alſo had our conuerſation in time past, in the luſt of our fleſh, in fulfiling the will of the fleſh, and of the minde, and were by nature all children of wrath, as well as others. 1. Ioh. 2. 16. For all that is in the world, as the luſt of the fleſh, and the luſt of the eye, and pride of life, is not of the Father, but is of this world.

Reſistance is made by the deſire of the ſpirit, which worketh good motions and affections in the faithfull, and diuerte forth the euill. Gal. 5. 22. But the fruit of the ſpirit is love, joy, peace, long ſuffering, gentlenesse, goodness, faith, 23. Meekenesse, temperance: againſt ſuch there is no law. 24. For they that are Chrifitians, haue crucified the fleſh, and the affections, and the luſts thereof, 26. Let us not be deſtroued of vaine-glory, provoking one another, envyng one another.

The preferrutives are theſe, whereby men are ſtrengthened in reſiſting,

I. To account no ſinne, light or ſmall. Gal. 5. 9. A little leauen doth leau the whole lump. Rom. 6. 23. For the wages of ſinne is death, but the gift of God is eternall life, through Iesu Christ our Lord.

II. To auoide all occasions of ſinne. To theſe rather agreeſt the prouerbe vſed of the plague: long, tardy, ſlow: that is, aloſe, ſlowly, quickly. 1. Thess. 5. 22. Abſtaine from all appearance of euill. Iud. verſ. 22. And other ſauſe wiſe feare, pulling them out of the fire, and haue euill the garment ſpoiled by the fleſh.

III. To accouſtome thy ſelfe to ſubdue the leſſer ſinnes, that at the laſt, thou maieſt ouercome the greater. Rom. 1. 3. 4.

IV. To apply thy ſelfe to thy appointed calling, and alway to be buſily occupied about ſomething in the ſame.

V. To oppoſe the law, the judgements of God, the laſt judgement, the glorious preſence of God, and ſuch like, againſt the rebellion and loofeneſſe of the fleſh. Pro. 28. 14. Blessed is the man that ſeareth alway: but hee that hardeneth his heart ſhall fall into euil. Gen. 39. 9. There is no man greater in his house then I methir hath haue kept any thing from me, but onely theſe, becauſe thou art his wife, how then can I do this great wickedneſſe, and ſinne againſt God?

D Here certayne preferrutives take place.

Againſt vniuent anger, or priuate deſire of reuenge. Here meditate, I. That iniuries happen vnto vs by the Lord's appointment, for our good. 2. Sam. 16. 10. II. God of his great goodneſſe forgiueſth vs far more ſins, then it is poſſible for vs to forgiue men. III. It is the duty of Christian loue to forgiue others. IV. We muſt not deſire to diuort them, whom Christ hath redemeſt with his precious blood. V. Wee our ſelues are in danger of the wrath of God, if we ſuffer our wrath to burne againſt our brother. Forgiue (ſaih he) and it ſhall be forgiuen. Math. 6. 14. V. I. We know not the circumſtances of the facts, what the minde was, and purpoſe of them againſt whom we ſwell.

Bridles,

of Saluation and Damnation.

Bridles, or exteſſal remedies, are there: I. In this we ſhall imitate the clemencie of the Lord, who for a very great ſeaſon doth often tolerate the wicked. Learn of me, for I am humble and meeke. Mat. 11. 29. II. There muſt be a paſſing and time of delay, betwixt our anger and the execution of the fame. Akenorius counſelleſt Anythus, that hee beeſing angry, ſhould repeat all the letters of the Alphabet, or A B C, before he did either ſpeak or doe any thing againſt another. III. To depaſt out of thoſe places where thoſe are, with whom we are angry. I. V. To avoid contention, both in word and deede. Doe nothing through contention. Phil. 2. 3.

Remedies againſt thoſe bad deſires of riches, and honour, I. God doth even in fauile quicke[n] and reuine them which ſcarce him. Pſal. 33. 18, 19. The eye of the Lord is upon them that ſcarce him, to deliuer their ſouls from death, and to preſerve them from famine. II. Godlineſſe is great gaine, if the minde of man can be therewith content, 1. Tim. 6. 6. III. We doe waite and looke for the reueneration of the body, and eternal life; therefore we ſhould not take ſuch caring care for this preſent mortall life. IV. We are ſervants in our fathers houſe, therefore looke what is conuenient for vs, that will he louingly beſtow vpou vs. V. The palpable blindeſſe of an ambitious minde diſcreth to be ſet aloft, that hee may haue the greater downefall; and he feared to be humbled, leaſt he ſhould not be exalted. VI. Adams when he would needes be checkmet with God, did bring forth himſelfe and his posterity headlong to deſtruction. VII. He is a very ambitious roſe God, which diſcreth to take that commendation to himſelfe, which is appropriate onely to the Lord.

Preferrutives againſt the deſires of the fleſh.

I. He that wil be Chrifit's Disciple, muſt every day take vp his croſſe. Luk. 9. 23. I. They which are according to the ſpirit, fauour of ſuch things as are according to the ſpirit. Rom. 8. 5. III. They that walke after the fleſh ſhall die. Rom. 8. 13. IV. We ought to behaue our ſelues as ciuitans of the kiengdom of heaven. Phil. 3. 20. V. We are the temple of God. 1. Cor. 3. 16. Our members they are the members of Chrift. 1. Cor. 6. 15. And we haue dwelling within vs the ſpirit of Chrift, which we ſhould not grieve. Eph. 4. 30. Concerning this, looke more in the explication of the ſeventh commandment.

In this temptation the fail is, when a man being ouercaken, falleth into ſome offence. Gal. 6. 1.

Here Satan doth wonderfully aggrate the offence committed, and doth accuse & terriſe the offendour with the judgements of God. Mat. 27. 3. Then when Iudas which betrayed him, ſaw that he was condemned, he repented himſelfe, and brought againſt the thirtie pieces of ſilver, to the chief Prelate & Elders. 4. ſaying I haue ſinned, betraying the innocent blood: but they (aid)

A. What is that to viſe thou to is. 5. And when he had cast downe the ſilver pieces in the temple, hee departed, and hanged himſelfe.

The remedie, is a remeſt repenteſt, the beginning wherof is ſorrow in regard of God for the ſame finthe fruit whereof are ſpecially ſeuuen. 2. Cor. 7. 9. Now I ſcuse not that ye were ſorry, but that ye ſorrowed to repenteſt: for ye ſorrowed godly, ſo that in nothing ye were hurt by vs. 10. For godly ſorrow causeth ſeruentie unto ſaluation, not to be repenteſt of: but worldly ſorrow cauſeth death. 11. For beſide, thiſt thing that ye haue beeſen godly ſorrie, what great care it bath wrought in you: ye, what clearing of your ſelves: i. yes, what indignation: i. yes, what zeale: i. yes, what punishment: in all thinge ye haue ſoone ſet your ſelves, that ye are pure in theiſ master.

I. An endeavour and purpose to doe well, according to the rule of Gods word.

II. An Apologie, that is a confeſſion of the ſinne before God, with an earnest intreaty of pardon for the offence. Pſal. 32. 5. Then I acknowledged my ſonne unto thee, neuer hid I mine iniugition: for I thought, I will confeſſe againſt my ſelfe, my wickednes unto the Lord, and thou forgaſte me the punishment of my ſin. 2. Sam. 1. 2. 13. Then David ſaid unto Nathan, I haue ſinned againſt the Lord: and Nathan ſaid to David. The Lord alioſt put away thy ſinne, thou ſhalt not die.

III. Indignation againſt a mans ſelfe, for his offence.

IV. A fear, not ſo much for the punishment, as for offending the Lord. Pſal. 1. 3. If thou ſtrayest in thy iniquities, O Lord, who ſhall ſtand?

V. A deſire to be fully renued, and to bee deliuered from ſinne.

VI. A feruent zeale to loue God, and to imbrace and keepe all his commandments.

VII. Reuenge, whereby the fleſh may be tamed and ſubdued, leaſt at any time afterward, ſuch offences be committed.

CHAP. XLIV.
Of the patient bearing of the croſſe.

T He patient bearing of the croſſe, teacheth how Christians ſhould vndergoe the burden.

The croſſe, is a certaine meaſure of afflictions, appointed by God, to euery one of the faithful. Math. 1. 6. 24. If any man wil follow me, let him forſake himſelfe, take up his croſſe, & follow me. Col. 1. 24. Now reueige I in my ſufferings for you, and fulfill the reſt of the afflictions of Chrift in my ſelfe, for his beſtis ſake, which is the Churche.

Wee ought to take vp his croſſe willingly, even with both hands, when it ſhall please God to lay it vpon vs.

And after we haue takēn it vp, we muſt beare it with patiencie and perſeruerance. Col. 1. 11. Strengthened with all night, through his glorious power, unto all patiencie and long ſuffering with ioyfulness. Luk. 21. 19. Poffeſſe your ſouls with patiencie.

The preferrutives of patiencie are: 1. Strength by the holy Ghost. Phil. 4. 13. I am able to doe

The order of the causes

all things through the help of Christ, which strengtheneth me. Phil. 1. 29. It is given to you for Christ, that not only ye should believe in him, but also suffer for his sake. I I. An holy meditation, which is manifold.

I. That the afflictions of the faithfull come not by chance, but by the counsell and prouidence of God, which dispothe all things in a most excellent sort. Gen. 45. 45. It was God that sent Joseph into Egypt. 2. Sam. 16. 10. The Lord biddeth Sherem curse David. Psal. 119. 71. It was good for me, that I was afflicted, that I might learn thy statutes. Hence it is evident, that afflictions to the godly are inevitable. Act. 14. 22 By many afflictions you must enter into the kingdom of God. Matthew 7. 14. The gate is strait, and the way narrow that leadeth unto life, and few there be that find it. Joh. 16. 33. In the world ye shall have trouble.

II. That albeit afflictions are grievous, yet are they good and profitable: for they are helps, whereby men being hampered for their times before God, obtaine peace and holines of life. 2. Cor. 1. 9. We received sentence of death in our selues, because we should not trust in our selues but in God, which taileth the dead. Efa. 2. 16. Lord in trouble have they visited thee, they poured out a prayer, when thy chastening was upon them. Hes. 5. 15. I will give, and restore to my place, till they acknowledge their faults, and seek thee; in their affliction they will seek me diligently. Psal. 78. 34. When he saw them, they sought him, & they returned, and they sought God early. Ierem. 31. 18. I have heard Ephraim lamenting thus, This hast corrected me, and I was chastified as an untemed calfe: convert thou me, and I shall be converted. Heb. 12. 11. No chastisement for the present seemeth joyous, but grievous: but afterward it bringeth the quiet fruit of righteousness unto them, which are thereby exercised. Psal. 30. 5. Weeping may abide at evening; but joy comewth in the morning. Joh. 15. 2. Every branch that beareth fruit, let purgation it, that it may bring forth more fruit. 1. Pet. 1. 6. Wherefore ye rejoice, though now for a season (if need require) ye are in tribulations through many temptations. 2. Cor. 1. 4. The God of all comfort, which comforteth us in all our tribulations, that we may be able to comfort them which are in any affliction; by the comfort wherewith we our selves are comforted of God. Rom. 5. 3. We boast in afflictions, knowing that affliction breedeth patience. Heb. 10. 16. He did consecrate the Prince of their salvation through afflictions. Wee permisse Chirurgians, that they shold both bind vs lying diseased in our beds, and seare vs with hot yrons, yea, lynch and seach our membris with razours: and lastly, wee send them away vissually with friendly and kind speeches; and often with a golden fet for their than handling vs. Shall wee then laff so many things of a Chirurgian to cure a boleyn disease, and will we not give God least to cure by affliction the most feird diseases of our soules?

By this alwayes we gather, that the afflictions of the Godly are signes of their adopti-

A on. Heb. 12. 6. Whom the Lord loueth he chasteneth, and he scourgeth every sonne whom he receiveth. 7. If ye endure chaffisement, God offreth himselfe unto you, as unto sonnes.

And that they are to them the Kings high way to heaven. Iar. 11. 2. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him. 2. Cor. 4. 17. For our light affliction which is but for a moment, can teach vnto us a far more excellent and an eternall weight of glorie.

III. That God hath promised fauour, mitigation of punishment, his prefence, and deliurance. Phil. 1. 29. 1. Cor. 10. 13. God is faithful, who will not suffer you to be tempted above measure, but with temptation will give acuittance. 2. Sam. 7. 14. Psal. 50. 15. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me. Psal. 121. 4. He that keepeth Israel will neither slumber nor sleepe. Efa. 43. 2. When thou passest through the waters, I will be with thee, and through the flood: that they doe not overflow thee: when thou walkest through the very fire, thou shalt not bee burnt, neither shall the flame kindle upon thee. 3. For I am the Lord thy God, the hony one of Israel, thy Saviour.

IV. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. Reioyce, that ye are partakers of the afflictions of Christ. 2. Cor. 4. 10. Every where we bear about our body the aching of Christ, that the life of Jesus might also bee made manifest in our bodies. Col. 1. 24.

V. That the Angels are ready to defend such as feare God. Psal. 34. 7. 2. King. 6. 16. Fear not, there are more with us than against us.

CHAP. XL V.

Of the calling vpon God.

I Hus much concerning the deniall of our selues, now followeth the profession of Christ: which respecteth either Christ himself, or his members: namely, the faithfull, Mat. 25. 40. Verily I say unto you, in as much as ye did it to one of the least of my brethren, ye did it unto me.

That profession which directly concerneth Christ, is either continuall, or only in the time of danger:

Continual, is the calling vpon the name of God, and ought ever to be performed of vs, in the name of Christ Iesus our Mediator, 1. Cor. 1. 2. To the Church of God which is at Corinth, & to them that are sanctified in Christ Iesus, Saints by calling, with all that call on the name of our Lord Iesus Christ in every place, both their Lord aduersaries. Act. 9. 14. He bath autorite from the high Priest, to bind all that call vpon his name. Col. 3. 17. Whosoever ye shall doe in word or in deed, doe it in the name of the Lord Iesus, giving thanks to God, and the Father by him.

The calling vpon Gods name, is by prayer, or thanksgiving. Phil. 4. 6. In all things let your requests be shewed unto God, in prayer and supplication, with giving of thanks.

Pater hatwo parts: Petition, and Assent. Mark. 11. 24. I say unto you, whatsoever ye desire when

of Saluation and Damnation.

when ye pray, believe that ye shall haue it, and it shall be done vnto you.

Petition, is the first part of prayer, whereby we, according to the rule of Gods word, ask his helpe, for the obtaining of such necessaries as we want. 1. Ioh. 5. 14. This is the assurance that we haue in him, that if weake any thing according to his will, he heareth us.

In every petition wee must expresse two things: I. A faine of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1. 10. She was troubled in her mind, and prayed unto the Lord, and wept vnto Dan. 9. 4. And I prayed to the Lord my God, and made my confession, 5. We haue sinned and haue committed iniquitie, &c. 6. O Lord according to thy righteoufnes, I beseeche thee, let thine anger and thy wrath be turned from the city Hierusalem, &c. to the 20. verfe. Psal. 31. 10. One of the deep I called to thee O Lord I, Sam. 1. 5. Then Hannah answere red & said, Nay my Lord, but I am a woman troubled in spirit: I haue dranke neither wine nor strong drink, but haue pourde out my soule before the Lord, &c. to the 17. verfe. Psal. 143. 6. I stretch forth mine hand vnto thee, my soule desirtest after thee, as the thirsty land.

B Assent, is the second part of prayer, where, by we belieue, and professe it before God, that he, in his due time, will graunt vnto vs those our requests; which before we haue made vnto his maiestie. 1. Ioh. 5. 14. 15. This is the assurance that we haue in him, that if weake any thing according to his will, he heareth us. And if we know that he heareth vs, whatsoeuer we awake, we know that we haue the petitiones that we haue desired of him. Math. 6. 1. Lead us not into temptation, but deliver us from euill. For thine is the kingdom, thine is the power, and thine is the glory, for ever and ever. Amen.

C As for the faithfull, howsoeuer they in their prayers, bewray many infirmities: yet no doubt they haue a notable faine of Gods fauour, especially, when they pray zealously, and often vnto the Lord. Iam. 5. 16. Prey for another, what ye may behead: for the prayer of a righteous man availeth much if it be fervent. Luk. 1. 13. The Angel said unto him, Fear not Zacharias: for thy prayer is heard, Iona. 4. 1. It dislodged Iob abexceedingly, and he was angrie. 2. And Iona prayed vnto the Lord, and said, I pray thee, O Lord, was not thine my saying, when I was yet in my country? therefore I presented it to thee vnto Tarshish, for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindeste, and repenteſt thee of the earth. Rom. 8. 26. Gen. 1. 9. 18. Let said onto them, Do not so, I pray you my lords, &c. Psal. 6. 1. O Lord, rebuke me not in thine anger, neither chaffe me in thy wrath, &c. verfe. 2, 3, 4. Psal. 8. 9. Psal. 20. 5. Psal. 35. 9. 18. 18. Psal. 16. 7.

