

into some actual sinne: and so declaring his wonderfull mercie in sauing them, hee is saue against his mercy to bring them to his mercy, and by sinne to saue them from sinne. By this meanes the Lord, who can bring light out of darknesse, makes a remedie of sinne to slay pride, that inuincible monster of many heads, which would slay the soule.

Though this be so, yet none must hereupon venter to commit any sin against Gods commandements, left in so doing they cast away their soules. For the godly man though he fall into sin, yet it is against his purpose, & it makes his heart to bleed: and the course of his life shal be alwaies vpriight & pleasing vnto God: because he is led by the spirit of God.

The ends for which God vseth Desertions are three: the first, is the chastisement of sinnes past in the former part of mans life, that hee may search them out, consider them, and bee heartily sorrowfull for them: for this end was Ioh: triall, Ioh. 13. 26. *thou writest (saith he) bitter things against me, and makest me to possesse the finnes of my youth.*

The second end is, that God may make triall of the present estate of his seruants: not that hee is ignorant what is in man, but because hee would haue all men know themselves. To this effect saith Moses, Deut. 8. 2. &c. 13. 3. *And thou shalt remember all the way which the Lord thy God led thee in the wilderness for to humble thee, and to proue thee, so know what was in thine heart, whether thou wouldest keep his commandments or no.* This also was the end why the Lord left Esau's trial to proue & trie what was in his heart.

This triall by desertion serueth for two purposes: for otherwhiles the Lord vseth it for the manifestation of some hidden sinne, that the godly may be deeper humbled, and craue more earnestly pardon of that and other sins. For as the begger is alwaies mending and piecing his garment where he findes a breach: so the penitent and beleueing heart must alwaies be exercised in repairing it selfe where it finds a want.

Again, oftentimes this trial serueth to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increase of them in the heart. The good husband-man cuts the branches of the Vine, not that he hath a purpose to destroy them, but to make them beare more fruit. In the Canticles when Christ left his spouse, then she riseth out of her bed, shee opens the doore, *her hands drop mirrhe on the barre of the doore: then further shee seeks and calls for him, and praiseth him more then euer before.* David testifieth the like of himselfe: *In my prosperity I said I shall neuer be moued: &c. but thou didst hide thy face, and I was troubled. Then cried I to thee, O Lord, and prayed to my Lord.* Lastly, men that lue in the Church being for a time left of God, become so impenitent as that they must be giuen vp to Satan; yet for no other cause, but that the flesh may bee killed, and the spi-

rit made aliuie in the day of the Lord.

The third end is, the preventing of sinne to come. This appeareth in Paul; *Left (saith he) I should be exalted out of measure through the abundance of revelations, there was giuen vnto me a prick in the flesh, the messenger of Satan to buffet me, &c.* In the former times when the Lord among many others had set out Crommer for the maintenance of his blessed truth against his & Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but so as thereby he prevented many sins, and prepared him to a glorious martyrdom. As some of his owne words may testifie which he spake a litle before his end: *And now (saith hee) I come to the great thing that so much troubled my conscience more then any thing that euer I did or said in all my life, and that is the setting abroad of a writing contrary to the truth; which now here I renounce as things written with my hand contrary to the truth, which I thought in my heart, & that for feare of death, and to saue my life, &c. and for as much as my hand offended, writing contrary to my heart, my hand shall be first punished therefore: for may I come to the fire, it shall be burned.* Answerably, when he was at the fire, first he burnt his right hand which subscribed; his body suffered the flame with such constancie and steadfastnes, as he neuer almost moued: his eyes lift vp to heaven often he repeated his vnworthy right hand. Thus, death

which he most feared, he most desired; that he might take reuenge of himselfe for his finnes. The vse that all good Christian hearts are to make of these their desertions, is manifold. First, if they haue outward rest and walke in the feare of God, and bee filled with the ioy of the holy Ghost, let them not be high minded, but feare, lest a forsaking follow. Secondly, if in any temptation they iudge themselves forsaken, let them consider this wonderfull worke of spirituall desertions which God exerciseth vpon his owne children very vially: and then it may please the Lord, they shall finde it to be a restorative against many a qualme and sowne of spirit and conscience, into which otherwise they would certainly fall. Thirdly, seeing God for their triall doth often withdraw himselfe from them, let them again draw neere to God and presse vnto him; euen as a man that shivers of an ague is alwaies creeping to the fire. If it be demanded how a man shoulde come neere God, the answer is, by the vse of his word and prayer. For by his word he speaks to thee, and by prayer thou speakest to him. Lastly, seeing by desertion God will take experience of his seruants, let euery man trie and search his waies, and euer be turning his feet to the waies of Gods commandements: let him endeavour to keepe a good conscience before God and before all men, that to he may with David say, Judge me: O Lord, for I haue walked in mine innocencie: my trust hath bene alwaies in the Lord: I shall not slide: proue me, O Lord, and try me, examine my reuener & my heart.

F I N I S.

CASE OF CONSCIENCE, THE GREAT TEST THAT EVER WAS: HOW

A MAN MAY KNOW WHETHER HE
be the childe of God, or no.

Resolved by the word of God.

VVhereunto is added a brieue Discourse taken out
of H. Zanchius.

2. P E T. I. verse 10.

Giue all diligence to make your calling and election sure: for if
ye doe these things, ye shall neuer fall.



LONDON,
Printed by I O H N L E G A T T,
1626.

To the godly Reader,

IN Gods Church commonly they who are touched by the Spirit, and begin to come on in Religion, are much troubled with feare, that they are not Gods children; and none so much as they. Therefore they often thinke on this point: and are not quiet till they finde some resolution.

The spirit of God (as best knowing the estate of Godschildren) hath penned two parcels of holy Scripture, for the full resolving of this case; namely, the 15. Psalme, and the first Epistle of S. Iohn.

And for the helping of the simple and vnlearned, who desire to bee informed concerning their estate, I haue propounded these two parts of Scripture in the forme of a Dialogue: and haue ioyned thereunto a little discourse concerning the same matter, penned in Latine by H. Zanchius, a learned Diuine, and now Englished.

Vse this labour of mine for thy benefit and comfort: and the Lord increase the number of them which may reioyce that their names are written in heauen.

WILLIAM PERKINS.

THE

THE FIRST EPISTLE OF IOHN, IN FORME OF A DIALOGVE.

The speakers. *Iohn. Church.*
CHAP. I.

CHVRCH.



Any among vs deny the God-head, and many the manhood of Christ.

Ioh. That which was from the beginning [and therefore true God] which wee haue heard [namely] speaking] which we haue scene with these our eyes, which we haue looked vpon, and these hands of ours haue handled of that word [not the sounding but the essential word of the Father], of life [living of himselfe, and giuing life vnto all other].

Ch. Before you goe any further, this word of life is inuisible, how then could it be scene?

Ioh. [For] for that life was made manifest [to wit, in the flesh], and we [with many others] haue scene it, and beare witnesse, and publish vnto you that eternall life, which was with the Father eternally before his manifestation] and was made manifest vnto vs.

Ch. Menander, Ebion, and Cerinthus, hauing bene teachers among vs, confidently deny these things which you say: and they beare vs in hand, that they seeke our good.

Ioh. That [which I will reape againe for more certainties sake] which we haue seen & heard, declare we vnto you, that ye may haue fellowship with vs, and that our fellowship also may be with the Father, and with his Sonne Iesus Christ.

And these things write wee vnto you, that your ioy might be full [i. might haue sound consolation in your consciences].

Ch. Well then, say vs downe some ground, whereby we may come to be assured that we haue fellowship one with another, and with Christ.

Ioh. This then is the message which wee haue heard of him, and declare vnto you, that God is light [i. purenesse is selfe and blindness; whereas men and Angels are neither, but by participation] and in him is no darkenesse.

Ch. Some that make profession among vs, continue still in their old course and conuersation; and yet they say they haue fellowship with God.

Ioh. If we say that we haue fellowship with him, and walke [leade the course of our liues] in darkenesse, [i. ignorance, error, impiety], we lie, [dissemble,] & do not truly [deale not sincerely].

Ch. What then is the true marke of one which hath fellowship with God?

Ioh. If we walke in the light [leade the course of our liues in sincerity of life & doctrine] we haue fellowship one with another.

Ch. We are so deiled with sinne, that we often doubt, lest we haue no fellowship with God.

Ioh. The blood of Iesus Christ his Sonne cleanseth vs from all sinne.

Ch. Some among vs are come to that passe, that they say they haue no sinne: and that this estate is a signe of fellowship with God.

Ioh. If we say we haue no sinne, we deceiue our selues [imagining that to be true which is otherwise] and the truth is not in vs.

Ch. How then may we know that our sins are washed away by Christ?

Ioh. If we confesse our finnes [namely with an humbled heart desiring pardon] we are faithful & iust [in keeping his promise,] to forgive vs our sins, and to cleanse vs from all vnrighteousnes.

If we say [as they before named doe] we haue not sinned, we make him a lyer, whose word speaks the contrary, and his word is not in vs, [his doctrine hath no place in our hearts].

CHAP. II.

Ch. If this bee true which hath bene said, I that the blood of Christ doth cleanse from all sin; & that if we do offesse them they shall be pardoned, our corruption tells vs, that we may sin freely.

Ioh. My little children, these things I write vnto you, that ye sinne not.

Ch. Alas; wee fall oft by infirmities: what shall we then doe?

Ioh. If any man sinne, we haue an aduocate [who in his owne name and by his owne merits pleads our cause] to the Father, Iesus Christ the iust [and therefore fit to make intercession].

Ch. But how may everyone of vs in particular know that Christ is his aduocate?

Ioh. He is the propitiation [i. a covering of sin or reconciliation, as the propitiatory of the Arke covered the law,] and not for our finnes only, but also for the finnes of the whole world [not only Jewes, but also Gentiles of all sorts].

Ch. Be it that I know him to bee my aduocate, may I not be deceiued? how may I know that this my knowledge is effectual to saluation?

Ioh. Hereby are we sure that we know him [here that knowledge is meant, whereby a man applies Christ and all his benefits to his owne soule] if we keepe [to keepe is not to forsake, but to haue a care and desire to do as] for Gods holie merite, in his seruants accept the will for the deede] his commandements.

Ch. Many among vs professe that they know Christ, but their liues be not according.

Ioh. He that saith, I know him, and keepest not his commandements, is a lyer, and the truth is not in him.

Ch. How may it be proued, that the endeavour to keepe Gods commandements is a marke of faith and fellowship with Christ.

verf. 9. To perfect perfect sanctification in this life, a note of an hypocrite, verf. 8. Humble confession of sin to God, is a note of remission of sinne, verf. 3.

verf. 1.

verf. 2.

verf. 3. An endeavour to keepe the commandments, a signe of faith.

verf. 4. Faith without obedience a note of an hypocrite.

verf. 5.

Ioh.

Job. Hee [in whom the loue of God is perfect, may hereby know, that he is in Christ:] But hee that keepeth his word, in him the loue of God: [not that loue wherewith God loueth him; but that, whereby he loueth God] is perfect indeed [sincere and sound persuasion, being opposed to no imperfection, but to hypocrisy:] hereby [therefore] we know that we are in him.

He that faith he remaineth in him, ought to walke euen so, as he hath walked: [and therefore he must needs endeavour himselfe in the commandments.]

Ch. Declare vnto vs some of the principall of these commandments?

Job. Brethren, I write no new commandment vnto you: But an old commandment which ye haue heard from the beginning: this old commandment is the word which yee haue heard from the beginning.

Again, a new commandment I write vnto you, that which is true [to wit that the commandments are new which wee will not write] in him [who renueth the commandments of old giuen to Moses] and also in you, for the darkenes is past [i.e. the hardening of the minds of men vnder the old testament, whereby they did but in a small measure vnderstand the word] and that true light [a greater measure of illumination, as also the writing of Gods lawes, not in tables of stone, but in the fleshe hearts: so as they be transformed into the obedience thereof] now shineth.

Ch. Well, set downe this commandment which is so ancient, and is now renued.

Job. He that faith [as many among you do] that he is in that light [that is, that he is both plentifully enlightened and borne anew] and hates his brother, is in darknes, [vnder the estate of damnation, not yet truly regenerate,] vntill this time.

Hee that loueth his brother abideth in that light [is truly enlightened and regenerate:] and there is no offence, [i.e. hee will giue no occasion of euill] in him.

But [on the contrary] he that hateth his brother is in darknes, and walketh in darknesse, [leadeh his life in ignorance, and vngodlines] and knoweth not whither hee goeth because that darknesse hath blinded his eyes.

Ch. What moutheth you to deliuer vnto vs all those notes and signes of our new birth, and communion with Christ?

Job. Little children I write vnto you because your finnes are forgiven you: for his names sake [i.e. Christ and his merit: that ye may be certified to your comfort of this.]

[And that to kinde of men among you might doubt of this,] I write vnto you fathers, because ye [delighting to tell and heare of old and ancient matters] haue known him [that is, Christ] that is from the beginning, I write vnto you young men, because ye [delighting to shew your valour and strength] haue overcome the euil one [that is, Satan.] I write vnto you little children, [who delight alwayes to be vnder the fathers wing] because ye haue knowne the father.

[And againe, because we are dull to marke and

remember that which is good for vs:] I haue written vnto you fathers, because ye haue knowne him that is from the beginning: I haue written vnto you young men, because ye are strong, and the word of God abideth in you: and ye haue overcome that wicked one.

Ch. If wee be in the state of grace vnder Gods fauour in Christ, how may wee abide in it?

Job. Loue not this world [the corrupt estate of mankind out of Christ] neither the things that are in the world [for first of all: reigne reasons,] if any man loue this world, the loue of the Father [wherewith he loueth the Father] is not in him.

(Secondly) for all that is in this world, as the lust of the flesh [the corruption of nature, which chiefly breaketh out in euil concupiscence] the lusts of the eyes [the fruits of the former, stirred up by outward provocations, especially in the eye, as it is manifest in adultery or concupiscence:] & the pride of life [i.e. Arrogancy and ambition among men in common conversation of life,] is not of the Father but of the world.

And [thirdly] this world passeth away and the lusts thereof: but he that fulfilleth the will of God, abideth for euer.

Ch. What other thing are we to doe that wee may continue?

Job. Little children, it is the last time: and as ye haue heard that Antichrist shall come, [a speciall Antichrist, the chief of all other: who is now manifest to be the Pope of Rome] euen now are there many Antichrists [hereticks, denying either the natures of Christ, or his offices: or the union and the distinction of his natures:] (whereby we know that it is the last time.

Ch. Those whom you call Antichrists, were of your company, and professed as we doe.

Job. They went out from vs, but they were not of vs: for if they had bene of vs, they should haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

Ch. How can we be assured of our continuance in grace: for we may fall as well as they doe?

Job. But ye haue an oymnt, [the grace of Gods holy spirit, resembled by the anointing in the old Testament] from that holy one [Christ, Luke 1.15.] and know all things.

Ch. If wee know all things, then you neede not write vnto vs of these matters.

Job. I haue not written vnto you, because ye know not the truth: but because you know it, & that no lie is of the truth [i.e. can distinguish between the solid doctrine of the Gospel, & errors.]

Ch. What is this lie which you speake of?

Job. Who is a liar [a deceiver, a seducer,] but he that denieth that Iesus Christ, [the Messiah or Saviour of mankind?] The same is that Antichrist, that denieth the Father & the Sonne.

Ch. Those whom you meane [say they] depend on the doctrine of God as well as wee: and they este to call him Father.

Job. Who so denieth the Sonne, hath not the Father.

Ch.

Ch. What doe you inferre vpon this, if it be the last time as you haue said?

Job. Let therefore abide in you, that fame [doctrine concerning Christ] which yee haue heard from the beginning: [which the Apostles preached, and before them the Prophets since the beginning of the world] If that which yee haue heard from the beginning remaine [ye beleauing and obeying it] in you, ye shall also continue in the fame, and in the Father.

And this is the promise which he hath promised vs, euen life eternal.

Ch. We cannot persuade our selues of perseuerance, seeing men so commonly fall away from Christ among vs.

Job. The things haue I written vnto you, concerning them that deceiue you; [not meaning them of you, as you seeme to take it.]

But that anointing [the spirit which ye haue receiued of Christ, and which hath led you into all truth] which ye haue receiued of him, dwelleth in you [abideth in you, and will so continue:] and ye neede not that any man teach you, [any other doctrine beside this which ye haue learned, already:] but as the fame Anointing teacheth you all things, and is true and not lying, and as it taught you, ye shall abide in him.

And now, little children abide in him, that when he shall appeare, we [being iustificd in Christ] may haue boldnesse and not bee ashamed, [neither Satan, nor our consciences accusing vs for sinne,] before him at his coming.

Ch. We are still in doubt to returne backe to that which you said before, how an endeavour to keepe the commandments should be a signe of fellowship with Christ.

Job. If ye know that he [God] is righteous, know ye that he which worketh righteousness is borne of him [as a child is knowne to haue such a man for his father, because he resembleth him.]

CHAP. III.

Ch. Re not we then borne of God?

Job. Behold what loue the Father hath giuen to vs, that we should be called the sonnes of God.

Ch. The world doth not repute vs as the sonnes and daughters of God, but for the refuse and off-souring of the world.

Job. For this cause the world knoweth not you, because it knoweth not him.

Ch. Can Gods children be subiect to such infirmities and miseries as we are?

Job. Dearly beloved, now are we the sonnes of God, but yet it is not made manifest what we shall be: and wee know that when he shall be made manifest, we shall be like him: [hauing not equallitie, but likeness of holinesse and glorie:] for wee shall see him as he is: [for now we see him as he were through spectacles in the word and Sacraments.]

Ch. Alas poore wretches, we are not like Gods children: for we are euen sold vnder sinne, and daily carrie a masse of corruptions about vs.

Job. Euerie one that hath this hope [to see him as he is] purifieth himselfe [i.e. though he be subiect

to sin, yet he desireth and useth the means to cleanse himselfe from sinne:] euen as he is pure, [setting before him Christ as a pattern to follow.]

Ch. How proue you that an endeavour to purifie our selues is a note of adoption?

Job. [By the contrary] who soener committeth sinne [pactiseth sinne with full consent of will, not endeavouring himselfe in holines of life,] transgresseth all the law: [and for that cause, being vnder the curse of the law, cannot bee Gods children:] for sinne is the transgression of the law, [vnderstand by Law, not morall Law, but any commandment of God, whether it be in the law or Gospel.]

And [againe] ye know that hee was made manifest, [tooke our nature on him] that he might take away our finnes [the guile and punishment as once, and the corruption by little and little,] and in him is no sinne.