Thanksgiving, is a calling vpon Gods name, whereby we with ioy and gladnesse of heart, doe praise God for his benefites either received, or promised. Psal. 45. 1. Mine heart will utter forth a good matter, I will interreat in my words of the King: my tongue is as the pen: of a

A swift writer. Eph. 2. 20. Giving thanks alwaies for all things unto God the Father, in the name of our Lord Iesus Christ. Psal. 36. 8. 9. How excellent is thy mercy, O God! therefore the children of men trau' under the shadow of thy wings. They shall be satisfied with the fatness of thine house, and thou shall give them drinke out of the riuers of thy pleasure. Coloss. 3. 16. 17.

CHAP. XL VI.

Of Christian Apologie, and Martyrdom.

T he profession of Christ in dangers, is either in word, or deede.

Profession in word, is Christian Apologie, or the confession of Christ. Rom. 10. 10. With the heart, man believeth unto righteoufnesse: and with the mouth man confesseth to salvation. Psalm. 22. 22. I will declare thy name vnto my brethren: in the midst of the congregation will I praise thee.

Christian Apologie, is the profession of Christ in word, when we are ready with feare and meekeenesse, to confess the truth of Christian religion, so often as need requireth; and the glory of God is endangered, even before vnbelieuers, especially if they be not past all hope of repentance. 1. Pet. 3. 15. Sanctifie the Lord God in your hearts: and be ready always to give answere to every man that asketh you a reason of the hope that is in you: 16. And that with meekenesse and reverence, hausing a good conscience, that when they speake euill of you as of evill doers, they may be ashamed, which blame your good conueration in Christ. Act. 7. the whole chapter. wherein there maketh an Apologie for himselfe. Mat. 7. 6. Give not that which is holy to dogges, nor cast your pearls before swine, lest they tread them under their feet, and turning againe all to rent you.

Profession, which is indeede, is called Martyrdom. Martyrdom is a part of Christian profession, when as a Christian man doth for the doctrine of faith, for iustice, & for the fulnesse of his brethren, vnder-goe the punishment of death, imposed vpon him by the aduersaries of Christ Iesus. Mar. 6. 18. 27. 28. John old Herod, it is not lawfull for thee to haue thy brothers wife. And immediately the king sent the bargeman, & gave him charge that his head should be brought: so he went and beheaded him in the prison. 2. Cor. 12. 15. I will most gladly beseton, and be besommed for your soules, stonge the more I loue you, the less am I loued.

D Notwithstanding, it is lawfull for Christians to to lie in perfecution, if they find themselves not sufficiently decouled and strenghtened by Gods spirit to stand. Mat. 10. 23. When they persecute you in one citie, flee into another. Verely I say vnto you, ye shall not haue finid all the cities of Israel, till the sonne of man come. 1. Ioh. 10. 39. Againe, they flattered to apprehen him, but he escaped out of their bands. Act. 9. 30. When the brethren knew it, they brought him to Cesarea, and sent him for to Tarsus. 1. King. 18. 13. Was it not told my Lord what I did, when I left syre the

Prophecy of the Lord, how I bid an hundred men of the Lords Prophets, by fifties in a case, and set them wide bread and water? Act. 20.22. Now behold, I goe bound in the spirit unto Hierusalem, and know not what things shall come unto me there.

CHAP. XLVII.

Of Edification, and Almes among the Faithfull.

THAT profession of Christ, which concerneth his members, namely, the Saints and faithful ones, is either Edification, or Almes. Edification is every particular duty towards our brethren, whereby they are furthered either to grow vp in Christ, or els are more surely united to him. Rom. 14.19. Let us follow those things which concerne peace, and wherewith one may edifie another.

To Edification, these things which follow appertaine:

I. To give good example. Matth. 5. 6. Let your light so shine before men, that they may see your good work, and glorifie your Father which is in heaven. 1. Pet. 2.12. Have your conversation honest among the Gentiles, that they which peake evil of you as of evill doers, may by your good works which they shall see, glorifie God in the day of visitation.

II. To exhort. Heb. 3.13. Exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sinne. Rom. 1. 12. That I might be stirred up together with you, through our mutualt faulcs both yours and mine.

III. To comfort. 1. Theff. 1.14. Comfort the feble minded, bearre with the weak, be patient towards all men. Iam. 5. 16. Acknowlede your faultes one to another, and pray one for another, that ye may be healed. 20. He that commerte a sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes. 1. Theff. 4. 18. Comfort your felues one another with these words.

IV. To admonish. Rom. 15.14. I my selfe am perwaded of you, brethren, that ye also are full of goodnesse, and filled with all knowledges; and are able to admonish one another. 1. Theff. 5. 14. We desire you, brethren, admonish them that are unryght.

They shall obserue a holy manner of admonition, who in the spirit of meeknes, & as it were, guilty of the like infirmitie themselves, doe admonish forthwith all their brethren of such faults, as they certenly know by them, & that out of Gods word. Gal. 6.1. Brethren, if any man by escoufe be fallen into any fault, ye, which are spiritual, restore such a one in the spirit of meeknesse, considering thy selfe, lest thou also be tempted. Math. 7.5. Thou hypocrite, cast out first the beames out of thine own eye, and then shalst thou see to take the more out of thy brothers eye. 2. Tim. 4. 2. Preach the word: be inflant in season, and out of season: improue, rebuke, exhort, with all long suffering and doctrine. Mat. 18.15. If thy brother trespass against thee, goe and tell him his fault betwene thee and him alone: if he heare thee, thou hast wonne thy bro-

A beth. Rom. 15.14. 2. Tim. 4. 2. Leu. 19.17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

Reliefe peculiar to the godly among themselves, is a dutie, whereby the rich doe out of their plenty supply the wants of the poore, both according to their ability, & sometimes beyond their ability. 2. Cor. 8.3. To their power (I have record) yet, beyond their power they were willing. Act. 2.44.45. All that believed were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as every one had need.

CHAP. XLVIII.

Of the fourth degree, of the declaration of Gods loue, and of the estate of the Elect after this life.

THE fourth degree of the declaration of Gods loue, is Glorification, Rom. 8.30.

Glorification, is the perfect transforming of the Saints into the image of the Son of God. Phil. 3. 21. Who shall change our vyle body, that is may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himselfe. 1. Cor. 15.44. It is done a naturall body, and it is raised a spiritual body: there is a natural body, and there is a spiritual body. 45. As it is also written. The first man Adam was made a living soule: the last Adam was made a quickening spirit. 49. And as we have borne the image of the earthly, so shall we bear the image of the heavenly. Psal. 17.15. I will behold thy face in righteousnesse, and when I awake, I shall be satisfied with thine image.

The beginning of Glorification is in death, but it is not accomplished and made perfect before the last day of judgement.

The death of the Elect, is but a sleepe in Christ. (a) whereby the body & soule is feuered. The body (b) that after corruption it may rise to greater glory. The soule, that it being fully sanctified, may (d) immediately, after departure from the body, be transported into the kingdom of heaven. (c) 1. Cor. 15.17. If Christ be not raised, they which are sleep in Christ, are perisht. Act. 7.60. When he had thus spoken, he slept. (b) 1. Cor. 15.36. O foole, that which thou sleepest is not quickened, except it die. (c) Reu. 21. 27. There shall enter into it none unclean: and neither whossoever worketh abomination or lies: but they which are written in the Lamb's book of life. Rom. 7.25. I my selfe in my mind serue the law of God, but in my flesh the law of sinne. (d) Luk. 13.42. He said to Iesus, Lord remember me when thou comest into thy kingdom. 24. Then Iesus said to him, This day shalt thou be with me in Paradise. Reu. 14.13. Then I heard a voice from heauen, saying unto me, Write, Blestid are the dead, which breake die in the Lord. Even so saith the spirit: for they rest from their labours, and their works follow them.

Against the feare of death, note these preseruatines:

1. Death

of Saluation and Damnation.

A 1. Death, it freeth the godly from the tyranny of Satan, sinne, the world, the flesh and eternal damnation, yea, from infinite both perils and losses, and doth place vs both safe and happy, ynder the shadow, as it were, of Christs wings.

II. Christ by his death, hath sanctified vs to both death and the graue.

III. Christ is both in life and death, gaine to the godly. Phil. 1.21.

IV. Tho' consolations which the spirit of Christ doth suggest to the soules of the faithful, doth by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of god, and the presence of those Saints which are departed before vs.

VI. In stead of our bodies, we shall bee clothed with glory. 2. Cor. 5. 1.

VII. The stinge of death, namely sinne, is then taken away, as that the Serpent can no more hurt vs. 1. Cor. 15. 55. O death, where is thy sting? O grave, where is thy victory? Hebr. 2.15. That he might deliver all them, which for fear of death, were all their life-time subject to bondage.

VIII. We shold not so much think of our death, as to take an exacte accounte of our life. For that man cannot die ill, who hath liued well; and he sondome dieth well, that hath liued badly.

IX. The angels they stand at our elbowes, tha soone as a Saint departeth, they may withall speed, immedately transporst his soule into heaven.

Soules being once in heaven, remayne there till the last day of iudgement, where they partly magnifie the name of God, and partly doe wite, and pray for the confirmation of the Kingdome of glorie, and full felicitie in bodie and soule. Reuel. 5. 8. And when he had taken the booke the four beasts, and the four & twenty elders fell down before the Lamb, bearing every one harps, and golden vials full of odours, which are the prayers of the Saints. 9. And they sang a new song, saying, Thou art worthie to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood, out of euerie kindred, and tongue, and people, and nation. Reuel. 5. 12. I heard the voice of harpers harping with their harpes. 3. And they sang as it were, a new song before the throne. Reuelat. 5. 10. And they cried with a loud voice, saying, How long, Lord holy and true, dost not shew iudgement, and avenge our blood on them that dñeckon the earth?

CHAP. XLIX.

Of the estate of the Elect at the last day of judgement.

THe last day of judgement shall be on this manner:

I. Immediately before the comming of

A Christ, (4) the powers of heaven shall bee shaken: the Sunne and Moone shall be darkened, and the Starres shall seeme to fall from heaven: (b) at which fight the elect then living shall reioyce, but the reprobate shal shike every ioynt of them. (a) Mat. 24. 29. Immediately after the tribulation of those daies shall the Sunne be darkened, and the Moone shall not give her light, the Stars, shall fall from heaven, & the powers of heaven shall be broken: 30. And then shall appear the signe of the sonnes of man in heaven: and then shall all the kindests of the earth mourne, & they shall see the sonnes of man come in the clouds of heaven, with power and great glorie. (b) Luk. 21. 26. Mens hearts shall faille them for feare, and for looking after those thinges which shall come on the world. 28. And when these things begin to come to passe then looke up, and lift up your heads, for your redemption draweth nere. 2. Tim. 4. 8. Henceforth I laid up for me the crowne of rightheousnesse, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them that love his appearing.

XI. Then the heauens, beeing all on fire, shall with a noise like to that of chariot wheeles, suddenly passe away, & the elements, with the earth, and all therein shall bee dissolted with fire. 2 Pet. 3. 12. Looking for an easing onto the comming of the day of God, by which the heauens beeing sette on fire, shall bee dissolved, and the elements shall melt with heat. 13. But we looke for new heauens, and a new earth, according to his promise, wherein dwelleth all rightheousnesse.

C At the same time, when as all these things shall come to passe, (a) the sound of the last Trumpet shall be heard, founded by the Archangel. (b) And Christ shal came suddenly in the clouds, with power, & glory, and a great traine of Angels. (c) Mat. 24. 31. And he shall send his Angels with a great sound of a Trumpet: 1. Theff. 4. 16. The Lord himselfe shall descend from Heauen with a shone, eueng with the voice of the Archangel, and with the Trumpet of God: and the dead in Christ shall rise first. (b) Mat. 24. 30. 1. Theff. 4. 17. Then shall weee which live and remaine, bee caught up with them also in the clouds to meete the Lord in heaire, and so shall weee euer bee with the Lord.

D III. Now at the sound of the Trumpet, the Elect which were dead, shall rise with those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, bee restored, and the soules of them shall descend from heaven, and bee brought againe into those bodies. As for (a) them which then shall be alive, they shall bee changed in the twinkling of an eye, and this mutation shall bee in stead of death. And at that time, the bodieis shall receive their full redemption: (b) and all the bodies of the Elect shall bee made like the glorious bodie of Christ Iesus, and therefore shall bee spirituall, immortall, glorious, and free from all infirmitie. (a) 1. Cor. 15. 51. 52. Wee shal all sleepe; but we shall be changed, in a moment, in the twinkling of an eye, at the last Trumpet. 43 (b) 1.

is sown in dishonour, it is raised in honour; it is sown in weakness, it is raised in power. 44. It is sown a natural body, it is raised a spiritual body.

IV. Last of all, when they are all convened before the tribunall seate of Christ, he will forthwith place the Elect, feuered from the reprobate, & taken vp into the aire, at his right hand, and to them being written in the booke of life, will he pronounce this sentence: *Come ye blessed of my Father, possesse the kingdome prepared for you from the foundations of the world. Mat. 25.33. He shall set the stipes on his right hand, and the goats on his left. 1. Thef. 4.17. Reu. 20.15. Whosoever was not found written in the booke of life, was cast into the lake of fire.*

C H A P. L.

Of the estate of the Elect after judgement.

The last judgement beeing once finished, the elect shall enjoy immediately blessednes in the kingdome of heaven.

Blessednesse is that, whereby God himselfe is all in all his elect. 1. Cor. 15.28. *When althings shall bee subiect to him, then shall the Sonne also himselfe bee subiect unto him, that did subiect all things under him, that God may be all in all.* And it is the reward of good works, not because works can merit, but by reason of Gods fauour, who thus accepteth workes, and that in respect of the merit of Christs righousnesse imputed to the elect. Rom. 6.23. *The wages of sin is death, but eternall life is the gift of God through Iesus Christ our Lord.* 2. Tim. 4.8. Reu. 22.12. *Beholde, I come shortly, and my reward is with me, to give every man according as his work shall be.*

Blessednes hath two parts: Eternall life, and perfect glory,

Eternall life is that fellowship with God, (a) whereby God himselfe is, through the Lamb Christ, life unto the Elect. For in the kingdome of heaven, the elect shal not need meat, drinke, sleepe, airc, heate colde, phisicke, apparel, or the light of the Sunne and Moone. (b) but in place of all these, shal they have in their Gods spirit, by which immediately they shall bee quickened for ever. (a) Iohn 14.23. *If any man loue me, he will keepe my word, and my father will loue him, and we will come unto him, and dwelle with him.* 1. Ioh. 4.15. *Whoever confesseth that I. Christ is the Sonne of God, God dwelleth in him, and he in God.* Reu. 21.3. *And I heard a voice, saying Beholde the Tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himselfe shall be their God with them.* 23. *An that Citie hath no neede of Sunne or Moone to shone in it; for the glorie of God did light it, and the Lambe is the light of it.* Reu. 22.2. *In the middest of it is it, and of either side of the river, was the tree of life, which bare twelve manner of frutes, and gave fruite every moneth: and the leaves of the tree served to heale the nations with.* 5. *And there shall be no night there, and they neede*

A *no candle, nor light of the Sunne, for the Lord giueth them light, and they shall raigne for evermore,* (b) 1. Cor. 15.45. Rom. 8.11. *If the spirit of him that raised up Iesus from the dead, dwelle in you, hee that raised up Christ from the dead, shall also quicken your mortall bodies, because it is his spirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they shall bee in a faire better elect then any heart can wish.