(Thirdly) who soener abideth in him sinneth not: [he doth not giue himselfe to sinne, so as it should reigne in him:] Who soener sinneth, hath not seene him, nor knowne him: [to wit, effectually, so as he can apply Christ and all his benefites to himselfe.]

Ch. But some teach that faith is sufficient, and they embolden vs to live as we will.

Job. Little children, let no man deceiue you, he that worketh righteousness, is righteous, as he is righteous.

He that committeth sinne, [though he say he doth beloeue, and therefore thinks himselfe iustificd before God,] is of the Diuell, [resembleth the Diuell, as the child doth the father: and is governed by his spirit:] for the diuell sinneth from the beginning, of the world: [which appeareth that] for this purpose was made manifest the Sonne of God, that he might dissolve the workes [for the beginning and continuance of all rebellion and disobedience to God,] of the Diuell.

(And further, to display these seducers) who soener is borne of God sinneth not, [i.e. doth not keepe a course in sinne, how soener he fall by infirmities,] for his seede [i.e. Gods word cast into the heart by the operation of the spirit, making a man to bring into a new creature,] remaineth in him: neither can he sin because he is borne of God.

Ch. Briefly, so come to the point: how may it be knowne, who is Gods child, and who [is to be reputed] the child of the diuell?

Job. In this are the children of God known, and the children of the diuell: who soener worketh not righteousness, is not of God: neither [to giue you a plaine example,] he that loueth not his brother.

For, this is the message which ye haue heard from the beginning, that we should loue one another.

Not as Cain: he was of that euill one [Satan] and slue his brother: and therefore slue he him? because his owne workes were euill, and his brothers good.

Ch. Yet if we loue those which be our brethren, according to the flesh neuer so much, they cease not to hate and persecute vs?

Job.

pruie
finis is a
marke of
adoption.

verse 4.

verse 5.

verse 6.

verse 7.

verse 8.

verse 9.

verse 10.

verse 11.

verse 12.

verse 13.

verse 14.

verse 15.

verse 16.

verse 17.

verse 18.

verse 19.

verse 20.

verse 21.

verse 22.

verse 23.

verse 24.

verse 25.

verse 26.

verse 27.

verse 28.

verse 29.

verse 30.

verse 31.

verse 32.

verse 33.

verse 34.

verse 35.

verse 36.

verse 37.

verse 38.

verse 39.

verse 40.

verf. 13. Job. Mervail not my brethren, though this world hate you.

verf. 14. Ch. If not to loue, bee a note of the child of the diuill, what is the note of Gods child?

verf. 15. Job. We know that we are translated from death to life, because we loue the brethren, (i. such as be Christians; because they are Christians,) (as is the contrary) he that loueth not his brother, abideth in death (is vnder the state of damnation.)

verf. 16. Whosoever hateth his brother is a man-slayer, and ye know that no man-slayer hath eternal life abiding in him.

verf. 17. Ch. You haue shewed vs fully; that loue is a worke of adoption: Now shew vs how we may know whether we loue our brethren or not?

verf. 18. Job. Hereby we haue perceived loue, that hee laid downe his life for vs: therefore we ought (carried with the like affection of loue) to lay downe our liues for the brethren.

verf. 19. Ch. Many in speech doe pretend loue, but we find not this willing affection and readinesse to shew loue.

verf. 20. Job. Whosoever hath this worlds good, (wherewith this life is sustained) and seeth his brother hath neede, and shutteth vp his bowels (i. hath no compassion, because it sheweth selfe by the rolling of the inward) from him, how dwelleth the loue of God in him?

verf. 21. Ch. What other note is there of true loue?

verf. 22. Job. My little children, let vs not loue in word, nor in tongue only, but in deede and truth (sincerely.)

verf. 23. 1. For thereby we know that we are of the truth, (I found professors of the Gospell of Christ,) and shall before him appeare our hearts (in regard of any accusation that our conscience shall lay vnto vs before Gods iudgement seat.)

verf. 24. If your heart condemne vs, (an euill conscience accuse vs) God is greater then our heart (namely, in iudging of vs) and knoweth all things.

verf. 25. Ch. How may we know that our consciences will not condemne vs?

verf. 26. Job. Beloued, if our hearts condemne vs not, then haue we boldnes toward God, (i. to come vnto him by prayer.)

verf. 27. Ch. What other fruit is there of true loue?

verf. 28. Job. Whatouer we aske, we receiue of him because we keepe his commandements, and doe those things which are pleasant in his sight.

verf. 29. Ch. What are these commandements?

verf. 30. Job. This then is his commandement, that wee beleue in the name of his Sonne Iesus Christ, and loue one another as he gaue commandment.

verf. 31. Ch. Haue they which keepe these commandments their prayers granted; proue this.

verf. 32. Job. (Yes) For hee that keepeeth his commandements dwelleth in him, and hee in him.

verf. 33. Ch. How may we know that God dwelleth in vs, and we in him?

verf. 34. Job. Hereby wee know that hee abideth in vs, by that spirit [of sanctification, where-

by wee are renewed] which hee hath giuen vs.

CHAP. I V.

Ch. **T**O returne againe to that which was before mentioned, shall we beleuee all that say they haue the spirit?

verf. 1. Job. Dearely beloued, beleuee not every spirit (i. doctryns, which men bragging of the spirit doe teach;) but trie the spirits whether they bee of God: for many false prophets are gone out into the world.

verf. 2. Ch. How may we discern of spirits?

verf. 3. Job. Hereby shall ye know the spirit of Gods; every spirit (doctryne) which confesseth that Iesus Christ (the Messias) is come in the flesh [is made true man; this being the substance of the Gospell] is of God.

verf. 4. And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whom ye haue heard, that he shall come, and now already he is in the world.

verf. 5. Ch. We feare because these false spirits are of great power to persuade and seduce many.

verf. 6. Job. Little children, ye are of God, and haue overcome them: for greater is he that is in you (Gods spirit) then he that is in the world, the spirit of Sathan.

verf. 7. Ch. But the doctrine of these men is of great account, and hath many followers in the world, ours hath but few which imbrace it.

verf. 8. Job. They are of this world, therefore speak they of this world, and this world (i. ignorant and vngodly men) heareth them.

verf. 9. We are of God: hee which knoweth God heareth vs: he which is not of God heareth vs not. Hereby know we the spirit of truth, and the spirit of error (namely, by the liking and applause of the world.)

verf. 10. Ch. How may wee preferre our selues against these seducers?

verf. 11. Job. Beloued, let vs loue one another, for loue commeth of God: and euery one that loueth is borne of God, and knoweth God: [by a speciall knowledge, whereby they are assured that God the Father of Christ is their father, Christ their Redeemer, the holy Ghost their sanctifier.]

verf. 12. He that loueth not, knoweth not God, for God is loue, [i. wholly bent to shew his loue and compassion to his people.]

verf. 13. [For a prooue of this.] Herein was that loue of God made manifest among vs, because God sent that his onely begotten Sonne into the world, that he might lue through him.

verf. 14. Herein is that loue, not that we loued God; but that he loued vs: and sent his Sonne to be a reconciliation for our sinnes.

verf. 15. Ch. What of all this?

verf. 16. Job. Beloued, if God so loued vs, we ought also one to loue another.

verf. 17. Ch. How can God manifest his loue to vs, he being a spirit invisible?

verf. 18. Job. No man hath seene God at any time: [venerable] if we loue one another, [that is a signe] that God dwelleth in vs, and his loue is perfect in vs: [that loue wherewith he loueth, is through-

thoroughly made manifest towards vs by our loue; as the light of the Moone shining on vs, argueth the light of the Sunne shining upon the Moone, of whom (as from the fountaine) the Moone takes her light.

verf. 1. Ch. How doe we know that God dwelleth in vs?

verf. 2. Job. Hereby doe we know, that wee dwell in him, and he in vs: because he hath giuen vs of his Spirit.

verf. 3. Ch. What other signe haue you of Gods dwelling in vs?

verf. 4. Job. We haue seene and doe testifie, that the Father sent that Sonne to bee the Saviour of the world.

verf. 5. Whosoever confesseth [in faith and loue] that Iesus is the Sonne of God; in him dwelleth God, and he in God.

verf. 6. Ch. The duell will confesse Christ.

verf. 7. Job. And we [which is more] haue knowne and beleueed the loue which God hath in vs.

verf. 8. Ch. Declare how our loue should bee a signe of Gods dwelling in vs?

verf. 9. Job. God is loue, and [therefore] he that dwelleth in loue, dwelleth in God, and God in him.

verf. 10. Ch. Gods loue wee grant, but how may wee know that God is loue to vs?

verf. 11. Job. Hereby is that loue perfect [i. fully made manifest in vs;] that we might haue boldnesse [to stand before him without feare,] in the day of iudgement: for euen as he is, euen so are we in the world [not in equality, but in conformitie of holinesse.]

verf. 12. [As may appaere by the contrary] there is no feare in loue, [i. when a man is assured of Gods loue to him, he doth not distrust nor feruently feare him in respect of his finnes] but perfect loue casteth out feare: for feare hath painfullnesse [chekings and torments of conscience,] and hee that feareth is not perfect in loue.

verf. 13. Ch. What other signe is there that God is loue to vs?

verf. 14. Job. We loue him because he loued vs first, [as when a man warmes him, the heat of his body is because the fire is first hot.]

verf. 15. Ch. If this be so, then they which loue not their brethren, are loued of God in Christ; seeing all generally say they loue God.

verf. 16. Job. If any man say, I loue God, and hate his brother, he is a lyar: for how can he that loueth not his brother whom hee hath seene, loue God whom he hath not seene.

verf. 17. And this commandement haue we of him, that he that loueth God, should loue his brother also.