This glorie consisteth in three points. I. In that they shall still beholde the face of God, which is his glorie and maiestie Reu 22.4. *And they shall see his face, and his name shall bee in their foreheads.* Psalme. 1.7.15. *I will beholde thy face in righteousnesse, and when I awake I shall be satisfied with thine image.*

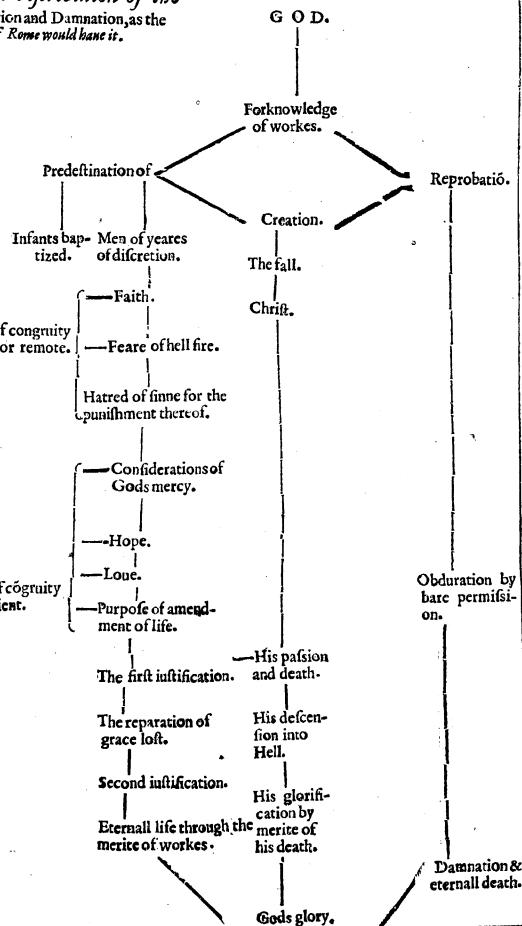
II. In that they shall be most like to Christ, namely, iust, holy, incorruptible, glorious honourable, excellent, beautefull, strong, mightie, and nimble. 1. Ioh. 3.2. *Deser-ty believed, now are wee the tonnes of God,* but yet it doth not appear what we shall be, and we know that when he shall appear, we shall be like him, for we shall see him he is. Philip. 3.21. *Who shall change our vyle bodie, that it may be fashioned like unto his gloriouse body, according to the working whereby he is able enew to subiect all things to himselfe.*

III. They shall inheret the kingdome of heauen, yea, the new heauens and the new earth shall bee their inheritance. 1. Pet. 1.4. *God had begotten you to an inheritance immortall and undiffracted, and that fadeth not away, reserved in heauen for you.* Math. 25.34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, possesse the kingdome prepared for you before the foundations of the world were laid.* Reu. 5.10. *Thou hast made us unto our God Kings and Priests, and wee shall raigne ouer the earth.* Reu. 21.7. *I see that overcomers shall inheret all things, and I will be his God, and he shall be my sonne.*

The fruit that commeth from both these parts of blessednesse, is of two sorts: Eternall ioy, and the perfect seruice of God. Psalm. 16. 11. *Thou wilt shew me the path of life, in thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for evermore.* Psalm. 36.8. *They shall be satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the ricer of thy pleasures,* &c. *For with thee is the well of life, and in thy light shall wee light.*

The parts of Gods seruice, are Prayse, and Thankgiving. Reuel. 21.3. *And I heard a great voice out of heauen, saying, Beholde, the Tabernacle of God is with men, and he will dwelle with them: and they shall be his people, and God himselfe shall bee their God with them.* Cap. 5.12. *Saying with a loud voice, Worthy is the Lambe that was killed, to recue power, and richer, and wisdome, and strength, and honour, and glory, and praysie, &c.* 13. Cap. 11.17. *The four & twenty Elas which fates before God ouer their states, fel upon their faces, and worshipped God, saying, We give thee thankes, Lord God almighty, which art, and which was, & which art to come: for thou hast receiued thy great might, and hast obtained thy kingdom.*

A view of the distribution of the causes of Salvation and Damnation, as the Church of Rome would have it.



Place this Table betweene the fol. 95 & 96.

of Salvation and Damnation.

The manner of performing this service, is to worship God by himselfe immediately: In heaven there shall neither bee temple, ceremonie, nor Sacrement, but all these wants shall God himselfe supply together with the Lamb, that is, Christ; Reuelat. 21. 22. *I saw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it.*

This service shall be daily, and without intermission. Reuel. 7. 15. *They are in the presence of the throne of God, and serue him day and night in his temple.*

A Corollarie, or the last conclusion.

Thus God, in sauing the elect doth clearly set forth his iustice and mercy. His iustice, in that hee punished the sinnes of the Elect, in his Sonnes owne person: His mercy, in that hee pardoned their sinne, for the merits of his Sonne. Ephet. 1. 18. *That the eyes of your understanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints. 19. And whatis the exceeding greatness of his power towards us, which batane according to the working of his mighty power. 20. Which he wrought in Christ. cap. 3. 18. That ye may be able to comprehend with all Saints, what is the breadth, & length, & depth, and height : 19. And to know the love of Christ.*

All these things the Lord himselfe doth thus decree, and in his good time will accomplish them, to the glorious praise of his name. Pro. 16. 4. *The Lord hath made all things for his owne sake: yea, even the wicked for the day of euill.*

CHAP. LI.

CONCERNING THE ORDER of the causes of Salvation, according to the doctrine of the Church of Rome.

There are two things requisite to obtaine salvation: Predestination, and the Execution thereof.

Predestination, is a fore-ordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebastian. Cattaneus. Enchir. tract. I. cap. laft.

This, in regard of the first effects thereof, which are vocation, election, and ordination to eternall life, hath the cause of it in God, namely, his will: but in regard of the last effect, which is the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it in man; because according to the common opinion, Gods predestination is by reason of workes fore-seene in men, that is, God doth therefore predestinate or reiect some man, because he foreseeth that he will well or badly vsse his grace. But for the more evident declaration of this, these seauen conclusions must be set downe.

I. The Predestination, and Reprobation of God, doe not confraine or enforce any necessite upon the will of man.

A. II. God hath predestinated all men, that is, he hath appointed and disposed all men, as they might obtaine eternall salvation. I.

III. Man is neither by necessitie, nor chance fained or condemned, but voluntariel.

IV. God hath predestinated some, others hath he reiect.

V. Those whom God hath predestinated by his absolute predestination, which cannot be lost, shall infallibly die in grace, but they whichare predestinate by the predestination which being according to pretest iustice, may be lost by some mortall sinne which followes; are not infallibly saved, but oftentimes such are condemned, and lose their crown & glorie. Hence ariseth that position of theirs,

that he which is iustified may be a reprobate, and perish eternally. Torenis. Aug. Contess. 2. book. 4. chap. 20. Sect. Therefore predestination is not certaine, seeing it may be lost.

VI. God alone doth know the certaine, and the number of them which are predestinate.

VII. There is one set number of them which are predestinate, or reiect, and that can neither be increased nor diminished.

The Execution of predestination, is either in infants, or those of yeeres of discretion.

Concerning Infants, the merites of Christ is applied unto them by baptisme rightly admitted; so that whatsoever in original corruption may truly and properly be accounted for sinne, is not only, as I may say, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in such as are renewed. Concil. Trid. 5. sect. 5. Can.

Neuerthelesse we must confess, that there remaineth yet in such as are baptiz'd, concupiscentie, or the reliques of sin. The which feare is left in mens wrastle withal, it hath no power to hurt but such as yield unto it.

The execution of Predestination in such as are of ripe yeares, hath sixe degrees.

The first, is Vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Christ, are called to turne themselves unto God.

The second, is a Preparation to righteoufnes, whereby men, through the inherent power of Free-will, do apply themselves to iustification, after that the same power is stirred vp by the holy Ghost. For Free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth and enlighteneth the heart, it worketh together with the same spirit, freely affecting vnto the same. This Preparation hath seauen degrees. Brol. 4. booke 13. diff. 2. quell.

The first is faith, which is a knowledge and an affect, whereby men agree that those things are true which are deliuered concerning God and his will, revealed in the word of God.

This is the foundation of iustification, & prepares the heart: because in this vp free-will, that it may affect the heart with those motions by which it is prepared to iustification.

I. The act of faith, is to apprehend the vnguisse of sinne, and the wages thereof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

And herein standeth the disfavour of Congruity, not immediately, nor sufficient, but far removed.

IV. At the length, faith turneth it selfe to the contemplation of Gods mercies, and believeth that God is ready to forgive sinnes, by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby they begin to desire God, as the chiefeft good.

VI. Out of this act of hope, ariseth loue, whereby God is loued above all things, by the strength of nature.

VII. After this loue, followeth a new dislike, and a detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God, who is finally loued more then all other things.

VIII. After all these, followeth a purpose of amendment of life : and here comes in the measure of congruitie, that is, sufficient : or else the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of Predestination, is the first iustification, whereby men of vnint, are made iust, not onely through the remission of their sinnes, but also by a sanctification of the inward man, by his voluntary receiveng of grace and gifts.

The efficient cause of this iustification, is the mercy of God, and the meritorious passion of our Sauior Christ, whereby he purchased iustification for men. The instrumental cause, is baptism. The formal cause, is not that iustice which was inherent in Christ, but which he infuseth into man : and that is especially hope, and charity.

The fourth degree, is the seconde iustification, wherein men are of iust, made more iust: the cause hereof is faith, joined with good works.

It is possible for such as are renew'd, to keep the commandments; and therefore it is false, that a luff man committeth so much as a venial sinne in his best actions, much lesse, that he deserueth eternall death for the same.

The fifth degree, is the reparacion of a sinner by the Sacrement of Penance. The which is, as it were, the second boord after a shipwracke. The cause why this reparacion is necessary, is, because men lose the grace of iustification by every mortall sinne.

The last degree, is the fruit of iustification, namely, the glory of eternall life, the which workes done in grace, do ex condico, condigne merit, or by sufficient worthinesse.

Condigne merit, is when as the reward is after such sort due, as that ific bee not given, iustice will be committed : This by the ri-

gour of iustice is due.

Two conditions are requisite to make a merit, I. That a reward shalbe some compact or bargaine be due : And this condition is in works, in regard of God. For God in the scriptures hath promised a reward to such as work well. II. That besides this compact whereby the debtor is bound, there shalbe bee also some worthinesse in the worke, or some proportion of the worke to the reward.

The worthines or dignity of the worke dipendeth. I. On Christ, because Christ did not only merit that his own proper actis should be meritorious, but the actions alſo of his members. II. On the holy Ghost. For the holy Ghost doth conſpire, excite, and move men to doe. III. On an Habitual grace, which is a certaine participation of the divine essence.

Thus much concerning the degrees of executing Predestination. Now followes the applying of Predestination particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secret mystery of Gods Predestination, as to determine vndoubtedly that hee ſt in the number of them whom God hath ordained to eternall happiness. For no man without ſpeciall revelation can know, whom God hath chosen to be his heires. *See. Sec. 12.*

The ſumme of all theft, is this : God by a certayne grace giuen freely, or rather a grace preuenting, or comming before, the which is termed an *efſeciall ayde*, doth mooue a man, that he may diſpoſe himſelfe vnto his iuſtifying grace, namely, that he may beleeue, ſcarē, repent, loue, and propound to himſelfe newenesſe of life, &c.

Furthermore, if a ſinner doe by his free will yield his affent vnto this divine motion, and doth conſequently and accordingly rightly diſpoſe himſelfe, God doth incontinently forgive him ſinne, and withall doth infuſe into him iuſtifying grace, by which hee may doe good workeſ, and ſo by them merit eternall life. *Bellarum.*

Errours of the Papists in their diſtributing of the causes of ſaluation.

And this is the doctrine of the Church of Rome, ſurely a very blaſphemous doctrine, and no better to be accounted of, then as a gallows ſet vp for the torture and massacre of mens conſciences. And that this may the more manifiſtly appearre to bee ſo, I will ſet downe the moft principall errours of popiſh doctrine in this caſe.

The 1. error.

Predestination is onely of the Elect, the Reprobates they are onely fore-knowne.

The confutation.

The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken

taken indeed ſometimes in the good part, & ſpoken of the Elect and faithful called, as Rom. 8.30. *Whom he predestinated, them he ſaſt called, and whom he ſanctified, them also he glorified, and whom he iuſtified, them alſo he glorified.* So are the Ephesians ſaid to be predeſtinate *in the adoption of the ſonnes of God, Eph. 1.5.* Yet may this word Predeſtination, neuertheleſe generally be extēded vnto the decree of God, whether it be that of predeſtination to eternall life, or the other vnto eternall death. The reaſons: I. Act. 4.27. 28. *They gathered themſelves together againſt ſainte ſonnes Iesu, to do what ſoever thine hand and thy counſell had determined (or fore-ordained, or predeſtinate, *exiſtente beforē to be done.*)* II. August. de Bono perver. Chap. 17. he calleth *Predeſtination the diſtribution of future workeſ* and in his 15. booke of the Cittie of God, chap. 1. he diuideth all mankind into two ciſes: *wherefore one is predeſtinate to reign with God eternall, the other predeſtinate to undergo eternall punishment with the diuell.* And in his Manuel to Laurentius, chap. 100. hee ſaith, *That God hath in his predeſtination wicked men unto punishment, & mercifully predeſtinateth the good ones grace.* Thomas of Aquine. part. quæſit. 23. artic. 4. *It mattereth not in regard of the name of predeſtination, whether a man be ſaid to be predeſtinate to life eternall or not.*

Furthermore, for a man to ſay that the Reprobates are fore-knowne, and not predeſtinate ; is very iniurious: because Gods foreknowledge may in nothing which is to be, be ſauered from his will and eternall decree. For that, which beeing hereafter to bee, is foreknowne of God, that affuredly will come to paſſe, and ſhall be, & that either by the will of God, or without his will: if with his will, then no doubt, he both decreed & preordained the fame: if without or againſt his will, how is God then omnipotent? And ſurely evill it ſelfe, albeit God will it not in his approuing or allowing wil yet wil he the free, & willing permiſſion therof. Auguft. in his Manuel or Enchiridion to Laurentius, cha. 100. hath an excellent ſaying to this purpoſe. *Although (faith he) that þoſe things which are evil, in that they are evil, cannot be good, yet that there are not only good, but also evill things, it is very good: to be intent that after a maruorable & unſpeakable manner, that thing may not bee beſides, or without his will, which alſo is done againſt his will, because he ſhould not be done, unleſſe he suffered it, neither daſh be ſuffer it, againſt his will, willingly.*

The 11. Error.

That Predeſtination is mutable. For, (according to the common opinion of the Papists) whosoever is predeſtinate, he is contingently predeſtinate as well on Gods part, as on mans: whence it followeth, that he which is predeſtinate, ſo is appointed to ſaluation, may be condemned; and he which is foreknowne, that is, appointed to damnation, may be ſaued.

The Conſtatiation.

The contrary to thisi their doctrine is moft true. Namely, that the decree of God concer-

ning every mans eternall both ſaluation and damnation, is from all eternety ſet downe, and immutable. The reaſons: I. Testimonijs of Scripture. Rom. 11.26. *The gifts and calling of God they are quaerantia, ſuch as are without re-penitence.* Math. 24. 22. *They ſhall arise fake (brifts) and fake Prophets:* and ſhall doe great ſignes and miracles, ſo that, [if it were poſſible] they ſhould deceiue even the elect. Rom. 8.33. *Who boſt lay any thing to the charge of God boſt it is God that ſuffieth, who shall condemne?* 2. Tim. 2. 19. *The foundation of God standeth ſure, and heaſt this ſcāle, If the Lord knoweth who are his.* II. Elec-tion and reprobation are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I leueah am not changed.*

B. Eby 64. 10. *My counſell ſhall ſtand, and I will do what ſoever I will.* III. If this Popiſh conſuſion ſhould be granted, then would it followe of neceſſarie, that the foreknowledge of God muſt be made voide, his power weakened, and his will changed, each of which is improuis once to dreame of. For hee which changeth his counſell, or his will, doth therefore change it; either because he at the length ſeeth that hee might haue taken better aduife, or elſe in that he ſeeth that hee could not bring his former purpose about as he would. Either of which are fare from our Lord God. IV. If we reſolute that the counſell of God is any wayes mutarble, it wil by this come to paffe, that euery man muſt bee uincartne whether hee be predeſtinate to life or not: iwherby that notable ſtay and only ground of oul full auſſurance to be ſaued, is vterly ſhaken and ouerturned. Wherefore let this truth bee maintained of vs, namely, that both the election and reprobation of God stand immutable, to thatneither the Elect can become reprobrates, nor the reprobrates elect; and conſequently neyther theſe be ſaued; nor they condemned.

C. Against this doctrine, the popiſh fort except. If you ſpeak in a compound ſense or meaning (*en ſenſu compoſito*) it is very true, that the predeſtinate cannot be damned, nor ſuch as are foreknowne be ſaued: but if in a ſenſe diuided (*en ſenſu diuſio*) it is not ſo. This diuſition is plaine by this example. White colour in a compound meaning cannot bee blacke, because blacknes is repugnant and contrarie to whiteneſſe: But in a diuided ſenſe, white colour now may afterwards be made blacke. In like fort, one predeſtinate to ſaluation may, by reaſon of the free-will he hath, ſinne, and ſo be damned. *Anſa.* These are filly ſhifs, and mere ſophiſmes, because ſuch as are predeſtinate to the end, namely, ſaluation, are neuertheleſe predeſtinate to the means and ſaluation, the which they cannot but yle, and by them come to the end it ſelfe.

The 111. Error.

D. All men are predeſtinate, that is, diſpoſed and ordained of God, ſo as they might attaine eternall life. ſeabt. Cateneus in his Enchirid. ch. p. of Predeſt.

The confutation.

This is manifestly false. For, I. infants who soone as they are borne, depart this life, seeing for want of time they cannot in this life vse the means of salvation, albeit they may have life eternall, yet obtaine they it not by vsing the meanes vnto the same. II. That which the Lord indeedde actually doth, the very same hath he determined to doe. For he doth nothing neither vnaudidely, or unwillingly: but he actually forfaketh a very great part of mankind, the which being shut vp under coniunctio[n]e, he doth leue to it selfe. Act. 14. 16. *who in times past suffered all the Gentiles to walk in their owne ways.* Hence also is it, that Eph. 2. 12. all the Gentiles are said to be *without God in the world.* Therefore God decreed to foriske some men in this life, & consequently he ordained not all men to the obtaining of eternall life. Nay if God once but would in his secret will, that almen shoulde be saved, it were vnpossible for any to perish: because Gods willing is his doing of it: and if he that was ordained to saluat[i]o[n] perish, then must God now needs haue left off to will that, which he wold fr[om] eternitie, or else being to wil that, which before he wold not; the which cannot be said of God, without blasphemie. III. Paul. 2. Thess. 2. 10. faith, that there be certaine men, *savagans, whiche perishe,* and them he distinguishest from the elect. v. 13. Rom. 9. 21. 22. *Hast thou the power, &c.* where there is not only mention made of vessels of glory, & mercy, but also of certaine, made, and fashione[n]d in Gods eternall counsele, as vessels of wrath. Now looke whome God hath made to wrath and destruction, them he never disposed to obtaine eternall life.