CHAP. V.

verf. 1. Whosoever beleuees that Iesus is that Christ, [true Messias] is borne of God: and euery one that loues him which did beget, [i. God the Father] loues him also which is begotten of him, [the child of God as a true Christian.]

verf. 2. Ch. This being manifest, that they are hypocrites which say they loue God, yet shew no loue to their brethren, teach vs how we may know that we loue our brethren.

verf. 3. Job. In this we know that we loue the children of God, when we loue God and keepe his commandements, [that is, endeauour to keepe; the beginning of the action being pur for the whole.]

verf. 4. For this is the loue of God [the dutie of loue to God] that we keepe his commandements.

verf. 5. Ch. But no man can keepe the law.

verf. 6. Job. His commandements are not burdensome [to them that are in Christ, and are freed from the curse of the law, which makes the law grievous; and are also guided by his holy Spirit.]

verf. 7. [And this is appaere] for all that is borne of God ouercommeth the world, [Sathan with all corruptions and workes of darknesse.]

verf. 8. Ch. By what means?

verf. 9. Job. And this is the victory which hath overcome the world, euen our faith [which is the instrument and hand whereby wee lay hold on him, that he in vs, and so we by him might overcome the world.]

verf. 10. Who is it that ouercommeth this world, but he which beleueeth that Iesus is that Son of God?

verf. 11. Ch. How may we be resolued that Iesus of Nazareth the sonne of Mary, was the sonne of God, and the Messias? hee came but basely into the world.

verf. 12. Job. This is that Iesus Christ which came by water, [sanctification signified by the legall washings,] and blood [imputation of Christs righteousness, or the sprinkling of his blood:] not by water onely, but by water and blood: [because Christ worketh both iustification and sanctification together:] and it is that spirit [a mans owne conscience inwardly purified] that beareth witness: for that spirit is truth: [that is, that the testimonie of the spirit of adoption, certifying vs that we are the sonnes of God, is true.]

verf. 13. For [that I may speake yet more plainly] there are three which beare record in heauen, the Father, the Word, [the Sonne] and the holy Ghost: and these three are one [namely, in essence.]

verf. 14. And there are three which beare record in earth, the Spirit, and the water, and blood; and these three agree in one.

verf. 15. Ch. How shew you that these witnessess be authentical, and not beleued?

verf. 16. Job. If we receiue the witness of men, that witnesse of God is greater: for this is the witness of God, (i. that was said to come from heauen;) which he testifieth of his Sonne.

verf. 17. [Again] hee that beleueeth in that Sonne of God, with the witness in himselfe, [the peace of conscience which hee may feele in himselfe:] (And further, hee that beleueeth not God, maketh him a lyar; because he beleueed not the record, that God witnesseth of his Sonne.)

verf. 18. Ch. What is the effect of that which these witnessess testify?

verf. 19. Job. And this is that record, to wit, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

verf. 20. He which hath the Sonne, hath life: and hee

verse 13.

which hath not the Son of God, hath not life. *[And conclude]* these things haue I written vnto you that beleue in the name of the Son of God, that ye may know that ye haue life eternal, and that ye may beleue *[I increase in faith]* in the name of that Sonne of God.

verse 14.

Ch. *How can we haue life eternal now, that are so miserable, and so full of wants?*
Ioh. And this is that assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.

verse 15.

A signe of our prayers granted vs: if God doe but heare them.

Ch. *How may we know that God granteth our prayers, made according to his will?*

Ioh. If we know that he heareth *[that is (as it were) to giue an eare to our prayers,]* whatfoeuer we aske, we know that we haue the petitions which we haue desired of him *[though the things which we asked, be not giuen vs in measure, and manner, and time in which we asked them.]*

Ch. *Let vs heare an example of those things which God will grant, when we pray.*

verse 16.

Ioh. If a man see his brother sinne a sinne that is not vnto death; *[that is, which may be pardoned,]* let him aske *[pardon in his behalfe,]* and he shall giue him life for them that sin not vnto death; there is a sinne vnto death *[after which necessarily damnation followeth, as the sinne against the holy Ghost:]* I say not that thou shouldest pray for it.

verse 17.

Ch. *But is not every sinne a sinne to death?*
Ioh. All vnrighteousnesse is sin *[and therefore deserueth death:]* but there is a sinne not vnto death; *[namely, that which is pardoned in Christ.]*

verse 18.

Ch. *We feare lest we haue committed this sinne which is to death.*
Ioh. We know that whoeuer is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked one *[Sathan]* toucheth him not. *[I doth him no violence, or be cannot giue him a deadly wound,]*

verse 19.

We know that wee are of God, and this whole world lyeth in euill; *[that is, in seruitude vnder Sathan and sinne.]*

A

Ch. *How shew you that you are of God?*

Ioh. Wee know that the Sonne of God is come, and hath giuen vs a minde to know him that is true, and we are in him that is true: that is, in his Sonne Iesus Christ: this same is that very God, and that eternal life.

Ch. *How may we keepe our selues in God, and neuer commit the sinne to death?*

Ioh. Little children, keepe your selues from Images, *[whether they be of false gods, or of the true God.]*

PSALME XV.

Iehonah. David.

O Iehonah! who shall dwell *[as Pilgrimes dwell in tents]* in thy tabernacle, *[the Church militant?]* who shall rest in thy holy mountaine, *[the kingdome of heauen?]*

Ieho. He that walketh perfectly, *[that is, he which leadeth the course of his life uprightly.]*

Dau. Who is the upright man?

Ieho. He that worketh righteousness *[according to the commandments of the second table,]* and speaketh the truth in his heart *[as he thinketh, his heart and tongue agreeing.]*

Dau. By what notes may this upright man be knowne, and who is he?

Ieho. I. Hee that slandereth not with his tongue: I I. nor doth hurt to his neighbour: I I. nor receiue a false report against his neighbour.

I V. In whose eyes a vile person, *[an vn godly and vnrighteous man]* is condemned, but he honoureth them that feare God: V. Hee that hauing sworn to his owne hinderance, changeth not.

V I. He that giues not his money to vsury: VII. Neither taketh reward of the innocent.

Dau. *Are these notes infallible?*

Ieho. He that doth these things, shall neuer be moued, *[shall abide in Gods fauour for ever.]*

verse 20.

verse 21.

verse 1.

verse 2.

1 Cor. 2.

10.

Ioh. 11.

17.

verse 5.

verse 6.

A

A BRIEFE DISCOVRSE TAKEN OVT

OF THE WRITINGS OF H. ZANCHIVS:

Wherein the aforefaid case of Conscience is disputed and resolved.

Assertion I.

Only the Elect, and all of them, not only truly may bee, but also are in that time which God hath appointed them in this life, indeede assured of their election to eternal life in Christ: and this is done not one way but many waies.



EE say that the Elect alone may bee, and indeede are, made sure of their election: that so wee may exclude the Reprobate hypocrites: for considering they are not elected, they can neuer bee truly perswaded that they are elected. I say truly: because it may come to passe that many in their owne thinking shall bee predestinate: yet in truth they are not perswaded so: for they are deceived. Wee haue an example in temporary Christians, who thinke of themselves that they beleue in Christ, but truly doe not beleue: for their faith is in hypocrisy, and for a time only. Wherefore a true and certaine perswasion of election can neuer befall any of the reprobates: because the true perswasion of heauenly matters, comes of the holy Ghost; which neuer perswadeth any false matter: Wherefore how can reprobates be perswaded that they are elected? This considered, it is not amisse, that we attribute this perswasion (of which we now speake) to the elect alone. We adde further, that all the Elect, not only may be, but are indeede made sure of their Election: which must bee demonstratiuely confirmed against Schoole-men, and other our aduersaries. We say, this is done in the time appointed; because the Elect, before they be called to Christ, are neuer sure of their election: nay they neuer thinke of it; as appeareth in Paul before hee was called, and in others. Again, in like manner after they haue beene called; yet not presently are made sure of their election: but some sooner, some later. Lastly, we adde, that it is done many waies, what they are, (if not perfectly, yet in part) I will afterward shew. Now let vs come to the matter.

The Schoole-men demand whether a man may bee made sure of his Election. And they determine that a man cannot, except it be by diuine reuelation: because Predestination is in God, and not in vs. And no man knoweth the things of God, but the spirit of God: as no man knoweth the things of man, but the spirit of man which is in him. Again, who knoweth the minde of the Lord? therefore (say they) some speciall reuelation is needfull. If any desire to be certified, either of his owne, or of any other mans predestination, their sayings are not

(simply to be disliked; but in that meaning, in which they vnderstand them, they are no way to be approued. For they take a speciall reuelation to be this, if God will signifye and say expressly to any, either by some Angell outwardly, or by his Spirit inwardly, that he is predestinate to life: after which sort they hold, that Paul and a few other Saints had their predestination reuealed to them. So they conclude, that because euery man hath not his election reuealed to him after this manner, that all men cannot be assured of their election. But they are deceived: for God, not only by this one manner which they speake of, doth reueale his will and his counsels, but by many: for God reuealeth things, either by the inward inspiration of his Spirit, or outwardly by his word: or both inwardly and outwardly by inward and outward effects. By his spirit he did inspire his Prophets, and open many things to come. And Christ said to his Apostles, as concerning the holy Ghost: He shall leade you into all truth. By his word he spake vnto the Prophets, and in like manner, by his word he teacheth vs his will. Also by diuers effects, he declareth either his mercie or his iustice: as it is knowne. The same must be thought of the reuealing of his elections: to wit, that God reuealeth the same to his elect, by the holy Ghost, by the word, and by the most certaine effects of predestination.