The IV. Error.

Predetermination, in regard of the last effect: either of both his cause in man, that is, in mans free-will, and works; for they whom God had foreseen, that they wold receive grace offered in Christ, & leade their life according to the Law, shew he predetermined, not of workers, but of his mercy; yet so, as thas he had respect unto workers, or to deale with them according to their works: or (what is) to ordaine them by their works foreseen. As for example: God did from all eternitie foresee and forknow that Peter shoulde be saved, and Iudas condemned; because he from the same eternitie did foresee & forknow, that Peter wold accept of the grace offered unto him, and after vse the same aright: and he did also foresee that Iudas shoulde receive the grace offered, yet notwithstanding by reason of his perverse will, vse the same perversely.

The confutation.

This their forged denise of foreseen works, I. Paul doth shew to be plainly counterfeite, when as he saith that the Ephesians were *elect in Christ before the foundations of the world were laid:* Eph. 1. 3, and that not because he did foresee that they wold be holy, but *that they might bee holy and unblameable before God with due.* And c. 2. v. 10. he saith, they were created

A. *to good works in Christ, that they might walk therein.* In which places, good works they are made effects of predetermination; but the effect foreseen can not bee the cause of his cause: for that every cause, in the order both of nature & knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of works which we bring downe, but according to his mercie did God elect and sauer.* III. God in electing vs, did not regard any thing out of himselfe, but in himselfe did he elect vs. Eph. 1. 4. and 9. Therefore did he not regard future works. IV. Some of the P[ro]testant Schoolemen confess, that Predetermination, doth put nothing in the partie predetermination, in respect of him, for which God did pre-determine him. Thom. 1. prima. quæst. 1. art. 2. V. Election is only of Gods mercy. Rom. 16. 16. VI. God saw no grace in man, but that which he himselfe mult bestow upon him: whence it is apparent, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either above God, or greater then God, it must needs bee impious to asigne any cause of his will, either out of, or above his maiestie: and therefore that his fore-knowledge of faith and works should bee accounted the impulsive cause of his decree, concerning mans salvation, wee doightlye denyne.

The V. Error.

By Baptisme rightly administered, not only the guiltines, but also the corruption of original sinne, is washed away, as that it is not afterward properly accounted a sinne.

The Confutation.

We contrarily do thus distinguish of sinne. Sinne, in regard of the guiltiness of Gods wrath, and also in regard of the punishment, together by one act is take away in Baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successively; & by little and little it is extinguished; even as our renovation wrought by the holy Ghost, is by little and little began and increased in vs. Reasons. I. Paul would not so greatly bewaise his original sinne, if after Baptisme it ceased any more to be sinne, *for feare he, another law in my members, rebelling against the law of my minde, and leading mee captive unto the law of sinne which is in my members.* O miserable man! who shall deliver mee from this body of death? Rom. 7. 23. 24. II. Original sin, is called a *sinne out of measure sinfull;* Rom. 7. 13. And, Heb. 12. 1. *a sinne that hangeth fast on, or easilie compasseth vs about.* III. Concupiscence is the root of all factfull sinne: and therefore even after Baptisme, it must properly be a sin. IV. Vnlesse that concupiscence were a sinne, where wold or could bee that vehement and hot combatte betweene the flesh and the spirit Gal. 5. 17.

The VI. Error.

Baptisme is absolutely necessary to salvation, especially for children.

The

*of Saluation and Damnation.**The Confutation.*

Wee deny that Baptisme is of absolute necessity to saluation. Reasons. I. Sacraments do not conserue grace, but rather consume grace when God hath conferred the same. The children of fauful parents are borne holy, not by natural generation, but by the grace of God, and are not first made holy by baptisme: and as for such as are of yeeres of discretion before they be baptizate, they cannot be baptizate vntill they beleue. Now all such as beleue, are both infidell, and reconciled to God; and therefore albeit they without their owne default, are deprived of the Sacraments, it is vnpossible for them to perishe. II. God did preciley appoint circumcision to bee on the eig. day, not on the first, or the second: now there is no doubt, but that many infants, before their eight day, were presented of circumcision by death, all which for a man presumption to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessity, why was it for the space of forty years in the desart intermitte? and that only because the Israelites being often in journey, such as were circumcised were by it in jeopardie of death: no doubt Moses and Aaron wold never haue omitted this Sacrament so long, if it had beene absolutely necessary to saluation. I. V. This doctrine of the absolute necessitie of Baptisme, was vni knowne to the ancient Fathers. For the primitive Church did tolerate very Godly men though wee allow not their fact: that they shold deferre their baptisme many yeares, yea often to the time of their death. Hence was it, that Conflantius the great was not baptizate till a litle before his death: and Valentian by reason of his delay, was not at all baptizate: whom notwithstanding Ambrose pronounced to be in heaven. And Bernard in his 77. epist. dispercheth, that not every deprivation of baptisme, but the contempt or palpable negligence can make it.

The VII. Error.

Man after the fall of Adam bare free will, as well to do that which is good, as that which is evill; although it be in a divers manner, that is, bee bare free-will to do evil simply, & without any extermal aide: but to do well, none at all, but by the grace of God preuenient, or gauiing vs: the which grace notwithstanding every man hath, and the which grace is in our free will either to consent and together worke with his fawne, or not. And therefore the power of free will to do that which is good and acceptable to God, is only attenuated and weakened before conversion, not quite taken away, and therefore man can of his selfe worke a preparation to his damnation.

The Confutation.

Man not regenerated, hath free-will to doe onely that which is euill, none to doe good. Hee beeing not already converted cannot so much as will to haue faith, and be converted. Reasons. I. Man is not said to be weake or

A. sickle, but *dead in sinnes.* Eph. 2. 1. Col. 1. 13. As he therefore that is corporally dead cannot stirre vp himselfe, that he may performe the works of the living, no not them when others help him: so he that is spirituall dead, cannot moue himselfe to liue vnto God. II. *Hee is the seruane of Satan, & bond-servante of sin.* Eph. 2. 2. Rom. 6. 13. Now we know, that a servant standeth at the beckle and pleafe of another, and can do nothing els. III. That which no man can by himselfe know and beleue, the same he can not will: but no man can know and beleue those things that appertaine to the kingdome of God. I. Cor. 2. 14. *The natural man perceiveth not the things of the spirite of God.* 2. Cor. 3. 5. *We are not sufficient of our selues, to thorke any thing as of our selues.* Therefore no man can will by himselfe, those things that appertaine to Gods kingdome. IV. That which is a deadly enimie to goodnes, and a directly repugnant thereto, the same distracth not that which is good: but the wil is an enimie, and directly repugnant vnto goodnes. Rom. 8. 7. *The wisedome of the flesh is hatred against God: for it is not subject to the law of God, neither indeed can be.*

Obiect. I. *The word is never vno there in thine heart, and in thy mouth, than thou maiest do the same.* Deut. 30. 14. Ans. It is not easie to performe the law legally, but Evangellically. Now this is done, when as any man doth fulfil the law by a Mediatour, and from him receiveng the spirite of God, doth endeauour to performe new obedience.

Obiect. II. God giueth many precepts by which wee are commanded to repente, beleue, obey God, &c. Therefore to do these, we haue free-will. Ans. Such places do admonish vs, not of our strength, but of our duty & infirmtie: neither do they shew what men can doe, but what men shold doe. I. I. They are instruments of the holy Ghost, whereby hee doth renew and convert such as shall be fauored. *T bey obiect again.* God in commanding these, doth not require things impossible. Ans. He doth not indeede to men in their innocencie, but now to all such as fell in Adam hee doth, and that by their owne default, not Gods.

Obiect. III. Phil. 2. 12. *Work out your saluation with feare and trembling.* Ans. Paul speakest of such as are already converted, which haue their will in part fixed.

Obiect. IV. If the will be a meere patient, it is constrained to do that which is good. Ans. The will bothe in it selfe, and of it selfe, is a meere patient in her first conuertion vnto God; but if it be considerid as it is moued by the spirite of God, it is an agent. For, beeing moued, it moueth. It is not therefore compelled, but of a nilling will, is made a willing wil.

The VIII. Error.

The holy Ghost doth not give grace to will, but onely doth unloose the will which before was chasid, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to insuffication.

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The Confutation.

It is apparently false. To will those things which concerne the kingdom of God, as faith, conuercion, and new obedience, is the meere gift of Gods spirit. Mat. 11. 27. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reveal him.* Luk. 8. 10. *To you it is given to know the mysteries of the kingdomes of God.* Phil. 2. 13. *It is God which worketh in you to will and to do.* 1. Cor. 12. 3. *No man can say that Jesus is the Lord, but by the holy Ghost.* Briefly, he who according to God is to be created in righteousness and holines, Eph. 4. 24, cannot any waies dispose himselfe to iustification, or new creation. For it is impossible that a thing not created, should dispose it selfe to his creation.

The IX. Error.

That preparation to grace, which is caused by the power of free-will, may by the merit of congruity deserve iustification.

The Confutation.

The things smelt of more then Saranical arrogancie. For what man, but such an one, as were not in his right minde, would beleue, that he, vnto whom so many millions of condemnations are due, could once merite the least dramme of grace? The prodigall sonne was not received into favour by reason of his deffets, but by fauour. Luk. 15. 21. *His sonne said unto him, I have sinned against heaven, and against thee, and am no more worthy to be called thy sonne.*

The V. Error.

The faith of the godly, or that which justifieth, is that whereby a man doth in general beleue the promised blessednesse of GOD, and by which also he giueth his assent to other mysteries revealed of God concerning the same.

The Confutation:

Faith is not onely a generall knowledge, & assent to the historie of the Gospell, but further also a certaine power, both apprehending and seuerally applying the promises of God in Christ, whereby a man doth assuredly set downe that his sins are forgiuen him, and that he is reconciled vnto GOD. Reasons. I. A particular assurance of the fauour of God, is of the nature of faith. Eph. 3. 10. *By whom we have balances, and entredance with confidence by faith in him.* Rom. 4. 20. *Neither did he doubt of the promise of GOD through unbelieve, but was strengthened in the faith, and gave glory vnto God.* 21. *Being fully assured that her which had promised, was also able to doe it.* Heb. 10. 22. *Let us draw neare with a true heart in assurance of faith.* II. Particular doubting is reprehended. Mat. 14. 31. *O thou of little faith, why dost thou doubt?* Luk. 12. 29. *Hemp ye not in suspense.* III. That which a man prayeth for to God, that must he assuredly beleue to receive. Mark. 11. 24. But the faithful in their prayers make request for adoption, iustification, and life eternall: and therefore they must certenly beleue that they shall receive these benefits. IV. Rom. 5. 1. *Since being therfore justified, haue peace with*

A *GOD.* But there can be no peace, where there is not a particular assurance of Gods fauour. V. That which the spirit of God doth testifie particularly, that multo abe believed particullarly: But the spirit of God doth give a particular testimony of the adoption of the faithfull, Rom. 8. 16. Gal. 4. 6. This therefore is in like sorte to be beleued.

Whereas they say, that no man hath a particular assurance, but by speciall revelation, as was that which Abraham and Paul had, is false. For the faith of the two is set down in Scripture, as an example which we should all follow. For this cause Abraham is called the *Father of the faithfull,* Rom. 8. 11. and Paul testifieth the very fam of himself, 1. Tim. 1. 16. B *For this cause (faith he) has I received to mercy, that Iesus Christ should first shew on me all long suffering, vnto the example of them, which shall in time to come beleue him vnto eternall life.* Again, whereas they say, that we haue a morall assurance, but not the assurance of faith, it is a popish deuise. For, Rom. 8. 16. *the spirit of adoption (anagnoske) together beareth witness to our spirits.* Where we see two witneses of our adoption, our owne spirit, and the Spirit of God. Our spirit doth testifie morally of our adoption, by sanctification, and the frutes thereof; and therefore also the spirit of God witnesseth after another manner, namely, by the certainty of faith, declaring and applying the promises of God.

C *Obiect. I.* We are commanded to worke our saluation with feare and trembling. *Ans.* This fear is not in regard of Gods mercy for giuing our sins, but in respect of vs, and our nature, which is euer prone to slide away, and starting from God.

Obiect. II. In respect of Gods mercy, we must hope for saluation, but in respect of our vñworthinesse, we must doubt. *Ans. I.* We may not lawfully doubt of Gods mercy, and because doubtlesse is not of the nature of faith but rather a natural corruption. II. If we consider our own vñworthinesse, it is out of all doubt, we must be out of all hope, and despaire of our saluation.

Obiect. III. There be many sins vñknowne vnto vs, and so also uncertaine whether they be pardoned vnto vs. *Ans.* Hee that certaintly and truly knoweth that but one sinne is pardoned him, he hath before God al his sins remitted, whether they be known or unknown.

Obiect. IV. No man dare swearre, or die in the defence of this proposition: *I am the child of God,* or in Gods fauour, and iustified. *Ans.* They which haue an vnsainted faith, will, if they be lawfully called, not onely testifie their adoption by an oath, but feale it also by their blood.

Obiect. V. A man may haue this faith which the Protestants talk of, and lye in a mortall sinne, and haue also a purpose to persevere in a mortall sinne. *Ans.* It is farre otherwise: for Act. 15. 9. *True faith purifieth the heart.*

These

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The Sophisters doe further affirme, that this faith, whiche to them is nothing, but a knowledge and illumination of the minde, concerning the truth of Gods word, is the roote and foundation of iustification. The which, if it be true, why shoud not the diuell be iust? for he hath both a knowledge of Gods word, and thereunto by beleuing doth giue his assent; who notwithstanding haue such a faith, yet can he not be called one of the faithfull.

Here they except and say: The diuell's faith is void of charity, which is the forme of faith: But this is doting surmisse of their owne brain. For charity is the effect of faith. 1. Tim. 1. 5. But the effect cannot informe the cause.

The XI. Error.

Mans loue of God, doth in order and time go before his iustification and reconciliation with God.

The confutation.

Nay contrarily, vniess we be first perswaded of Gods loue towards vs, we never loue him. *For we loue him, because he loued vs first.* 1. Ioh. 4. 19. Again, it is impossible, that Gods enemy should loue him: but he which is not as yet iustified, or reconciled to God, he is Gods enemy, Rom. 5. 9. 10. Neither is any man before the act of iustification, made of Gods enemy his friend.

The XII. Error.

Infused or inherent iustice, is the formal cause of iustification, whereby men are iustified in the sight of God formally.

The Confutation.

We doe contrarily hold, that the material cause of mans iustification, is the obedience of Christ in suffering & fulfilling the law for vs: but as for the formal cause, that mult needs be imputation, the which is an action of God the Father, accepting the obedience of Christ for vs, as it were our owne. Reasons. I. Looke by what wee are abolished from all our sinnes, and by which we are accepted to eternall life, by that alone are we iustified: but by Christs perfect obedience imputed vnto vs, we are abolished from all our sinnes, and through it we are accepted of God to eternall life, the which we cannot attaine vnto by inherent holines. Therefore by Christs perfect obedience imputed vnto vs, we are alone iustified. This will appear to be true, in the exercisces of invocation on Gods name, and also of repentence. For in tentation, and conflicts with sinne and Satan, faith doth not reason thus: Now I haue charitie and inherent grace, and for these God will accept of me: But faith doth more rightly behold the Sonne of God, as hee was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercessio for vs: to him, I say, doth faith flie, & is assured, that for this his Sonne, God will forgive vs al our sins, and will also be reconciled vnto vs, ye, and account vs iust in his sight, not by any quality inherent in vs, but rather by the merit of Iesus Christ, Rom. 5. 19. II. As Christ is made a sin

A ner, so by proportion such as belieue are made iust. But Christ was by imputation only made and accounted a sinner for vs. 2. Cor. 5. 21. For he became sūretie for vs, and a sacrifice for our sinnes, vpon which all both the guiltinesse of Gods wrath, and punishment for vs was to be laid. Hence it is, that he is said to become (*metropis*) a curse for vs: therefore wee againe are made iust only by imputation.

III. The contrary to condamnation is remission of sins, and iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustifieth, who shall condemn?* Therefore iustification is the remission of sins. Now remission of sins dependeth only vpon this imputation of Christs merits. IV. Albeit infused & inherent iustice may haue his due place, his praise, and also deserft, yet as it is the worke of the holy Ghost, it is not in this life complete, & by reason of the flesh wherto it is unitid, it is both imperfect, and infected with the dregs of sin. Esa. 64. 6. Therefore before Gods judgement: feare it cannot claime this prerogative, to absolve any from the sentencce of condemnation.

Obiect. I. This imputation is nothing else but a vain conceit. *Ans. I.* Yes, it is a relation or divine ordinance, whereby one relation is applyed to his correlatiue, or as the Logicians say, is as the *foundation to the Tower.* II. As the imputation of our sinnes vnto Christ, was indeed something, so the imputation of Christs iustice vnto vs, must not bee thought a bare conceit. III. Againe, the Church of Rome doth her selfe maintaine imputative iustice, namely, where as by Ecclesiastical authoritie she doth apply the merits and satisfacions of certaine persons, vnto other members of that Church. When it is apparent, that euyn Popes indulgences they are imputative.

Obiect. II. Imputative iustice is not everlasting: but that iustice which the Messias brings is everlastinge. *Ans.* Although after this life there is no pardon of sinnes to be looked for, yet that which is giuen vs in this life, shall for our saluation continue in the life to come.

Obiect. III. If iustification bee by imputation, he may before God be iust, who indeed is a very wicked man. *Ans.* Not so waires: for he that is once by imputation iustified, he is also at that same instant sanctified.

Tbs XIII. Error.
There is also a second iustification, and that is obtained by works.

The Confutation.

That, popish device of a second iustification, is a satanical delusion. For, I. the word of God doth acknowledge no more but one iustification at all, & that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there cannot be a manifold iustification. II. If by reason of the increase of inherent iustice, iustification should be distinguished into severall kinds or parts, we might as well make an hundred kinds, or parts of iustification, as two

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two. III. That which by order of nature doth follow after full iustification before God, cannot be said to iustifie. But good works doe by order of nature follow mans iustification, and his absolution from sinnes : because no worke can please God except the person it selfe, that worketh the same, do before please him : But no mans person can please God, but such an ones being reconciled to God, by the merits of Christ, hath peace with him. IV. Such works as are not agreeable to the rule of Legall iustice ; they before the tribunall Seate of God, cannot iustifie, but rather both in, and of themselves are subject to Gods eternal curse. For this is the sentence of the Law. Deut. 27. 26. *Cursed is every one that continueth not in all things written in the book of the law to doe them.* Now the works even of the regenerate, are not squared according to the rule of Legal iustice; wherefore *David* being, as it were stricken, with the consideration of this, durst not once oppose, no nothis best worke to the judgement of God, that by them hee might plead pardon of his sins; whence it is that he crieth out and saith, Psal. 143. 2. *Enter not into judgement with thy servant, O Lord, for then no sould living shall be iustified in thy sight.* The like doth Job 9. 3. *If hee* (namely, suchan one as saith he is iust) *content with God, he cannot answer him one of a thousand.* And Dan. 9. 18. *Wee do not present our supplications before thee for our owne righteousnesse, but for thy great tender mercies.* V. Iustification by works, let them be whatsoever they can bee, doth quite overturne the foundation of our faith. Gal. 5. 2. *If ye be circumcised, Christ will profit you nothing; and ver. 4. Ye are abold from Christ, who before were iustified by the law, ye are fallen from grace.* In this place the Apolitie speacheth of them, not which did openly resist Christ, and the Gospell; but of such, as did with the merit of Christ, mingle together the workes of the Law ; as though some part of our saluation consisted in them. *Exception.* This place doth only exclude such mortall workes of the flesh, as doe goe before faith, or the workes of the law of Moses. *Anf.* This is vnitre. - For euen of *Abraham* beeing already regenerated, and of thos: his works which were done when hee was iustified, *Pau* speake thus, Rom. 4. 5. *To him, not which worketh, but which believeth, is a faulc imputed.* Those works which GOD hath prepared that the regenerate should walke in them, are mortall worke, and works of grace; but these are excluded from iustification, and working mans saluation. Eph. 2. 10. And *Pau* being regenerate faith thus of himselfe, 1. Cor. 4. 3. *I am not guilty unto myself of anything, yet am I not therby iustified.* VI. The cause of the cause, is the cause of the thing caused; but grace without works, is the cause of mans predestination, the which is the cause of his iustification: and therefore grace without works shall much more be said to be the cause of iustification.

Obiect. I. Lexit. 18. 5. *He that keepeth my*

statutes shall live in them. *Anf.* This saying is a legall sentence: and therefore sheweth not what men can doe, but what they shoulde doe. *Obiect.* II. Psal. 119. 1. *Blessed are they that walk in the law of the Lord.* *Anf.* Man is not here said to be blessed, because he walketh uprightly, but because the person of such a walke is by the merits of Christ, iustified before God.

Obiect. III. *Judge me according to my righteousness,* Psal. 7. 8. And the fact of Phineas was imputed to him for righteousness. *Anf.* These places are not meant of that righteousness of the person, by which it is righteous before God; but of the righteousness of some particular cause, or worke. For whereas *David* was accused of this crime, that he did affect *Sauls* kingdom, he in this point doth in the words above mentioned, iustifie his innocencie before God.

Obiect. IV. Mat. 25. V. 34. 35. &c. *Wee are judged according to our workes, wherefore also by them iustifie.* *Anf.* Thereon is not like it because the last judgement is not the iustifying of a man, but a declaration of that iustification, on which we had before obtained. Therefore the last judgement must bee pronounced and taken, not from the cause of iustification, but from the effects and signes thereof.

Obiect. V. Luk. 16. 9. *Make you friends of unrighteous Mammon, &c. that they may receive you into eternal habitacion.* *Anf.* This they doe, not as authors of saluation, but as witnessess of the fame.

Obiect. VI. Dan. 4. 24. *Redeeme thy sinnes by righteouesnes, and thinke iniquite by mercy towards the poore.* *Anf.* It is rather, *break off thy sins, then redeeme,* for so is the original: uow men breake off their sinnes, by ceasing from them, not satisfying for them.

Obiect. VII. *Evill works condemne; therefore good works iustifie.* *Anf.* It followeth not; because good works are not perfectly good, as culle worke are perfectly culle.

Obiect. VIII. *We are saved by hope.* Rom. 8. 24. *Anf.* We must distinguish betwixt iustification, and saluation: iustification is the end iustification, is one degree to come to the end; but there is more required to the end then to a degree subordinate to the end: therefore we are fauored by hope and faith, but iustified by faith alone.

Obiect. IX. *Affliction causeth eternal glorie,* 2. Cor. 4. 17. *Anf.* This it doth not, as by it owne merit, effecting the same, but rather as a path and way manifesting and declaringe the same.

Obiect. X. Lam. 2. 21. *Abraham was iustified by worke.* *Anf.* Not as any cause of iustification, but as a manifester thereof.

Obiect. XI. Rev. 22. 11. *He that is iust, let him be more iust.* *Anf.* This place must bee understood of iustification before men, namely of sanctification, or an holy life: not of iustification as a manifester thereof.

Obiect. XII. *We are iustified by faith;* therefore

by

of Saluation and Damnation.

by a worke. *Anf.* We are iustified by faith, not as it is a vertue and a worke, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect, faith is said by the figure called *Metonymia*, to be imputed unto vs vnto righteousness.

Obiect. XIII. *The worke of grace are dyed in the blood of Christ.* *Anf.* They are indeede dyed therein, butto the end they might the better please God, to iustifie man: and whereas they are so stained, as that they neede dying in the blood of Christ, therefore can they not aby waies iustifie sinfull man. And the person of the worker, is as wel dyed in Christis blood, as is his worker, yet he cannot say that his perdon doth therefore iustifie him.

And as I have now proued, that this doctrine of the Papists is very erroneous; so I do affouch that it is most ridiculous. Because for a man to say that inherent righteousness is augmented by good works, namely, the fruit of righteousness, as it is a man should say, that the vine is made more fruitfull by bearing grapes, or that the internal light of the Sunne is augmented by the extermal emission of the beames. *Luthers* saying is farre more true, *Goodwors doe not make a good man, but a good man doth make worke good.*

The XIV. Error.

Grace is quite extinguished, or rather utterly lost by mortal sinne.

The Confutation.

I. The word of God doth manifestly declare that it is farre otherwise. Ioh. 6. 37. *All that the Father giveth me shall come unto me: and him that commeth unto me, I cast not away.* Math. 16. 18. *Thou art Peter, and upon this rocke will I build my Church: for so the gates of hell shall not preuale against it.* Ioh. 2. 19. *They went out from us, but they were not of us: for if they had bin of us, they would have continued with us.* Rom. 5. 1. *Being therefore iustified, we haue peace with God.* Now how could this be true, if hee that was before iustified, could any way quite fall from grace, and so perishe? II. The elect after their very grievous fallings from God, forthwith repented them of their sinnes, as we may see in the example of *David*, *Peter*, &c. the which argueth that they had not quite fallen from grace, and left the spirit of God. III. If grace bee once veterly losst, then the ingrafting of that partie into Christ is quite abolished: therefore for such as repente, there must needs succeed a second ingrafting into Christ: and then it will also follow, that they must of necessite bee baptizied anew, which is absurd to think.

But for all this, we deny not, but grace may in part, and for a time be losst, to the end that the faithfull may thereby acknowledge, and know their weakenesse, and for it to be humbled; but that there is any totall, or final falling from grace, we veterly deny.

The XV. Error.

It is possible to fulfil the Law in this life.

The Confutation.

The Law is euangelically fulfilled by believeng in Christ; but not legally, by doing the workes thereof. Reason. They which are carnall cannot possiblly fulfill the law of God: but the mort regenerat, so long as they lie in this life, are carnall in part. Rom. 7. 14. *I am, saith Paul of himselfe, carnall, and sold under sin.* Pro. 20. 9. *Whoso saith, Mine heart is pure, I am free from sinne.* Ecol. 7. 22. *There is none so iust upon earth, which doth good, and sin not.* Psal. 1. 30. 3. *If thou Lord, observe what is done amiss, Lord who shall abide it?* We are daily taught to pray vnto God. Mat. 6. 1. *Forgive us our sinnes.* Except. Indeed if the iustice of the faithfull be absolutely considerid, it is imperfect, but as God doth exact it of our frailtie, it is perfect. *Anf.* This is but the fance of some doting Iesuites. For this sentence of the law is simple, eternall, and immouable. Gal. 3. 10. *Cursed is every one that continueth not in all things, which are written in this book, to do them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are frail. For we are creatures and debtors: now we know, that the debt doth not decafe, by reason of the debtors pouerrie.

Obiect. The faithful are said to be perfect in this life. *Anf.* There is a two-fold perfection, on the one incomplete the which is an endeavour or care to obey God in the obseruation of all his preceptes; the other is learned complete, this is that iustice which the law requireth, namely, a perfect and absolute iustice, according to that measure which man performed to God in his innocency: in the first tense, the faithful are said to be perfect, not in this latter.

The XVI. Error.

Workes done in grace, doe (ex condigno) con dignely merite eternall life.

The Confutation.

I. Eternall life is the free gift of God. Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternall life through Iesus Christ.* Therefore it is not obtained by the merit of workes.

II. The merit of condignitie is an action belonging to such a nature as is both GOD and man, not to a bare creature. For the Angels themselves cannot merit any thing at Gods hands: yea and *Adamalfo*, if he had stood in his first innocency, could have defered nothing of God, because it is the bounden duty of the creature to performe obedience vnto his Creator. The merit therefore of condignity, doth only agree vnto Christ God & man, in whom each nature doth, for the effecting of this merit, performe that which belongeth to it.

For the humanity doth minister matter vnto the meritorious worke, by suffering, and performing obediencie: but the Deitie of Christ, whereto the humanite is hyposytically vntied, doth conferre full and sufficient worthinesse vnto the work. Hence is it that the Father doth speake thus of his sonne,

K Math. 3. 17.

Mat. 3. 17. *This is my beloved Son, in whom I am well pleased.* (written) III. In the second commandment God doth promise eternall life to the keepers of his commandments, yet he saith not that they shall obtaine it by desert, but that he will shew mercie to thousands of them that love him, and keepe his commandments. IV. That a worke may be meritorious, first, it must have an equal proportion with legall justice, and eternall life: secondly, merit doth presuppose this also, that in God there must be a due debt towards man; for God the ought of dutie, not by fauour to accept of the person of man: But all our works, yea our most holy works, cannot come neare unto legall righteousness. For, seeing all the regenerate are partly carnall, and partly spiritual, all their good works in like sorte are imperfectly good. For looke what the causes are, such mult the effects needs be. Againe, good works doe presuppose a due debt in man, none in God. V. The ancient Fathers do not acknowledge this merit of condignitie as currant. *Answ.* in his Manuel, cap. 22. *My merit is Gods mercy.* Greg. mor. 2. booke, cap. 4. Grace found me void of merit at my first consernation, and the same grace hath kept me void of merit ever since. Bernard. serm. 68. vpon the Cant. *It is sufficient to know this, that meritis are not sufficient.* And serm. 61. Cant. *Manis iustitia is Gods goodness.* And Epist. 196. *That the satisfaction of one may be imputed to all, at the times of all were borne by one.* And as for ancient Doctors, merit was nothing els to them, but a good work acceptable to God. Aug. epist. 10. to Sixtus. *If it be grace, then is it not beforwised reason of any merit, but upon free mercy. What merit of his own can he that is set at libertie bragge of, whos if he had his merits, should have been condemned? Good works are wrought by man, but faith & wrongs in man, without which no man could work good works.* So the word merit doth signifie to do well, to be acceptable, to please: as the old interpreter hath, (for *iustitia*, signifying to please God,) vted this Latine word *primereri: iustitia.*

Oblig. I. Workes haue attributed vnto them reward. *Answ.* Reward is not so much attributed to the worke, as to the worker, and to him, not for himselfe, but for Christs merit apprehended by faith. Therefore not our merit, or personal mort; but Christs merit, and our reward are correlatives.

Oblig. II. 2 Thess. 1. 6. *It is a righteous thing with God, to recompence tribulations, &c.* *Answ.* It is righteous, not because God ought so to doe of dutie, but because he promised: now for God to stand to his word, is a part of justice.

Oblig. III. Christ hath merited, that works might merit. *Answ.* I. This taketh quite away the inference of Christ. II. It is against the nature of legall worke, to merit (*ex condigne*) condignly: because both the Law of nature & creation do bind man to performe legal works vnto God. And further, all works are very imperfect, and mixed with sin. III. This doctrine

A cōcerning works, doth obscure & darken the merit of Christ, because that the obtaining of eternall life is withdrawne from his death and obedience, & attributed vnto works. For they say thus, that Christ by his passion did merit indeed for the sinner iustification, but a sinner once iustified, doth for himselfe by his owne merits even condignly merit eternall life.

Oblig. IV. The workes of the regenerate, are the workes of the holy Ghost, therefore perfect & pure. *Answ.* I. The workes of God are all perfect, but yet in their time, & by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, & is made perfect in the world to come. II. The workes of God are pure, as they are the workes of God alone, not of God & impure man: but now good workes they doe come immediately from the natural faculties of the soule, namely, from the vnderstanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately and simply, or wholly derived from Gods spirit. And hence it is that they are all stained with sinne.

The XVII. Error.

Man knoweth not bne by especiall revelation, whether he be predestinated or not.

The Confirmation.

The contrary to this, is a plaine truth, Reason I. That which a man must certaintly beleue, that may he also certaintly know without an especiall revelation: but every faithfull man must beleue that he is elected. It is Gods commandement that wee should beleue in Christ, 1 Ioh. 3. 22. Now to beleue in Christ, not only to beleue that we are adopted, iustified, and redeemed by him; but also in him elected from eternitie, whereby it is apparent, that he which beleues not this, doth not beleue the whole Gospel. I.I. That which is sealed vnto vs by the spirit of God, of that we are very sure without speciall revelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1 Cor. 2. 12. *We haue not received the spirit of the world, but the spirit which is of God: that we might know the things that are given to us of God.* Therefore our election certaintly knowne to vs. Eph. 1. 13. *In whom also ye haue truffed after that ye heard the word of truth, even the Gobell of your salvation, wherein also after that ye beleued, ye were sealed with the holy spirit of promise.*

Exception. The holy Ghost doth seale vnto us our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable. *Answ.* It sealeth vnto vs our adoption, by begerteing a speciall truthe and confidence. For when as we heare Gods promises, and withall thinke vpon them, then doth the holy Ghost by the same promises moue our understandings and wils to embrase them, and in moouing them, doth make vs both to give our assent vnto them, and in them to rest our selues; whence ariseth a speciall assurance that we

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are adopted, and in the fauour of God. Luk. 10. 20. *Reioye rather that your names are written in heaven.* But no man can be glad for that good which he is in doubt whether he haue received it or not. IV. 2. Pet. 1. 10. *Study to make your vocation and election sure,* *but let not this be your vocation and election sure:* but this is not in respect of God: but our selues.

Obligation. No man mult by the Catholike faith beleue any thing which God hath not revealed either in the written or vnwritten word, namely tradition. But therre is no such either writing or tradition as this, namely that such a particular man, suppose Peter or Henrie is predestinated of God. Therefore no man mult particularly beleue that he is saved. *Answ.* Albeit this particular proposition, *I am elected,* is not exprefly set downe in the Scriptures, yet it is inclusively comprehended in them, as the *Species in his Genus*, as the Logitians speake: so that it may by just consequent be gathered out of Gods word, if we reason thus: They which truly beleue are elected, John 6. 35. I truly beleue for he which beleueeth doth know himselfe to beleue: therefore I am elected. The first proposition is taken from the Scriptures: the second, from the beleuers conscience, and from them both, the conclusion is easily derived.

CHAP. LII.

Concerning the decree of reprobation.