The first testimony, by which God assureth vs of our election, is the inward testimonie of the Spirit, of which the Apostle saith, Rom. 8. 16. *The Spirit (of God) testifieth vnto our spirits, that we are the children of God.* Now what is it to be the son of God, but first of all to be predestinated to be the childe of God by adoption, and then to be made actually the sonne of God by faith: and lastly by the same spirit also to be regenerate as Gods children are, and to put on the nature of the sonne of God, or rather the sonne of God himselfe, as the Apostle speaketh? Therefore the holy Ghost, whilest he inwardly beareth record vnto our spirits, that is, to our minds being enlightened by his light, that wee are the sonnes of God, most plainly reuealeth that we were predestinate from all eternitie to adoption: for men are not made the sonnes of God by faith, nor regenerate to be the sons of God, nor put on Christ; except they be first of all predestinated to adoption. And there can be nothing more certaine then this testimonie: for who better knoweth the things of God, his counsels and decrees, then the spirit of God which searcheth all things; yea the deepe things of God? therefore he can most certainly reueale vnto every one of vs the certentie of our election. And he cannot

Ioh. 16. 13.

1 Cor. 2. 10.

Ioh. 16.
13.

deceive vs in revealing it: for he is the spirit of truth: which can neither deceive nor be deceived. If an Angel from heaven should be sent to thee, as he was sent to Mary, and as he spake vnto the fathers, and should tell thee in the name of God, that thou were elected to life everlasting: wouldest not thou say that thou couldest not then doubt any longer of thy election? But so much the more certaine is the testimonie of the Spirit, which beareth record to our spirit, that we are the sonnes of God; by how much the holy Ghost doth more know the things of God then any angel, and can lesse deceive then an angel. And so much the more sure is this testimonie, considering it is not kept in the bodily eares, where it might fone vanish away, but in our minde and spirits because the spirit beareth record to our spirit. And further, that the holy Ghost neuer departeth from our spirit, but dwelleth in vs, abideth in vs, speaketh in vs, sheweth forth his power in vs, prayeth in vs. Therefore the Apostle saith, that we have received the spirit of adoption by which we cry, *Abba, Father*: as though he should say, this testimonie of the spirit is altogether so sure, by which he beareth vs record that we are sonnes of God; that presently without doubting we can call vpon God, and cry, *Abba, Father*. And all the elect haue this testimonie, being made the sonnes of God by faith, and being renewed by the holy Ghost, & ingrafted into Christ. For so the Apostle speaketh, If any man haue not the spirit of Christ, he is not his: therefore, whosoever is Christs, and is ingrafted into Christ, it is necessarie hee should haue the spirit of God. And whosoever haue received and doe enjoy the spirit of Christ; to their minds the same spirit beareth record, that they are the sonnes of God, and makes them to cry *Abba, Father*. And it is certaine, that no man is renewed by the holy Ghost, which is not perswaded that God is his most merciful and most louing Father: and therefore can call vpon him as a Father. Therefore although all men in that they are assured by the certainty of faith, that God is their Father; and they are his sonnes, do not thereby argue and conclude that they are elected to eternall life; yet all men indeede haue thereby a sure testimonie of their election to glory: because if they be the sonnes of God, they are also heires of eternall life. This testimonie I will briefly comprise within this demonstration. Whosoever call vpon God, and in their hearts cry *Abba, Father*, they are the sonnes of God, and it is certaine that they thus cry by the spirit of God. And they which are the sonnes of God, are also heires of eternall life, and they haue bin predestinate to adoption: therefore it must needs bee, that all they which are perswaded, that they are the sonnes of God by the holy Ghost, are predestinate to eternall life, and must be perswaded of it. This is the first testimonie & the first way, by which God reuealeth to euery elect man his prede-

Rom. 8.
15.
Gal. 4. 6.

stination: namely, by the holy Ghost within our hearts, bearing record vnto vs, that we are the sonnes of God in Christ, and by Christ. And let this be the first argument, also seruing to confirme our assertion.

The second way, by which God reuealeth to euery man his predestination, is by his word. I meane not any particular word, by which hee doth declare to any outwardly in priuate & speciall manner, and that in expresse words, his election: but the general word of the Gospell, by which Christ calleth all them which beleue in him, elect, both by himselfe, and by his Apostles, as in the new Testament euery where is most manifest. For although in particular propositions he say not to thee, or to him particularly, Thou art elect to eternall life: yet by means of general propositions, he doth as well conclude in the heart of euery one that beleueth, that he is elected, as any man shall be able to conclude vnto particular men, that euery one of them is a liuing creature indue with reason by this general proposition: *Euery man is a reasonable creature indue with reason*: the assumption being suppressed. Therefore after this manner dealeth God; Hee hath chosen all and euery faithful man whom he was to indue with faith, to haue the everlasting inheritance.

Furthermore, hee published it to all the Elect by the Apostles in this general proposition, *that all the faithful are elect to eternall life*. The assumption is concealed in the word of God. But when he giueth vs faith, he maketh euery one of vs to make an assumption by himselfe in his minde: *But I am of the faithful*, for I finde in my selfe that I truly beleue in Christ. Therefore who is it that maketh this conclusion for thee, *that thou art predestinate to eternall life*? euen God himselfe: the proposition being taken forth of the Gospel, and the assumption proceedeth of the gift of faith. But that indeede by which we properly attaine to the knowledge of the matter contained in the conclusion, is the middle term, as they call it. Wherefore it is manifest, that God by the word of his Gospel, where he saith: *that all the faithful are elect*; doth reueale to euery faithful man his owne predestination. Only this one thing is to be required, that the faithful man hearing the vniuersall proposition, in his minde should make an assumption. *But I am faithful by the gift and grace of God*. And is not God said to haue reuealed to euery man his speciall malediction in this general proposition, *Dents. 27. 26. Cursed is euery one that doth not continue in all things that are written in this booke*, although he say to no man specially, thou art accursed? for euery one doth make this assumption: *that he is accursed*, because he knoweth most certainly that hee doth not continue in all things that are written in the booke of the law. Therefore the schoole-men are deceived, when they say, it may be that euery man may be sure of his election; namely, if GOD

The elect one of the word of God, their cōfession making the assumption as length they may be certainly perswaded of their predestination on.

*That whereby a man applies the general promise to himselfe.

They which do truly beleue, know that they are elect.

which is able, will reueale it to him: yet, that hee doth onely reueale it to a very few, as the Apostles for God (as hath bene proued and declared) euen by his word, in general propositions doth reueale to euery man his predestination: for what can be more certaine then this demonstration? Whosoever doth truly beleue in Christ, they are elect to eternall life in Christ: but I truly beleue in Christ; therefore I am elected. But some make an exception and say, that this were a demonstration and that most certaine and euident, if a man might be able to know that hee were indue with true faith in Christ; but here lyeth all the difficultie. For many thinke that they truly beleue in Christ, whereas neuertheless their faith is hypocriticall and temporarie: as appeareth by the Euangelists.

Answer. Wee graunt that they which beleue by such a faith, which is in hypocrisie and onely lasteth for a time; that they are deceived whilst they thinke that they doe truly beleue, and yet doe not indeede: for they are like them which dreame that they are kings, when as they are very beggars: but we say, that they which beleue by a true faith, do know whether they truly beleue or not: and they are not deceived when they say & thinke that they truly beleue. For they are like vnto them, which handling a precious stone, by reason that they are indue with sense, know and say, that they handle it. And if no man might certainly know whether hee beleueed truly or not, why doth the Apostle say, *2 Cor. 13. 5. Try you selues whether ye be in the Faith*? And if it bee so, no man can euer certainly know, whether hee be iustified: considering that they onely which truly beleue, can be iustified. And if a man giuing credit to another mans word, doth certainly know, that he beleueth him: how much more doth hee know it, which being indue with true faith by the holy Ghost, beleueth the Gospel? In a word, Godly writers haue proued against Schoolemen, that they which are indue with true faith in Christ cannot bee ignorant of it. But (say they) no man is certaine of his perseverance in faith: and therefore out of this vniuersall proposition, *Hee which beleueth, namely, with a true and constant faith, is elected to life*, no man can conclude that he is elected, by reason that albeit he may know, that hee is indue with true faith, yet he cannot tell whether it shall be perpetual. This collection is absurd, and the learned haue fully proued, that true faith is perpetual. And therefore they which certainly know, that they beleue in a true faith, are also certaine, that the same their true faith shall neuer perill in this world: partly for the promise of God, *Ier. 32. 40. I will put my feare into their hearts; that they may neuer depart from mee*: and partly for the prayer of Christs, *Luke 22. 32. I haue prayed for thee Peter, that thy faith doe not faile*. Seeing it is so, it is very certaine, that God by his word,

in which generally hee saith that all the faithful are elect, doth reueale to euery man his Election: considering that the proposition taken out of the Gospell is most certaine, and euery faithful man may certainly assure to himselfe, that he is indue with true faith in Christ.