THus much shall suffice for the decree of Election, now follows the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certaine men vnto eternall destruction, and miserie, and that to the praise of his iustice. Rom. 9. 21. *Hath not the power over the clay, to make of the same lump one vessel to honour and another to dishonour?* I. Pet. 2. 8. *To them which stumble at the word, being disobedient, vnto which thing (namely) they were never ordained.* Jud. 4. 9. *There are certaine men crept in, which were before of old (corrupti vniuersi) ordained to this condemnation.* I. Theſi. 5. 9. *God hath not appointed us vnto wrath, but unto salvation.* In the Scriptures Cain and Abel, Iſaiah and Iſaac, Elan and Jacob, are propounded vnto vs as types of mankind, partly elected, and partly reiectēd.

Neither doe we here set downe any abolute decree of damnatio, as though we should think that any were condemned by the mere and alone will of God, without any causes inherent in such as are to be codemned. For vnto the decree of God it selfe, there are certaine means for the execution thereof annexed, and subordinate. And therefore though we neither doe, or can separeate Gods decree, and the means to execute the same, yet doe we distinguish them, and doe consider the purpose of God,

A sometimes by it selfe alone; and sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to be predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father is a predestinatour.

Againe, the decree of God is secret. I. Because it ariseth only from the good pleasure of God, vnsearchable, and adored of the verie Angels themselves. II. Because it is not knowne, but by that which is after it, namely, by the effects thereof.

CHAP. LIII.

Concerning the execution of the decree of Reprobation.

IN the executing of this degree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall he was subiect both to sinne and damnation. Rom. 11. 32. *For God hath sent up all in unbelife, that he might haue mercy on all.* I. Pet. 2. 8. Here we must note, that God hath to decree to condemne somē, as that notwithstanding, all the fault and deserft of condemnation remaineth in the men only.

Further, whom God reiecteth to condemnation, those he hateth this hatred of God is, whereby he detesteth and abhorret the reprobate when he is fallen into sin, for the same fin. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent, nor a cause of Gods decree, but only a consequent, and followeth the decree. Reprobates are either infants, or men of riper age.

In reprobate infants, the execution of Gods decree is this: Asfoome as they are borne, for the guile of originall and natural sinne, being left in Gods secret judgement vnto them selues, they dying are reiectēd of God for euer. Rom. 5. 14. *But death reigned from Adam to Moses, even ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9. 11. For ere the children were borne, and when they had neither done good nor euill, when the purpose of God might remaine according to election, not by workes, but by him that calleth.

Reprobates of riper age, are of two sorts: they that are called (namely, by an effectual calling) and they that are not called.

In the reprobates which are called, the execution of the decree of reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling, is whereby the reprobates for a time, doe subject themselues to the calling of God, which calling is wrought by the preaching of the word, Matth.

A Mat. 22.14. *For many are called, but few are chosen.* And of this calling there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the vnderstanding and knowledge of the word. Heb. 6.4. *For it is impossible that they which were once enlightened, &c.* 2.Pet. 3.20. *For if they after they have escaped from the snares of the world, through the knowledge of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein and overcome, the latter end is worse with them then the beginning.*

The second, is a certaine penitency, whereby the Reprobate, I. Doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath for sinne. III. Is grieved for the punishment of sinne. IV. Doth confess his sinne. V. Acknowledgeth God to be just in punishing sinne. VI. Desreth to be fauled. VII. Promiseth reparation in his misery or afflictions, in these words, *I will sin no more.* Mat. 27.3. *Then when Iudas which betrayed him, saw that he was condemned, he repented himselfe, and brought against the thirteene pieces of silver, to be chiseled Priests & Elders.* Heb. 4.12.17. *For ye know, that afterward also when he would have inhered the blessing, he was reselcted; for he found no place to repentance, though hee sought the blessing with teares.* 1.King. 21. 27. *Now when Abia heard those words, he rent his cloathes, and put sackcloth upon him, and casted, and lay in sackcloth, and went softly.* Numb. 23.10. *Let me die the death of the righteous, and let my selfe be like his.* Psalm. 78. 32. *For all this they sinned still, and belied not his wondrous works.* 33. *Therefore their daies doth consume in vanity, & their years hastyly.* 34. *And when hee met them, they taught him, and they returned, and sought God early.* 35. *They remembered that God was their strength, and the most high God their Redeemer.*

The third degree, is a temporarie faith, whereby the reprobate doth confusively belieue the promises of God, made in Christ, I say, *confusively,* because he belieueth that some shall be fauled, but he belieueth not, that he himselfe particularly shall be fauled, because he being content with a generall faith, doth never apply the promises of God to himselfe, neither doth he so much as conceiueth any purpose, desire, or endeauour to apply the same, or any wresting or striuing against securite or carelessness and distrust. Iam. 2. 19. *Thou belieuest that there is one God, whom doest well; the devils also belieue it and tremble.* Mat. 13. 20. *And be that receueth seed in the stony ground, is he which heareth the word, and immediately with ioy receiveth it.* 21. *Yet hath he no roote in himselfe, and dureth but a season.* Ioh. 2. 23. *Now when he was at Jerusalem at the Paffioner in the festi, many belieueed in his Name when they saw his miracles which he did.* 24. *But Iesus did not commit himselfe unto them, because he knew them all.*

The fourth, is a taiting of heavenly gifts; as of Iustification, & of sanctification, and of the

virtues of the world to come. This taiting is verily a sene in the hearts of the Reprobates, whereby they doe perceive and feel the excellency of Gods benefits; notwithstanding they doe not enjoy the same. For it is one thing to tast of dainties and a banquet, and another thing to feede and to be nourished thereby. Heb. 6.4,5. *For it is impossible, that they which were once enlightened, and haue tasted of the heavenly gifts, and were made partakers of the holy Ghost, and haue taisted, &c.*

The fifth degree is, the outward holiness of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reverence and feare towards Gods ministers, and amendment of life in many things. Mar. 6.20. *For Herod feared Ihesus, knowing that he was a iust man, and an holy, and reverenced him, and when he heard him, he did many things, and heard him gladly.* Act. 8.13. *Then Simon himselfe beleued also, and was baptised, and continued with Philip, and wondered what he sawe the signs and great miracles which were done.* Hof. 6.4. *O Ephraim, what shall I doe vnto thee? O Iudah, how shall I iustice thee? for your goodness is as a morning cloud, and as the morning dew it goeth away.*

The second degree of the execution of Gods counsell of reprobation; in men of ripe age which are called, is a falling away againe, which for the most part effecteth & wrought after this manner: First, the reprobate is deceived by some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart being hardened, becommeth wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeliere, whereby he consenteth not to Gods word, when he hath heard and knowne it. Fifly, an Apostacie, or falling away from faith in Christ, doth immediately follow this vnbeliere. Heb. 3.12,13. *Take heed, bretheren lest at any time there be in any of you an euill heart, and unfaithfull, to depart away from the living God.* 1.Tim. 1.19.

This Apostacie, is sometimes sinne against the holy Ghost. In the sinne against the holy Ghost, wee haue these several points to bee considered: I. The name; it is called a sinne against the holy Ghost, not because it is done against the person, or deity of the holy Ghost, (for in this respect he that sinmeth against the holy Ghost, sinmeth in like sort against both the Father, and the Sonne) but it is so called, because it is done contrary to the immediate action, namely, the illumination of the holy Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne do effect the same by the holy Ghost. II. The efficient cause of it; which is a set and oblitinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, either for feare, or rashly denie Christ, hee doth not commit this sinne against the holy Ghost, as may appear by the example of Peter who denied Christ. Matth. 26. 73,74,75. Neither doth he which persecuteth

*A frame of the doctrine of Predestination, out
of the writings of some later Divines in Germanie.*

Gods eternal decree, whereby he decreed:

1. To create mankind.

2. To give a law to his creature, with con-
dition both of life and death.

3. After the giving of the law to permit
the fall.

4. To redeeme all mankind in Christ; so
that election is in this place made univer-
sal.

5. To call mankind so redeemed in time:
here is an ~~univer~~ fall vocation.

Predestination or special elec-
tion, whereby God purposed
with himselfe upon his
meere mercie, to bellow faith
vpon some certaine of Adams
posterite called: and in like
sort freely, not by faith or
works foreseen, to iustifie,
and gloriifie.

Incredulitie and contumacie
foreknowne: whereby the re-
fusal of Adams posterite, refuse gra-
tificed in the Gospel.

The decree of Reprobation,
whereby God, for their contumacie
foreknowne, decreed to
condemne them to destruction.

The manifestation of Gods glorie.

Place this Table betweene Fol. 106. and 107.

persecuted Christ and his Church vpon ignorance fall into this sinne. Paul persecuted the Church of Christ, and yet God had mercy on him, because he did it ignorantly. 1. Tim. 1. 13. Many of the Jewes crucified our Saviour Christ, who afterward, because they committed that grievous fact vpon ignorance, repented Peters sermon, they did obtaine remission of their sinnes. Act. 3. 17. and 2. 37. 11. I. The object, namely, God himselfe, & the Mediator Christ Jesus. For the malice of this sin is directed against the very malicie of God himselfe, and against Christ. Heb. 10. 29. *Of how much sorer punishment suppose ye shall bee worthy, which treadab under foot the Sonne of God, and couenant the blood of the testament as an abominable thing, wherewith he was sanctified, and doth despite the spirit of grace?* Therefore this sinne doth directly respect the first table of the moral law, and is not some particular slipping aside from the obseruation of those commandments which are contained in this first table, such as are some doublings concerning God, or of the truth of the Scriptures, or of Christ, &c. but it is a general defection and apostatise from God, and that totally. I V. The subject in which it is. This sin is found in none at all, but such as have bin enlightened by the holy Ghost, & haue tasted of the good gift of God. Heb. 6. 5. 6. Neither is it in him a bare cogitation alone, but an external action, or rather such a blasphemie against God, as proceedes from a malicious and obstinate heart. Matth. 12. 31. V. The Elect cannot commit this sinne: and therefore they who feele in themselves a sure testimony of their election, neede never to despair: may this sin be not every reprobate: for many of them die before they haue this illumination by Gods spirite. VI. This sinne cannot be forgiven, not because it is greater than that Christs merit can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repentance proceeded from the holy Ghost, and the holy Ghost remaineth in vs through Christ apprehended by faith: now no man doth apprehend Christ, that doth malitiously despise and contemne him.

VII. It is very hard to know when a man committeth this sinne, because the root thereof, namely, set malice, lurketh inwardly in the heart, and is not so easily discerned.

Out of all this which hath beeene spoken, we may thus define this sinne. The sinne against the holy Ghost, is a voluntarie, and ob-
stinate denial of, and blasphemie against the Sonne of God, or that truthe which was before acknowledged concerning him, and so consequently, an uniuersal defection from GOD and his true Church. We haue an example of this sin, partly in the diuels, who albeite he knew well enough that Jesus was that Christ, yet he never ceased both wittingly and willingly with all his power to oppugne the sacred Maiestie of GOD, together with the kingdome of

A I sus Christ, as farre forth as he could, vitterly to supplant the same; partly in the Pharisees. Mat. 12. 32. Ioh. 3. 2.

After apostatise followeth pollution, which is the very fulnesse of all iniquite, altogether contrary to sanctification. Gen. 15. 16. *And in the fourth generation they shall come hither again, for the wickednesse of the Amorites is not yet full.*

The third degree, is damnation, whereby the Reprobate are delivered vp to eternal punishment. The execution of damnation begins in death, and is finisched in the last judgement. Luk. 16. 22. *And it was that the beggar died, and was carried by the Angels into Abrahams bosome: the rich man also died and was buried. 23. Abounding in hell torments, he lift up his eyes and saw Abraham afarre off, and Lazarus in his bosome.*

B The execution of this degree of reprobation in infidels which are not called, is this: First they haue by nature ignorance and vanitie of minde. After that followeth hardness of heart, whereby they become void of all sorrow for their sinnes. Then comes a reprobate minde, which is, when the naturall light of reason, and of the iudgement of good and euill, is extinguished. Afterward when the heart easeth to sorrow, then risheth a commiting of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a just reward is gien to all thefe, to wit, fearfull condemnation, Eph. 4. 18. *Having their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their hearts. Rom. 1. 28. For as they regarded not to know God, even so God delivred them up to a reprobate minde, to doe those things which are not convenient.*

CHAP. LIV.

*Concerning a new denied doctrine of Prede-
stitution, taught by some new and
late Divines.*

C Ertaine new Divines of our age, haue of late erected vpa new doctrine of Predestination, in which, fearing belike, lest they shold make GOD both vnjust and vnimerciful, they doe in distribution of the causes of saluation and damnation, turne them vpside downe; as may appear by their description in this table.

D But this their doctrine hath some foule errors and defects, the which I, according as I shall be able, will briefly touch.

The I. Error.

There is a certayne vniverfall generall election, whereby God, without any other restraint, or exception of persons, hath decreed to redeeme by Christ, and to reconcile unto himselfe all mankind wholly fallen in Adam, yea every singular person, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election doth fully confute this: for none can be said to be elected, if

to be that God would have all men elected in Christ, for he that electeth or maketh choise, cannot be said to take all: neither can he that accepteth all, bee said to make choise only of some.

Obiect. Election is nothing else but election, or loue: but this we know, that God loueth all his creatures; therefore he electeth all his creatures.

Answe. I. I deny that to elect is to loue, but to ordaine & appoint to loue. Rom. 9.13. II. God doth loue all his creatures, yet not all equally, but every one in their place.

Furthermore, this position doth flatly repugne the most plaine places of holy Scripture. Tit. 2.14. Who gave himselfe for us, that he might redeem us from all iniquity, & purge us to be a peculiar people unto himselfe. Ioh. 10.v.15. I give my selfe for my sheep. *Exception.* All men are the sheepe of Christ. Ans. John addeth, v. 27.28. And my sheepe hear me voice, and I know them, & they follow me, and I give unto them eternal life, neither shall they perish. Eph. 5.23. Christ is the head of the Church, and the same is the Saviour of his body. v.25. Christ loued the Church, and gave himselfe for it. Redemption, and remission of sinnes, is the inheritance of the Saints, and of such as are made heires of the Kingdome of Christ. Colos. 2.12,13,14.

Againe, looke for whom Christ is an aduocate, to them only is he a redeemer; for redemption and intercession, which are parts of Christs priesthood, the one is as generall and large as the other, and are so surely united and fastened together, as that one cannot be without the other. But Christ is onely an aduocate of the faithful. Ioh. 17.7-9. In that his felmeine prayer, hee first prayeth for his owne, namely, his Disciples, elected not only to the Apostleship, but also to eternall lifte; and then verse. 20. hee prayeth likewise for them that shal beleeue in him by their word. Now againte her, hee oppothe the world, for which he prayeth not, that it may a taine eternall life. And Roman. 8. 34. Who shall accuse Gods childe? Christ sitteth at the right hand of the Father, and maketh intercession for us. Furthermore, the members of Christs Church are called the Redeemed of the Lord, Psal. 107. 2. Therefore this pruilege is not given to all alike.

Exception. This vniuerall reconciliation, is not in respect of man, but of God himselfe, who both made it for al, and offereth it to all. Ans. If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them all, it must needs follow that before God all those sins must bee quite blotted out of his remembrance. For the actual blotting out of sinnes, doth infarribly depend upon satisfaction for sinnes, and satisfaction with God, doth necessarily imply the verye reall and generall abolishment of the guilt and punishment of sinne.

Obiect. I. Christ tooke vpon him mans nature: therefore hee redeemed mans nature ge-

nerally. *Answe.* I. It followeth not, except wee would say, that Christ redeemed his owne humantie, which cannot be any waies possible. II. Every woman doth partake the humanc nature of every man, yet is not every man each womans husband, but hers alone, with whom by the covenant in matrimonie, hee is made one flesh: and in like sorte Christ did by his incarnation (*sic iurisperitum*) take also vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Ephes. 5.30. And therefore shee alone may justly claime title to the death of Christ, and all his merits.

Obiect. II. Christs redempcion is as generall, as Adams fall was; and therefore it appertaineth to all Adams posterite. *Answe.* Adam was a type of Christ, & Christ a counter-type correspondent to Adam. Adam was the roote of all his successours, or all that should come of him, from the which first Adam, was sinne & death derived: againe, Christ is also a roote, of the elect only, and such as beleeue, to whom, from him procedeth righteousness, and life eternall. He cannot be said to be the roote of all, and every singular man, because that all do not drinke and receive this his righteousnes, and life, neither are they actually by him made righteous. Rom. 11.17-19. *Obiect.* The benefit of Christs death redounded to al. *Ans.* It did to all that beleeue. For as Adam destroyed all those that were borne of him so Christ doth iustifie and fave all those that are borne anew by him, and none other. *Obiect.* If that Adams sinne destroyed all, and Christs merit doth not fave all: then is Adams sinne more forcible to condemne, then Christs mercie is to fave. *Ans.* We must not esteem the mercie of Christ by the number of men which receive mercie (for so indeed, I graunt, that as Adams fall mad all vniuit, to the mercie of Christ and his redempcion shoud affually iustifie all) but we must rather measure it by the efficacy and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by fire, then by grace to fave but one. Man, being but meere man, could destroy all; but to fave even one, none could doe it, but such an one as was both God and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefice of Christs death doth appertaine vnto all. Rom. 11.22. God hath shewed up all under sin, that he might haue mercie upon all. 1 Tim. 2.4. God would haue all men to be fained. 2 Pet. 3.9. God would not haue any to perish, but all to come to re penance. *Ans.* I. You must understand all that beleeue, as it is Mat. 11.28. All that are weary, and beanie laden. Ioh. 3.16. All that beleeue, Gal. 3.22. The scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ, should

should be given to them which beleeue. Act. 10.43.

All which believe. And surely there is as well a generality of them that beleeue, as of the whole world. II. We may understand by [*all*] of all sorts fome, not every singular person of all sorts. So, Reuel. 5.9. Christ is said to haue redeemed some out of every kindred, and tongue, and people, and nations. And Gal. 3.28. There is neither Jew nor Grecian, neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus.

Math. 4.23. Christ is said to haue healed every disease, that is, every kind of disease. And Augus. in this purpose hath a farrule. All is often used for many, as Rom. 5.18,

19. Augus. in his Manuel to Laur. chap. 103. It is thus said (faith Augus.) God would haue all to be saved, not because there was no man

which he would haue damnd, wherfore would no doe miracles amongst them, which would, as he saith, haue repented, if he had done miracles: but that by all men, we shold understand all sorts of men, howeuer distinguisched, whether Kings, priuate persons, &c. And in his booke de Corupt. & gratia. cap. 14. It is said, he would haue all to be saved, so as we must understand all such as are predestinare to be fained, because amongst them there are of all sorts of men as be said to the Pharisees. To iuste every heare. III. Thef two, to be willing to fave a man, & that he shold come to the faining knowledg of the truth, are inseparably vnitid together. 1 Tim. 2.4. But the seconde we fode not agree to all and every singular person: therefore the first cannot.

Obiect. IV. In many places of Scripture Christ is said to redeeme the world, as 1 Ioh. 2.2. He is a propitiator for the fone of the whole world. Ans. This word world, signifieth, the frame of heauen & earth. II. All men both good & bad together. III. The company of vnbelieuers, & malignant haters of Christ. IV. The cōgregation of the elect, dispersed ouer the face of the whole earth, & to be gathered out of the same. In this 4. significatiō we must understand such places as are above mentioned. *Arabīs* is calld the heire of the world, that is, of many natios.

Obiect. V. God will not the death of a sinner, but rather that he may repente and live. Ans. August. in his first booke to Simplicius, a quēst. answere this question. You must (faith he) difiugisibē bewtween man, as he is man, & man as he is a sinner. For God is not delighted with the deſtitutio[n] of man, as he is man, but as he is a sinner: neither wil he ſimply the death of any as he is a sinner, or as it is the rāme & deſtruction of his creature: but in that by the deſtitutio[n] & revenge of ſin with eternall death, his glory is exceedingly advanced. God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meane to declare & ſet out his diuine iudicē; and therefore it is an untruth for a man to say, that God would haue none condemned. For whereas men are once condemned, it must be either with Gods will, or without it: if without it, then the will of Gods must needs ſuffer violence, the which to affirme is great impietie; if with his will, God

must needs change his ſentenc before ſet downe, but we must not presume to ſay ſo.

Obiect. VI. God is the father of all, Mal. 2.10.

Ans. This place is meant of Gods churche, out of which men ſtading in that corrupt estate by Adam, are the childre of wrath, & of the diuell.

Obiect. VII. If God did elect ſome, & reiect others, he must needs be [*omnib[us]m[odis]*] a reſpecter of persons. Ans. I. One is ſaid then to accept, or haue reſpect of persons, when as he by ſome circumſtances inherent in the perſon, is moued to do this or that. Now as for God, he did vpon his meere pleasure elect ſome, & reiect others eternally, not moued or urged therunto by any thing whatſoever out of himſelfe. II. He is debtor to none, but may by good right doth with his creatures what ſeemeth good vnto him in his owne eyes. III. It is one thing with God to accept of perſons, & another to make choife of men. This if we ſhould not grant, it wold follow that God muſt be deemed blame-worthy, because he made not all his creatures molt glorious Angels.

Ob. VIII. If God decreed to reiect certayne men, then did he hate his creature. Ans. God decreed to reiect his creature and workemanſhip, not because he hated it, but because he appointed it to haate. And it is one thing to hate, & another to appoint to haate. And indeede God doth not actually hate any thing, but for fit. That ſaying of Auguft to Simplicius is fit for this purpoſe. When God maketh the wicked, whom he doth not ſuffiſe, vefels of wrath, he doth it not to haate that, which he made for in that he made them vefels, they haue their ſe, namely, that by their paines, to which they were ordained, the vefels of honour might reape profit. God therefore doth not haate them, in that they are men, or vefels, neither any thing that is made by them creation, or ordination. For God haath nothing which he hath made. But in as much as he made the vefels of deſtitutio[n], he doth it to iuſtify others. As for their impietie, which he never made, that is he haath vterly. As therefore a ſudge batheth his man in the bath, he doth not haate his punishment, that he is fent to worken the mines: For the theſee doth the firſt, ſhe iudg the laterto God, wher as of the coſtance of that perſon, he maketh vefels of perdition, he doth not therefore hate that which he maketh, that is the condemnation of thofe which periſh in their due punishment, for ſin.

Ob. IX. The reprobates are laid in many places of scripture to be redeemed by Christ. Ans. First, we must not understand ſuch pieces meant of al reprobates, but of ſuch as are for a time in the Church. II. They are ſaid to be redeemed, iuſtified, & ſaintified, both in their own judgments, & the churches alſo, in as much as they make an external profesion of the faith. But this is a iudgment of charity, not of certeſty. *Obiect.* X. God might be thought cruel, if that he had ordained the greatest part of the world to deſtruction. Ans. God could well enough haue decreed, that euē all men ſhould vterly haue beeene reiect, and yet he ſhould haue beeene neuer whiſt either cruel nor vniuſt.

Eph. 1.3.
440

Rom. 4.
12.
Gen. 17.
45.
Ex. 18.
23.

1 Pet. 2.

The order of the causes

Reas ons. I. He adiudged all and every one of those foule and wicked spirits, which fell from him to eternal torments. II. He decreed also, as is apparent by the event, that men should live by the slaughter of beasts; and yet God is not therefore cruel against them: and surely God is no more bound unto man, than unto the very brute beasts.

Exception. God appointed all to be saved, with this cascat and condition, *If they believe.* *Answe.* This is absurd to affirme, for, I. by this meanes the decree of God shoud depend vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour causes. II. It quite taketh away the certeintie of Gods decree, because a conditional proposition doth set downe nothing as being; or, it doth not certenly affirme any thing.

Oblie. If the merit of Christ did not extend it selfe as farre as the fall of *Adam*, then is not the head of the Serpent broken, nor Sathan's kingdome abolished in Christ. *Answe.* This bruising of the Serpents head, is scenc in them only which are at enmity with the Serpent, namely, in such as truly belieue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they say, namely, that this opinion of an uniuersall and effectuall redemption of euery singular man, is a notable remedy to comfort afflicted conciences. For I appelle to the iudgements of all men, whether in this manner of consolacion, be any great confort to the conscience afflicted.

Christ dyed for all men.

Thou art a man:

Therefore Christ dyed for thee.

The II. Errour.

God did for know the fall of Adam, but hee did not by his eternall decree foreordaine the same, and therfore that his fall was without the agens permission of God.

The Confutation.

It is false. For I. There is not the least thing in nature, but it commeth to passe by the decree and will of God. Mat. 10. 30. Wherefore such an affirme, that God did only foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the least, imagine that it is a very idle prouidence. II. The fact of *Herod* and *Pilate*, in deliuering Christ, against their owne conciences, to be crucified, may seeme to be as heinous as was *Adams* fall, and yet they are said to haue done that, which the hand of the Lord had fore-ordained to be done. Act. 4. 28. Againe, the fall of *Adam* was two manner of wayes, by Gods active, or rather operatiue permision. I. In as much as the fall was an action: for in God alone we liue, we moue, and haue our being. II. In as much as that this fall was but a bare triall of his loyalty to God, whereby God would, tric both the power and will of his creature.

The III. Errour.

God by reason that he did fore-see the disobeidence of some, or, that they would contemne the Gospel,

doth decree their destruction and condemnation.

The Confutation.

We vtterly deny, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reas ons. I. Paul, Rom. 1. 18. doth derive the common condamnation of the Gentiles from hence, namely, that they *wiheld the truth in unrighteousnesse*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, & would not obey their conciences inwardly checking them for the same. II. If that faith fore-seene be not the cause of the decree of election, it cannot bee that the want of faith foreseen, should be the cause of the decree of reprobation; but rather, as faith doth, in order of causes, follow after election, so must incredulite reprobation. For there is the like reas on or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they haue any vise of reas on: and againe, many there are, whilte altho they liue long, yet being either idiots and fooles, or borne deafe, they cannot come to the true vise of reas on: in all which it is not credible, that there should be suspected any contempt of the Gospel, which they could not learne. I V. *Eesus* was hated of God for none other cause, but for that it so pleased him. Rom. 9. 18. V. If this opinion should be true, then it would follow, that men should be condemned of nothing else but incredulite, the which is not so. Joh. 3. 36. Christ speaking of vnbefeate, faith not, that for it the wrath of God came vpon man, but *remained upon him*. And why should we daily aske pardon for our sinnes, if nothing but incredulite or vnbefeate condemned vs? nay, although that there were neuer any contempt of the Gospell, yet that corruption of originall sinne, were sufficient enough to condemn men. VI. Alfo that admiration which Paul hath, Rom. 9. 20. *O man, who art thou, which disprest with God!* doth plainly shew that the cause of the decree of God in rejecting some, is vnsearchable: & that it doth not at all depend vpon any fore-seene contumacy towards the grace of God offered in the Gospell. For if it were otherwise, we might easilie gaine a reas on of Gods decree. August. epist. 10. *faith very well. Who (faith hee) created the reprobates, but God? and why, but because it pleased him?* but why pleased him? O man, who art thou that disprest with God?

Some Diuities perciuing that this is an hard sentence, they goe about to mitigate it in this sort, *The matter, say they, or object of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as if it selfe it was subject to fall: and therupon God preordaining men from euerlastinge, considered them, not simply as he was to make them men, but as they were such men as might fall into sin, and againe bee redeemed by Christ; and after called to the light of the Gospel. The efficient or first morti-*

cause,

of Saluation and Damnation.

cause, was not any foreknown cause, either this or that, but the mere will of God. For he disposes all things not of, by his knowledge, but rather according to the same. But these things, albeit they may seeme to be subtile deuises, yet are they not altogether true. Reas ons I. The Potter, when he purporeth to make some vessel, doth not consider the clay, and regard in it some inherent qualite, to make such a vessel, but hee maketh it of such and such a forme, to this or that vse, even of his alone free-will and pleasure. II. Rom. 9. 21. *Hath not the potter power to make of the same lump one vessel to honour, and another to dishonor?* In which place we may not vnderstand by the name lump, all mankind corrupted & fallen, and so to be redeemed in Christ: for then Paul would not have said, that God made vessels of wrath, but rather that he did forsake them after they were made.

III. This seemeth preposterous that God did first foreknow mankind created, fallen, and redeemed in Christ: and that afterward he ordained them to foreknowe to life or to death. For the end is the first thing in the intention of the agent: neither will a very vnskillfull worke-man first prepare meaneys by which he may be helpe to doe a thing, before he hath set downe in his minde all the ends, both such as are most neare, and them that are very far off. Now we know this, that mans creation, and his fall in *Adam*, are but means to execute Gods predestination, and therfore are subordinate vnto it: but the end of Gods decree, is the manifestation of his glory, in saving some, and condemning others. Therefore we may not once imagine, that God did first consult of the meanes whereby he determined to execute his decree, before he deliberated of the creation, and reprobation of man.

The IV. Errour.

Gods calling to be knowledge of the Gospell, is uniuersall, yea, of all men, and every singular person, without exception.

The Confutation.

This is a very vndeasonable position. Reas ons. I. God would not haue all men called vnto Christ. Mat. 20. 16. *Many are called, but few are chosen.* Hee faith not that all, but many are called. Christ in his Disciples first embassage, charge them that they should not preach to the Gentiles, of his comming¹ and to the Cananitish woman he faith, Mat. 15. 26. *It is not meete to give the childrens bread to dogges.* Math. 13. 11. *It is not given to every one to know the mysteries of the kingdom of God.* Rom. 16. 25. *The mysteries of the Gospell (whether it be meant of Christ, or the calling of the Gentiles) was kept secret from the beginning of the world.* II. There be many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles to walk in their own waies.* III. The greatest part of the world hath ever bin out of the covenant of grace. Eph. 2. 12. *If we were I say, at that time with Christ, & were aliens from the Common-wealth*

of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and foreigners, but citizens with the Saints, &c. ver. 19.

Oblie. They are said to bee *[inconqueritur]* not, simply alienated, but abalienated from God: now how could they be abalienated, except either they or their predeceffors had bin in the covenant? *Answe.* The Gentiles are not said to be *abalienated*, from the covenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies, vtterly feuered, and disengaged the people of the Iewes from all other nations.

Oblie. This generall calling, is not to bee understood simply of the ministery of the word, but of the will of God delievered prelenty after the fall in his vnrritten word: and afterward in his written word: and this all men ought to know, although many, through their owne default know it not. *Answe.* But the Scriptures were committed to the custodie of the Church of God, & every one was not credited with them. Rom. 3. 2. *For no the Iewes were of credit committed the Oracles of God.* 1 Tim. 3. 15. *The Church is the pillar & the ground of truth.* Psl. 147. 19. *He shewed his words unto Iacob, and his starnes, & lawes to the house of Israel.* 20. *He hath no deals so with every nation: therefore they haue no knowne bis laws.* Psl. 76. 1. *The Lord is famous in Iudea, and in Israel is his name great.*

Oblie. The covenant of Grace was made with *Adam* and *Eve*, and in them all mankind was received both into the Church, and covenant, & also called to the knowledge of God. *Answe.* I. This reason wanteth even common reas on and senfe, to say that God giving his promise in the daies of *Adam* and *Noe*, did in them call all mankind that should come after. II. *Adam* before his fall, did indeede receive the grace both for himselfe, and for others also: and in the fall, he lost it both for himselfe and for all others; but after the fall, he received the promise for himselfe alone, and not for the whole world: otherwise the first *Adam* should not only haue beeene a living creature, but a quickening spirit, the whiche proper to the second *Adam*. 1 Cor. 15. 55.

The Conclusion.

If we should grant this doctrine to be true, then must we needs allow of these absurdities in Diuinite, which follow. I. That God would haue all, & each singular man to be fau'd: and withall he would haue some ordained to haire and perdition: or, That in regard of God, all men are elected, & redeemed, but in regard of the evill many perish. II. The guilt of *Adams* sin must not be imputed to any one of his posterite, because that God, haing mercie of all generally in Christ, did take into the covenant of reconciliation all mankind. Now ifbut the guiltinesse of *Adams* fall bee taken away, the punishment forthwith easeth to bee a punishment, and corruption it selfe

selfe is by little and little abolished in all men.

CHAP. LV. Of the state and condition of the Reprobates when they are dead.

THE death of the reprobate, is a separation of the body and the soule: of the body, that for a time it may lye dead in the earth; of the soule, that it may feele the torment of hell, even vntill the time of the last judgement: at which time the whole man shall be cast into the most terrible and fearfull fire of hell. 1. Pet. 3. 19. *By the which he also went and preached unto the spirits that are in prison.* Luk. 8. 2. 2. Pet. 2. 4. *For if God spared not the Angels that sinned, but cast them downe into hell, and deliuere them into chaunes of darkenesse to be kept vnto damnation, &c.*

The reprobates when they die, doe become without fence and astomied like vnto a stome: or else they are overwhelmed with a terrible horrour of conscience, and despairing of their saluation, as it were with a gulf of the sea ouertaking them. 1 Sam. 25. 37. *Then in the morning when the wife was gone out of Nabal, his wife told him his words, and his heart died within him, and he was like a stome.* 38. *And about ten daies after the Lord smot Nabal that he dyed.* Matth. 27. 5. *And when he had cast downe the siluer pieces in the temple, he departed, and went and hanged himselfe.*

CHAP. LVI. Of the condemnation of the Reprobates in the last judgement.

IN the last judgement, at the sound of the trumpet, the living being stricken with horrour and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the living and the dead shall then have immortall bodies, but without glory: and they standing vpon the earth at the left hand of Christ the judge, shall hearre the sentence of condemnation. *Depart from me ye curfed into everlasting fire, which is prepared for the diuell and his angels.* Matth. 25. 41. *And they shall come forth that have done good, vnto the resurrection of life: but they that haue done evill, vnto the resurrection of condemnation.* Ioh. 5. 29. 1 Theff. 4. 16. *For the Lord himselfe shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first.* 17. *Then shall we, which live and remaine, bee caught up with them also in the clouds, to meete the Lord in the ayre: and so shall we be ever with the Lord.*

CHAP. LVII. Of the estate of the Reprobates in hell.

After that the sentence of condemnation is pronounced, then followeth euerailling death: whereof this is the estate.