The third way by which God reuealeth to euery one of vs his predestination, is by the effects of predestination, as well inward in vs, as outward; by which, as by certaine markes imprinted in vs, he doth seale vs, that if we shal giue diligent heede, we may thereby euidently perceiue, that we are set apart from the common sort of men, which is often called by the name of the world: that we are fore-knownne for his sonnes, and loued in Christ, and predestinate to eternall life; yea, & that we appertaine no longer to the world, but to that *Citie which is above, that hath his foundation, as the Apostle saith, Heb. 11. 10*. And we haue a twofold reason of this argument: one, because these effects (of which we speake, and which we will afterward handle) God worketh not in any, but in his elect; as also afterward we will shew. Therefore by right a man may, by a true feeling and experience of these effects in himselfe, bee assured of his particular election and predestination, to haue fellowship with Christ in all his graces. For if predestination (as *Augustine* witnesseth) be a preparation to the blessings of God; by which most certainly they are made free, whosoever are made free, therefore whosoever feeleth himselfe freed through these graces of God, may bee assured and certified of his predestination. The other reason is, that these effects are not onely the effects simply of predestination, but also such effects they are, that may also bee seales of it: namely, imprinting in vs a liuely forme and image of GOD, fore-knowing vs, louing vs, electing vs. And therefore albeit we cannot see the purpose, the fore-knowledge, the election and predestination of God as concerning our selues, in God himselfe fore-knowing, willing, and electing vs: yet we may behold in our selues some few representations of all these imprinted, and euen stamped in vs by the word: and so by the beholding of these formes and impressions in our selues, we shal easily be brought to the knowledge of those patterns, (as it were) which are in the Lord himselfe. The matter (by reason it is very good and comfortable) may be declared by a similitude: GOD is like vnto the Sunne in regard of vs: the Sunne when it shineth vpon vs, and after a sort looketh vs in the face, it doth after such a fort imprint an image of his light in our eyes, that we also in like manner being made partakers of his light, may looke againe vpon the sunne it selfe, and vpon his light: for the light of the Sun and his beames being sent downe vpon vs, are beaten backe and reflected againe towards the Sunne. So in like manner the fore-knowledge of God, by which he hath and

By the effects of predestination a man may gather his predestination on.

The effects of predestination which are in vs, are like seales imprinting the image of Gods election in vs.

would acknowledge vs for his from all eternitie, it alwaies refeth in God, and cannot of it selfe, be perceived vs. But yet whilst God doth acknowledge vs for his, he doth portray in vs his elect, a certaine forme and image of his fore-knowledge: by which he maketh vs, renouncing all other gods, to acknowledge him for our only true God. Thus it cometh to passe, through this true knowledge of God, which he vouchsafeth vs, and by which we do acknowledge God for our God & father: we may after a sort behold in God himselfe his foreknowledge, by which he hath foreknown vs for his sonnes. For first of all, God doth acknowledge vs for his, and then the elect being made partakers of this his light & knowledge, he causeth vs in like manner to acknowledge him. To this purpose ferseth, that which our Saviour Christ saith: first, (saith he, *Ioh. 10. 14.*) *I know my sheepe, after he addeth, And againe, I am knowne of mine.* As though hee should say, whilst I acknowledge them for my sheepe, I make them by means of this my light and knowledge, that they also can acknowledge me for their Pastor. So the Apostle saith to the *Galathians, Gal. 4. 9.* *when ye shall know God, or rather are knowne of him: he teacheth therefore, that God knew the Galathians, because hee had first acknowledged them for his, in his eternall predestination: and by giving unto them this his wisdom, hee made them acknowledge the true God for their God. The same may be said of the loue of God, by which hee loved vs in Christ to everlasting life, before the foundation of the world: God by loving vs doth print in our hearts the image of his loue, by which we may loue him againe from our hearts: and as it were by the reflection of the Sunne-beames sent downe into our hearts, we may be prouoked to loue againe. For the loue of God to vs, being eternall, and causing eternal life, begetteth in the time appointed a certaine loue in vs: for as for his eternal glory. And to this purpose is that of *S. Iohn, 1 Ioh. 4. 10.* *Not that we first loved God, but because he first loved us.* As though he had said, therefore we loue God; because he first, that is, before the foundation of the world loving vs in Christ, by the ingrafting of his loue in our hearts, causeth vs to loue him againe as a Father. So loue is said (to wit, that loue by which we loue God) to be of God: that is, to proceed of the loue of God towards vs. And *Paul writeth, Rom. 5. 5.* *that the loue of God, (namely that loue by which hee loved vs) is shed in our hearts by the holy Ghost which is given us:* and by this the dding of the loue of God in our hearts, it cometh to passe that loue is also wrought in our hearts towards God. And therefore by that found loue by which we feele our selues to loue God, we are made to know how great the loue of God is, by which hee loved vs to eternitie in Christ. And what is that loue selfe but predestination?*

In like manner, election by which he singled vs from the rest of the world in Christ; that we

A might be holy before him, begets in vs a certaine image euen of God himselfe, that is, another election, by which we renouncing all other Gods, which are worshipped in the world make our choise of this our true God *Iehovah*, to be our God, that he may be alwaies before our eyes, he which sanctifieth vs, & the author of our whole saluation. Wherefore through this constant election which is in vs, we perceive, that the election which is in God, as concerning vs, is firme & sure: not only as we gather the cause by the effect, but also as we gather the patterne by the picture: like as by the similitude of the forme of a seale fastened in waxe, we do easily vnderstand what is the very forme and fashion of the seale. Therefore it is manifest, that it is the manner of God by the effects of his election and predestination imprinted in vs, to reueale to euery one of vs his owne election and predestination: And that two waies, both because there are certaine effects of predestination, and by the effects, the causes are knowne: and also because there are certaine lively types of Gods fore-knowledge & election, by which we are sealed vnto God.

Now by the imprinting of these formes and types in vs, as the seale is in waxe, the very first patterns themselves are known what they are. Furthermore, that there is no man elected to eternal life, which shall not be sealed vp in the time appointed with these marks of Gods election: it is manifest out of these places of scripture, which treat of electio & predestination. The Apostle teacheth, *Eph. 1. 4.* *that we were elected, that we might be holy and without blame.* Also he teacheth, *Rom. 8. 30.* *that all they whom God hath predestinated, are likewise called and iustified, and by consequent indued with faith and knowledge of God, by which they take him for their Father: with loue also, wherewith they loue him as a Father: also with a good will and constant purpose, by which they desire constantly his glorie.* Again, he saith in another place, *2 Tim. 2. 19.* *The foundation standeth sure, having this seale (in respect of God) the Lord knoweth who are his.* Now in respect of vs, he putteth downe another seale, saying: *let him depart from iniquitie, which calleth vpon the name of the Lord:* for with this marke, all the elect are branded. They call vpon the name of the Lord, & depart from iniquitie: seeking after holinesse and a good conscience. And this is that *sealing* which is so often mentioned in the Scriptures: As when in the Apocalypse it is said, *Apoc. 7. 3.* *that an innumerable multitude was sealed to the Lord.* For like as the Father sealed Iesus Christ as he was man and mediator, so also the rest of his children hee hath sealed, & doth daily seale with sure notes and seales to distinguish them from other men, and the children of this age. For God is said, *2 Cor. 1. 21, 22.* *to haue anointed vs, and sealed vs, and given vs the earnest of his spirit in our hearts.* And againe, to haue sealed vs with the holy spirit of promise, and that to the

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The chief effects of predestination by which the elect are discerned from the reprobate.

day of redemption. As it is easie to discern a right seale from a counterfeit, for the true soules of God (by the sealing of the spirit) are distinguished from hypocrites, and lawfull children from bastards.

It remaineth, that we should declare some effects of predestination: by which, as by markes and seales, the Elect may be discerned from Reprobates. The first effect of Predestination, is Christ himselfe; as hee is a Mediator and a Saviour dwelling in our hearts by his holy spirit. For as we are elected in him, and by him redeemed; so by the sprinkling of his blood, we are clenfed & sealed: and by his dwelling in vs quickened, (for hee is our life, and that eternal) and therefore we are seuered from Reprobates which alwaies remaine in death, as in the holy Scriptures we are taught. We say that this is the first effect of predestination, because we can inioy none of the gifts of God, either of election, vocation, or iustification, except in Christ, and by Christ: For he hath poured out all the effects of predestination in vs. In that therefore euery elect faithfull man feeleth Christ to dwell in him, and to quicken him; he hath a seale in himselfe, by which he may know that he was elected to euerlasting life in the same Christ: A part and beginning of which life, is this spiritual life, by which we now live to God. And as euery man knoweth himselfe to be the Son of God in Christ, because he calleth vpon God from his heart as a father: hee may conclude, that he is predestinated to be the sonne of God for Christs cause. And that by this first note the faithfull may know that they are elect to eternal life: the Apostle sheweth, *Know ye not (saith he) your selues, that Iesus Christ is in you, except ye be Reprobates?* And no doubt a type of this kinde of sealing, was that sealing which was done in Egypt, by the blood of the Lambe: namely, when the houses of the Israelites were sprinkled with this blood, that they might be discerned from the houses of the Egyptians: and so be passed ouer vntouched of the Angel. And by Christ, as by the chiefe effect; yea, and the cause too of all the effects which follow, all other effects of predestination are put into vs, and we are sealed with them. The Apostle nameth three principles, *our calling, (to wit effectually) our iustification, and glorification.* This third effect, we shall obtaine in the life to come, the two first in this life. And to these two may very well be referred all other, which we receive in this life by Christ: with the effectual, we ioyne a found hearing of the word of God, and the vnderstanding of it, accompanied with great and constant delight and ioy: with also and a true knowledge of the deitie, humanitie, and office of Christ. Vnto iustification, we refferre a perfwation of the remission of our finnes by Christ (for by this we are iustified;) and regeneration too, or sanctification, and renouation of life, a good conscience, loue not fained, a pure heart and

2 Cor. 13. 5.

Rom. 8. 30.