A I. The reprobates are separated from the presence and glory of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secret wickedneses and sinnes are revealed. 2 Theff. 1. 9. *Which shall be purifed with everlasting perdition, from the presence of the Lord, and from the glory of his power.* Matth. 5. 8. *Blessed are the pure in heart, for they shall see God.* 1 Ioh. 2. 28. *And now little children abide in him, that when he shall appear, we may be bold, and not bee ashamed before him at his coming.*

III. They haue fellowship with the diuell and his angels, Matth. 25. 41.

IV. They are wholly in body and soule tormented with an incredible horrour, and exceeding great anguish, through the fence and feeling of Gods wrath, powred out vpon them for euer. Esa. 66. 2. *And they shall goe forth, & looke upon the carkefesse of men, that haue transgressed against mee: for their worms shall not die, neither shall their fire be quenched, and they shall be an abhorring vnto all flesh.*

Hereupon is the punishment of those that are condemned, called hell fire, a worme, weeping and gnashinge of teeth, vter darkenesse, &c. Rev. 21. 8 *But the fearfull, and unbelieuing and the abominable, and murthurers, and whores, and forcers, and idolaters, and all liars, shall haue their part in the lake which burneth with fire and brimstone, which is the second death.* Matth. 13. 42. *And shall cast them into a furnace of fire, there shall be weeping and gnashinge of teeth.* Esa. 66. 4.

A Corollarie.

AND this is the full execution of Gods decree of reprobation, whereby appeareth the great justice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and chiefe end in all these things. Therefore let every Christian propound the same end vnto himselfe. Rom. 9. 14. *What haile say then? is there no righteousnesse with God? God for bid.* 15. *For he said to Moses, I will haue mercy on him, to whom I will shew mercie: and will haue compassion on him, whom I will haue compassion.* 16. *So then, it is not in him that will he: nor in him that runneth, but in God that sheweth mercie.* 17. *For the Scripture faileth vnto Pharao.* For this same purpose haile I tirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth. 1 Cor. 10. 31. *Whether therefore ye eat, or drinke, or whatsoeuer ye doe, do all to the glory of God.*

CHAP. LVIII. Of the Application of Predestination.

THIS right applying of Predestination to the persons of men, is very necessary: and it hath two parts. The first, is the judgement of particular predestination, and the second, is the viseofit.

The judgement and discerning of a mans owne

of Salvation and Damnation.

A owne predestination, is to bee performed by means of these rules which follow:

I. The Elect alone, and all they that are elect, not onely may bee, but also in Gods good time, are sure of Election in Christ to eternal life. 1. Cor. 2. 12. 2. Cor. 1. 2. 5.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the works of Sanctification. 2. Pet. 1. 10. Rom. 8. 16

III. If any doubt of this testimonie, it will appear vnto them, whether it come from the spirit of God, or their owne carnall presumption: First, by a full persuasione which they shall haue; for the holy Ghost will not barely say it, but perwadeth such, that they are the children of G.O.D, the which the flesh cannot in any wise doe. Secondly, by the manner of persuasione for the holy Ghost draweth not reasones from the works, or worthines of man; but from Gods favour & loue; and this kind of persuasione is farre different from that which Satan vseth. Thirdly, by the effects of that testimonie. For if the persuasione arise from presumption, it is a dead persuasione: but contrariwise, it is most lively and stirring, if it come from the H. Ghost. For such as are perwaded that they are elected, & adopted children of God, will loue God, they will truthe in him, and they will call vpon him with their whole heart.

IV. If the testimonie of Gods spirit be not so powerful in the elect, then may they judge of their election, by that other effect of the holy Ghost naturnally, Sanctification, like as we vse to judge by heatte that there is fire: when we cannot see the flame it selfe.

V. And of all the effects of Sanctification, these are most notable. I. To satisfie our wants, & in the bitterness of heart to bewaile the offence of G.O.D in every sinne. II. To strive against the flesh, that is, to resist, and to hate the vngodly motions thereof, and with griefe to thinke them bittorous & troublesome. III. To desire earnestly and vehemently the grace of G.O.D, and merite of Christ, to obtaine eternall life. IV. When it is obtained, to account it a most precious jewel. Phil. 3. 8 V. To loose the minister of Gods word, in that he is a minister; & a Christian, in that he is a Christian: and for that cause, if neede require, to be ready to spend our blood with them. Matth. 10. 42. Ioh. 3. 16. VI. To call vpon G.O.D earnestly, and with teares. VII. To desire and loue Christs comming and the day of judgement, that an end may bee made of the dayes of sinne. VIII. To ffe all occasions of sinne, and seriously to endeauour to come to newnes of life. IX. To perseuer in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *Hee will frue God, maf, faith he, heleuth that which cannot be fene, hope for that which is deferred, and loue God when he sheweth bis selfe an enemy, and thus remaine to the end.*

VI. Now, if so be all the effects of the spirit

are very feeble in the godly, they must know this, that God trieth them, yet so as they mult not therewith be dismaied, because it is most sure, that if they haue faith, but as much as a grain of mustard seed, and be as weake as a young infat is, it is sufficient to engraft them into Christ, & therefore they must not doubt of their election, because they see their faith feeble & the effects of the H. Ghost faint within them.

VII. Neither must he, that as yet hath not felte in his heart any of those effects, presently conclude that he is a Reprobate: but let him rather vse the word of God, & the sacraments, that he may haue an inward sense of the power of Christ, driveng him vnto him, & an affraide of his redemption by Christs death & pafson.

VIII. No man may perpetually set downe, that himselfe, or any other is a Reprobate. For God doth oftentimes preferre those which did seeme to be most of all estranged from his fauour, to be in his kingdome abouethose, who in mans judgement were the children of the kingdome. Hence it is that Christ saith, Mat. 21. 31. *The Publicanes and harlots go before you: and, Math. 10. 6. many anone is called at the eleventh hour: as appeareth by that notable example of the thefe vpon the crofse.*

The vices, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

1. That there is neither any iustification by works, nor any works of ours that are meritorious. For election is by the free grace of G.O.D: and therefore in like sorte is iustification. For, as I haue said before, the cause of the cause, is the cause of the thing caused. And for this reason, in the works of saluation, grace doth wholly challenge al to it selfe. At this time there is remenant through the election of grace, Who hath sanctified us, and called us vnto holynesse according to our works, but according to his owne purpose and grace, which is given to vs, through Christ Jesus, before the world was: vnto you it is given for Christ, that not onely you should beleue in him, but also suffer for his sake. We are iustified freely by grace. Not by the workes of righteousesse which we haue done, but according to his mercy he saud to us, *I will cause you to walk in my steaues.* Rom. 6. 23. *The gift of God is eternall life.*

2. That Astrology, teaching by the crafing of Natures, what men wil be, is ridiculous, & impious: because it determineth, that such shall be very like in life, & conuersation, whom God in his predestination hath made vnlke. Jacob and Esau, borne of the same parents, and almost in the same momente of time, (for Jacob Gen. 25. 26. held Esau by the heel as he was born) were of most wilful dispositions, & had diuers events. The like may we see in all twins, and others, which are borne at the same time.

3. That God is most wile, omnipotent, iust, and merciful. Rom. 11. 33. *O the wonderfull riches, bushel of the wiſdom and knowledge of God, how unsearchable are his iudgements, & his wises past finding out!* Eph. 3. 5. *Who haſt predestination,*

Rom. 11.

2. Tim. 1.

9.

Phil. 1.

19.

Rom. 3.

24.

Tit. 3. 5.

Eze. 36.

27.

vs.

us to bee adopted through Iesu Christ unto him selfe, according to the good pleasure of his will.

Secondly, beeing the servants of Christ we are admonished,

I. To fight against al doubting & diffidence of our saluation, because it neither dependeth vpon workes,nor faith, but vpon Gods decree which is immutable. *Reioyce then your names are written in the booke of life. Who shall lay any thing to the charge of Gods chosen? it is God that suffereth, who [shall] condemneth.* This teacheth, that the anker of hope must be fixed in that truth and stability of the immutable good pleasure of God: so that albeit our faith be fo tost, as in danger of shipwrecke, nevertheless it must never sinke to the botome, but even in the midift of danger take hoid vpon repentance as on a board, and to recover at felice.

II. To humble our soules vnder the mighty hand of God: for wee are as clay in the hand of the potter. Rom. 11.20. *Theys through infidellie are broken off, but thou standest through faulth. Be not high minded, but feare.*

III. To give all glory to God. 2.Theff. 2.13. *We ought to give thanks alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation.*

IV. To bear crodtes patiently. Rom 8.29. *Those which he knew before, hee hath also predestinate, to be made like to the image of his sonne. This likeliest to Christ, is the bearing afflictions. Phil. 3.19. That I may know him, and the verue of his resurrection, and the fellowship of his afflictions, to be made conformable sa thee death.*

V. To doe good wthout vaine. Eph. 2.10. *We are his workmanshipe created in Christ Iesu to doe good works, which God hath ordained, that wee shal walke in them.*

This much concerning Theologie.
AN EXCELLENT TREATISE
of comforting such as are troubled
about their Predestination:
Mompelgarde.

Taken out of the second answer of M. Bezot, to D. Andreas, in the act of their Colloquie at

Mompelgarde.

VNESSE (faith D. Andreas) regeneration bee alwaies unitid to baptisme, and remayneth in such as be baptizid: how shal the exmpled consciences of those be conforted, who because they feele not in themselves any good motion of Gods holy spirit, finde none other rising, but the Word & Sacraments, especially the sacrament of Baptisme? Now the remedy would be of small force, except it be opposed against those imaginations, which the diuell casteth onto a strubbed heart, yea except it taught such, that God is greater then our heart, who in baptisme hath not only offered us the adoption of sonnes, but hath indeed bestowed the same vpon vs: as it is said by Christ, Mark. 16.16. He that belieueth, and is baptizid, shall be fauid. And by Paul. Gal. 3.27. Yee which are baptizid, haue pur on Christ. David being armed with the like comfort from his circumcisyon, feared not to sayne barrell vnde the Giasa Golab: if this were not so it must needs follow that Baptisme were nothing els,

A but an idle ceremonie, & also the persons of the Trinity wold be thought lyars. Wherefore those afflicted men, when Satan affaileth them, must refi him with these words: Depart from me Satan, thou hast neither part nor portion in the inheritance of my soule, because I am baptizid in the name of the holy Trinity, and so am I truly made the Son of GOD by adoption. And these are the strong weapons, which so many times, and in so many wordes, haue bin obiectid against me by D. Andreas, & whereby he hath gotten the victorie: but because this his reason is somewhat intricate, I wil explaine it after this sort: First, for the place of Scripture which he allegeth, namely that GOD is greater then our heart: Ioh. 3.20. It is so far from confirming an afflicted conscience, that it will rather draine him to despair. Neither doth Ioh. 3.20. make mention of it, to ease such as are in despaire, shewing vnto them by that sentence, the greatness of Gods mercies; but rather that he might thereby euene brisse in pieces the hearts of proud persons, when they consider the greatness of Gods maiestie. And for the other place, when as a man doubteth of his saluation, and feeleth no testimonies of faith in himselfe, (for such an one we here speake of) what comfort, think you can he haue in these words: Mar. 16.16. *He that belieueth, and is baptizid, shall be fauid.* For hee wold rather reason contrarily thus: I indeed am baptizid, yet for al that I belieue not, & therefore my baptisme is not avaialble, I must needs be condemned. Forthe saying of Aug. in his treatise vpon Ioh. 3.6 is very true, who speaking of Simon Magus, saith, *What good did it to bringe to be baptizid Brag not therefore, saith hee, that thou art baptizid, as though that were sufficiente for thee to inherite the kingdome of heaven.* As for the place of Paul, Gal. 3.12. I shewed plainly before, how D. Andreas did violently wrast it to his purpose.

Neither are his reasons taken from the absurdity that would follow, of more force then the former, albeit he maketh the special pillars to vnderproppe the truth of his cause: For, I pray you, is God of lesse truthe, because his truthe is neglected & derided of them that contemne it? Is the ceremony of Baptisme therfore in vain, because some refuse the grace offered in Baptisme: others (if wee may beleue D. Andreas) that grace vche they haue received it? What? Is not the Gospell therefore the power of God to saluation, because it is to such as belieue not, the fauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods covenant, because so many abuse these holy signes, or (as D. Andreas is of opinion) the very body and blood of our Saviour Christ? And that I may reason from that which is true in the experience of every childe: can the Sunne be said to be without light, because they which are blinde, and asleepe, haue no benefit by the light thereof, neither such as that their eyes clost that they will not enjoy the comfort of the light? But amongst

amongst all, this one is most childish, that D. Andreas will make this his principal argumet, namely, that in vaine did men, thus tempted, die at vnto baptisme, vntill wee conclude with him, that all such as are baptizid, are in Baptisme adopted the sons of God. For first, if this were a good consequent from baptisme, it were in vaine, for such an afflicted conscience, to gather vnto himself a testimony from the word of God, and the other Sacrament of the Lords Supper, vntill we make all thise to be in like sorte regenerate and adopted, vnto whom the word of God is preached, and the Lords Supper administered, either of which for D. Andreas to affirme, is a bold vntuth.

But to omit this, what if we grant this which D. Andreas requireth concerning Baptisme? may not for all that, any that is so tempted, by Satans policie, refel this great comforter, by his owne argument after this sort: I wil grant D. Andreas your question: suppose I haue bin baptizid and adopted the sonne of God, yet seeing you teach, that the grace of God is not so fure, but that I may fall from the same, as indeed I feele that I haue grieuously fallen, what do you now else but lif me vp with one hand to heauen, and with the other cast mee downe into hell? What meane you therefore to teach me those things whiche so far from easinge me, as that contrarily they do more and more lay out vnto mee mine abominable and vngratefull heart? See now what sure confortation, consciences grieuously afflited may reape by this doctrine of their coforter D. Andreas.

Now if any be desirous to know, what spiritual comfort is most meete to bee ministered vnto consciences so troubled, I wil shew them that which is grounded vpon a fure foundation, and which I my selfe haue often found to be true in mine owne experiance: which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. Andreas doth most folyly obiect against vs, that the eternal decree, or, as Paul speaketh, the purpose of God, must not be fought in the bottomeless counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeeres of discretion, as they must needs be, whom we seeke to comfort in this place.

Now because that external vocation, is not proper only to the elect. Mat. 22.14. *(for many are called, but few are chosen)* but such a vocation as is effectuall, that is, whereby the vnderstanding is not only enlightened with the faving knowledge of God, but in the will also there is created a true, though not a perfect hatred of sin, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and do that which is right. Therefore when we see one thus dangerously tempted, wee apply vnto his afflicted conscience, that true Nepenthes, and comfortable and restorative medicine, which is taken

A from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I haue to do with such an one, who either was never called by the preaching of the Gospel, or if he were called, yet feeleth both to himselfe and others, never to haue regarded that hee had called; and hence concludeth that hee is not in the number of them, whom God hath purposed to take pitty vpon. Forwith tell him, that Satan plaith the Sophister in teaching him thus to conclude: for this his reason is vniue, as if a man looking at midnight, and seeing that the Sun is not then risen, should therefore affirme, that it would never rise. And this is that which when I obteined to D. Andreas p.482. he very boldly corrupting my meaning, printed this as mine affirment, *Say unto a man that is afflited, the Sun is risen, although as yet it be not risen.* But I teach not lies, howsover this deputation of my words came from D. Andreas printers or himselfe. And whereas D. Andreas excepted, that this consolation were to no purpose, because he that was afflited might doubt whether this Sunne would ever rise or not: I answered to him, that which the printers haue quite left out, and which I will therefore now more fully repeate. I was wont therefore to tell the partie thus troubled, after hee had forsaken his false and diuellish position: that although an external vocation were not of force enough to appeale an afflicted conscience, yet it was of sufficient force and efficacy against the diuell. For I tell him that they which never had external nor internal calling (if we regard an ordinary calling) must needs perih: but whosoeuer is once called, he hath setas it were his foot into the first entry into the kingdome of heauen: & vntill it be by his own default, hee shall come afterwards into the courts of God, and so by degrees into his maiesties palece. And for the confirmation of this, I vfe divers waies. For why, say I, doubtless thou of his good wil towards thee, who in mercy hath sent me a minister to call thee vnto him? thou haft no cause, vntill thou alleadge the number of thy sinnes. If this be all, why oppose the infinite greatness of Gods mercy against thy sinnes, who hath sent me to bringe the vanc him. The Lord vouchafeth to bring thee into the way of the elect, why shal a stumbling block vnto thy felte? & refel to follow him? if thou seeleft not as yet inwardly thy selfe to be stirred forward, pray that thou maist know this for a most sure truth, that this desire in thee is a pledge of Gods fatherly good will towards thee. He neither can, nor wil be waiting to this which he hath stirred vp in thee. After these exhortations, I shew him how some are called at the eleventh hour, how the Gentiles after many 1000. yeres were called to be Gods people, how the thief was fased vpon the crofie; these & other remedies I vfed, whereof, I never remember, that it repented me. But if I deale with such as haue before obeyed

the Lords calling, & either by reason of some grievous sinne, into which they haue fallen, or because they haue absented 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 meditatiō of Gods iudgements: And so, as much as I can, temper the words of consolatiō, 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, the to remēber those times past. But say I, whether consideratiō 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 vnyou.* 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 youto haue 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 admouniſh 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 experience, 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.



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