Ioh. 6. 27.

Eph. 1. 13. and 4. 30.

A cleane, patience in aduersitie, and boasting in tribulation, all good workes and fruits of the spirit: adde hereto the crosse it selfe, which we beare for the truth of the Gospel: wherefore, who soeuer feeleth that he is effectually called, that he doth willingly heare the word, that he doth beleue the Gospel, that hee is sure of the remission of his finnes, that he burneth with true loue to his neighbour, that he is bent to euery good work; hee cannot but mult needs be perswaded of his election: for God onely doth communicate these vnto the elect. Therefore it is plaine, that the elect are confirmed in the assurance of their election, by the effects of Predestination, and that there is a three-fold way, by which God reucaleth to euery man his Predestination.

But if any shall take an occasion the rather of doubting of his election, then of confirming himselfe in it, of that which hath bene spoken as concerning the fruites of the spirit, and the effects of Predestination: and that peradventure because hee can feele in himselfe few and very weak fruites of regeneration and election: yet let him not be discouraged, neither let him doubt of his election: but let him vnderfit himself with these propositions; First of all, if euery truly felt in himselfe testimony of the spirit (which before I mentioned) namely, that he is the Son of God: let him know vndoubtedly, that he is such a one, and therefore elected to eternal life. For the holy Ghost neuer beareth record, or perswades a man of that which is false, *for he is the spirit of truth.* And they are not the sonnes of God, except they haue bene predestinate (as the Apostle saith) *to adoption by Christ;* & none that is the sonne of God and a man elected, can be made a reprobate, and the childe of the diuell. Therefore albeit hee feele in himselfe both few and feeble effects of regeneration, yet let him not doubt of his election: otherwise hee shall disgrace the testimonie which hee hath receiued of the holy Ghost, yea and that too which as yet hee enioyeth although peradventure by reason that his minde is troubled by euill affections, that testimony of the holy spirit can scarce be heard in him. For the testimony of our adoption by the holy Ghost, being once given vnto our spirit, lasteth for euer: although is otherwise heard more plainly, and at other times is more slender and scarce perceived. But how (say you) may I know whether the testimonie doth proceede from the holy Ghost, and therefore whether it be a true and certaine testimony? I answer, first, by the perswasion: secondly, by the manner of the perswasion: lastly, by the effects of this testimonie and perswasion. For the first, the holy Ghost doth not simply say it, but doth perswade with vs, that we are the sonnes of God; and no flesh can doe this. Again, he perswades vs by reasons drawne not from our workes, or from any worthinesse in vs; but

III. The witness of our faith as touching our eternal election, by what faith it may be held vp.

Ioh. 16. 13. Eph. 1. 5.

How a man may know whether the testimonie which is given of the spirit, be of the spirit or not.

from the alone goodnes of God the Father, and grace of Christ. In this manner the diuell will neuer perfwade any. Lastly, the perswasion of the holy Ghost is full of power, for they which are perswaded that they are the sonnes of God, cannot but needs must call him Abba, Father: and in regard of loue to him, doe hate sinne, and whatsoeuer is disagreeing to his will: and on the contrary, they haue a found and a heartie desire to his wil. If at any time thou hast felt in thy selfe any such testimony, perswade thy selfe it was the testimony of the holy Ghost: and that very true and certaine too: and therefore that thou art the childe of God, and predestinate to eternall life. This is the prop by which wee must vnderstand that wee beleefe we haue of our certaine electio to eternall life. Again, hold this without waueing whatsoeuer thou art, that are tempted to doubt of thy election: Euen as nothing is required at our hands to work our election, (for God chose vs of his onely meere goodnesse) so, that we may truly know whether we be elect or not, this one thing shall be sufficient, namely, if we shall attaine to the certain knowledge of this, that we are in Christ, and partakers of him: for, he that is now ingrafted in Christ, and is iustificed, it cannot be, but that he was elected in Christ before the foundation of the world. And that we may be in Christ, faith is both required, & is sufficient: not perfect faith, but true faith, though it be so little as a graine of mustard seede, and feeble like a young borne babe, and that sore diseased too. Now that faith, which is a liuely and a true faith, lasteth alwaies, as hath bene before declared, neither can it at any time altogether faile. And so it commeth to passe, that they which once haue bene truly ingrafted into Christ, remaine alwaies and continue in him according to that saying; All that my Father giueth mee, shall come to mee; and he which commeth vnto mee I will not cast forth. That is true no doubt, that looke how much the faith is more perfect, so much the greater power it hath, to knit vs more and more to Christ: and therefore we must alwaies endeavour to increase in faith. Yet for all that, this is most certain; one little sparke of true faith is sufficient to engraft vs into Christ. And for that cause, wee must in no wise doubt of our engrafting into Christ, and of our election too, by reason of the weaknesse of faith, and the small and slender fruits it bringeth out.

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But how shall I certainly know (say you) whether my faith be true and liuely faith, or not? Out of the same grounds, from whence the testimonie of our adoption is perceiued. First of all, if you shall truly feele that you are perswaded of the truth of the Gospell, yea and that all your finnes are pardoned you for Christ, and you receiued to fauour. Again, if you see that this perswasion is grounded not vpon any merits of yours, but on the sole goodnesse of God and grace of Christ.

Lastly, if you feele such a confidence to approach vnto, and call vpon the Father, & such a loue towards him and his Son Iesus Christ; that ye doe hate and detest whatsoeuer is against his glorie (as all sin is); and on the contrary, be carried away with a desire to do those things which serue for the advancing of his glorie: and therefore that you loue all those, which desire and seeke the same, as the brethren and friends of Christ. For these be the effects which can neuer be seuered from true faith. And this is the disposition of true faith: therefore, as long as thou feelest these effects in thy selfe albeit very slender and greatly languishing, yet assure thy selfe thou art indued with true faith, although it be weak: & therefore thou art in Christ, yea and in Christ elected too. Wherefore thou must not doubt of thy saluation & election, by reason of thy daily slips proceeding from the weaknes of faith, no not for heinous crimes: like as neither *Dauid*, for his adulterie and murder, nor *Peter* for his three-fold denial, did despaire of their electio, which appeareth, in that being plunged in the very gulches of their temptations, they held fast their faith as an anker, and called vpon God. This is the second prop. Lastly, in no wise we must forget, namely that our election is certain & immutable: & therefore, as it is done without respect of any workes of ours, so in like sort it can neuer be changed by any of our euill doers. For as it first proceedeth from the onely purpose of God; so it is grounded thereon. True is it, we prouoke Gods wrath against vs by our sins, and neither will God let them escape vnpunished, but he chastiseth vs by diuers, both inward & outward scourges as may appeare in *Dauid* aboue all other. Yet for all that, it is his good pleasure, that for his goodnes sake & truth, for the obedience of Christ, that his purpose should remaine sure, and our electio. So it commeth to passe, that he giueth vs repentance anew, to raise vs vp, and to receiue vs to fauour. Therefore, although for the present thou feelest thy selfe to be of weak faith, & to haue fallen to diuers sins; yet whereas heretofore thou hast had many and euident testimonies of thy election, as the testimonie of the holy Ghost, and the testimonie taken from faith, and the effects of faith: that present assuredly thou canst not doubt of thy election, for thy sins committed, but thou shalt much derogate from this free election, & also from the testimonies of thy election heretofore enioyed, yea & those which yet thou enioyest. For if thy finnes displease thee, & thou desirest to liue without blame, onely for that thy sins displease thee, why now thou hast a new testimonie of thy election: for such repentance as this is, is onely proper vnto the elect: therefore, by these three props we must uphold our faith, as touching euery ones particular election. And thus much as concerning the certainty, with the which euery man must be perswaded, that hee is elected in Christ to

et. m. 11

The end
of our
predesti-
nation.

eternall life, before the foundation of the world.

Affertion. II.

Who soeuer are predestinate to the end, they are also predestinate to the meanes, without which they cannot attaine to the end. & therefore as the elect necessarily at length do come vnto the end, by reason of the certainty of their election: so also by reason of the same certainty, it is necessary that they should be craced through those meanes which led to the same end. We must marke the end to which we are predestinate, and to which we say that one day we shall be brought: for there is a double end of our election: the one concerneth the elect themselves, namely their glorification, or their eternall life and glory in heauen; of which is spoken, *Rom. 8*. The other concerneth God himselfe which chooseth, namely the glorie of God: that is, that the glory of his grace may be known, and eternally made manifest, of which is mention made, *Eph. 1*. Both of them are so coupled together, that who soeuer are predestinate to the first, are also predestinate to the latter, and the latter followeth of the former. For the more wee shall be made partakers of the graces of God & the heauenly glory, so much also more and more shall the glory of God be made manifest in vs. But because the end which concerneth God, is almost all one in the reprobation of the wicked, & in the predestination of the Saints: namely, that by the saluation of these which proceedeth of his meere goodnes, the glorie of his grace is made manifest: so also by the iudgment of the other, the glorie of his diuine iustice may be made knowne too. Neuertheless, considering that the end, to which the elect shall attaine, is farre diuers from that (for it is eternall life) vnto which the reprobates are appointed (for that is eternall death): therefore the end of which we treat in this assertion, is our eternall glorification and euertlasting life in heauen.

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Let vs now see in the second place, what are those meanes, by which the elect are brought vnto this end: and therefore to which meanes we hold, that all are predestinate who soeuer are predestinate to the end. And they are of two sorts, some of them are so necessary vnto all, that without the no man simply can attaine vnto eternall life & glory: and they are Christ, as he is Mediator and high Priest, and his obedience & iustice (for without Christ no man can bee saved): also our effectual calling to Christ by the holy Ghost: and that which followeth this, is our iustification, yea and our regeneration too. For these foure, predestination, vocation, iustification, and glorification, are so linked together, that it is not possible to seuer the one from the other. And therefore no man can be glorified, which is not iustified, & no man can be iustified, which is not effectually called, as also no man can be effectually called, which is not predestinate: therefore without these not so much as childre & infants can be brought to this end of eternall glory. And therefore euen all the elect infants are inwardly,

in a certaine peculiar manner, by the holy Ghost, called, and iustified, and glorified. Now there are some certaine meanes annexed vnto these, which albeit they haue no place in infants, by reason of their age, yet they belong to all other elect, howsoeuer they are found in some more plenteous and liuely, and in other some more slender & weak. As namely, a liuely faith, the hearing of the word, a detestation of sin, the loue of righteousnes, patience in aduersitie, a care to do good workes (& such like) all which the Apostle comprehendeth vnder the name of good workes; when he saith, *that we are created*, that is, borne anew in Christ, vnto good workes, which God hath prepared, that we might walke in them, that is, that we might leade our liues in them, and so walking at length might come to eternall life: for without them we cannot come to eternall glory; but by them God traileth vs thither. Therefore we say, that all which are elect to that end, are also predestinate to the same meanes. For predestination is not onely of the end, but also of the meanes which concerne the end; and al, as wel the end as the meanes, are the effects of predestination. And therefore it is very true, which *Augustine* saith, Predestination (saith he) is a preparation to the graces of God, by which they indeede are freed who soeuer are freed.

Eph. 1. 10

Therefore, the first gift of God (that we may briefly consider the effects of predestination) prepared for all the elect, without which they can in no wise come to the end, is Christ, and therefore the first effect of predestination is our Lord Iesus, with his obedience, merits, death, resurrection, glorification: namely, in that respect hee is made Mediator betweene God the Father and vs, & the head of all the elect. And therefore in as much as hee is such a one, hee is also the cause of all other graces & benefits, which come vnto vs by the free predestination of God. For the effects of predestination are so ordered among themselves, that the first, which goe before, are the causes efficient, or (if we wil so speake) the material causes of the latter, & those that follow. Therefore, seeing Christ is the first effect of predestination, hee is also the cause of all other effects, by whom we are made partakers of the. The Apostle therefore saith very well to the Ephesiens: In the first place (saith he) we are elected in Christ, namely, as in the head, to be his members. Secondly, he writeth that we are predestinate to adoptio by Christ, namely, to obtaine it, for we are adopted into the sonnes of God in Christ, the first begotten Son of God, & by making vs partakers of his sonneship, we are really made the sonnes of God, yea, and we are also indued with his spirit too, that we might be borne anew. Thirdly (saith he) we are made acceptable & beloved vnto the Father, & his beloved sonne, namely Christ. Fourthly, that we haue our redemption in the same Christ, by his blood, and haue obtained remission of finnes, and al wisdom and vnderstanding, as wel in heauen, as in earth. In a word, the Apo-

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nating vs,
is Christ

Eph. 1. 4
&c.

Gal. 4. 6.

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He sheweth there (as also elsewhere) that whatsoever benefits we doe, or shall hereafter obtaine, counting from our eternall election, even vnto our glorification: all those we now doe, & shall obtaine hereafter, in Christ, and by Christ. Therefore, whofoever are elected in Christ, they are also predestinate to Christ, that is, to haue fellowship with him that they may by him enioy all other benefits.

II. The second benefit of God, and effect of our predestination, is our effectual calling to Christ, and to his Gospel, in which the elect are onely called; because it is by the purpose and grace of God, which is given vs in Christ. And an effectual calling is knowne by the effects, two of which proceede directly from it: a heartie kinde of hearing the word, and the conceiuing of it with a very great, constant, and continuall delight, and a true and fure belief of the word of the Gospel. Thence it is that Christ faith, *Who is of God* (faith he) namely by election and effectual calling, *heareth the word of God*, very willingly, and from his heart, & that continually: but ye heare not because ye are not of God. And this calling is wrought not onely of the preaching of the word (as it is in all that be of yeares) but also (and that chiefly) with the inward inspiration of the holy Ghost, whiles that the Father draweth them by his spirit whom he will haue to cometo Christ. Which also was said to be done to infants. For this calling is the beginning of saluation euen in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming all the faithful, *The faithfull called*: Therefore it must needs be, that all they which are elected in Christ, must also at length effectually be called and drawne to Christ.

After an effectual calling followeth Faith, the effect of predestination, which is said to be peculiar vnto the elect: And without which (as the Apostle faith) it is not possible to please God. For by it we are ingrafted into Christ, and are made the members of Christ, and without faith no man can be saved. And that this is an effect of predestination, the Apostle plainly sheweth, when he faith, *that he had obtained mercie* (namely, in Gods eternall predestination) *that he might beleeue*. Wherefore, whofoever are predestinate to obtaine eternall life in Christ and by Christ, they are also elected to haue the very gift of faith. Therefore it must needs be, that at length they shall beleeue in Christ.

IV. The fourth benefit is iustificacion, that is a free pardoning of our finnes, and the imputation of the righteousness of Christ, for it followeth Faith: because whofoever are indued with true faith in Christ, are also iustificed. And that iustificacion is an effect of predestination; the Apostle sheweth when he putteth it after calling, before which he kitcheth predestination. And when he faith that we are elect in Christ, that we might be holy and without spot or blame in the presence of

God: and that this is not done while we are in this world, but by the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it must needs be, that all the elect shall be iustificed, and be taken for most pure and without blame in Gods presence.

With iustificacion is ioyned regeneration, & sanctification by the holy Ghost: namely, whiles we are made new creatures by him; and the sonnes of God too: not onely by adoption, but also by regeneration. For when Christ iustificeth vs, hee doth not onely forgive vs our vnrighteousnes, and impute his righteousness vnto vs, but also he taketh from vs our stony heart, and giueth vs a fleshy heart of his owne: and he strips vs of our old man, and puts on his new man. Lastly, hee taketh away the corruption of our nature: and makes vs partakers of his diuine nature: & so indeede of the sonnes of men, he makes vs the sonnes of God, and his brethren too. Therefore it is said, that we are predestinated to adoption by Iesus Christ, and elect that we may be holy without blame, and that which is borne of the spirit, is called spirit. Therefore the elected to eternall life, must needs be begotten anew to be the sons of God, and be made partakers of the diuine nature, and be new creatures in Christ.

Hence issueth the first effect of predestination, which is heartily to be regarded, the loue of righteousness, and the detestation of sinne. For in regeneration, the affections are principally changed; namely, the affections of the corrupt nature and flesh, into the affections of the diuine nature and spirit. Hence it is that the Apostle faith, that they which are borne anew, *doe walke according to the spirit, and not after the flesh*; and not to fauour the things of the flesh, but the things of the spirit. And the chiefe affections of the flesh, are the loue of sin, that is, the concupiscence of the flesh, and contrariwise the hatred of righteousness, and the law of God, which are not of the Father, but of the world. Therefore the chiefe affections of regeneration, and the spirit, are the loue of righteousness and of the law of God, and the hatred of sin. For that which is spoken chiefly of Christ, *Thou hast loved righteousness and hated iniquity*; is to be vnderstood of all the members of Christ, endued with his spirit, because it is truly accomplished in them. Hence it is, that David who in himselfe doth represent the disposition of all the regenerate, said of himselfe, *I haue loved thy law, thy law is in the middle of my heart; I haue hated all the workers of iniquity; I will not sit with the wicked*. Also Paul, *I am delighted, faith he, in the law of God, according to the inner man*, that is, in as much as I am borne anew. And no man doubteth, that both these affections are the effects of predestination, except he be ignorant that all these are the gifts of God, which as in time he bestoweth on his, so also hee hath decreed to bestow them on them before the foundation of the world.

And from these two affections, being the first fruits

V.

Eph. 1.4.

Col. 3.6.

VI.

Eph. 1.4.

Rom. 8.

I. Pet. 1.

I. Pet. 1.

Psal. 37.

Psal. 119.

I. Cor. 7.

Rom. 7.

VII.

VIII.

IX.

X.

XI.

XII.

of regeneration, ariseth a care and endeavour to doe good works, that is, to sitte sin, & to fulfill the law of God; which is the seauenb effect of Predestination. For he which hateth any thing from his heart, taketh heed of it as much as he can, and he flyeth from it, and escheweth it: and on the contrary, he which loueth any thing from his heart, that also he seeketh after, and endeavoureth himselfe to the coping of it. Therefore the Apostle John, maketh this a chiefe difference betweene the sons of God, and the children of the Diuell, that is, betweene them that are borne anew: & them that are not borne anew, that the children of God both loue and doe righteousness, and the children of the diuell loue sinne and doe it: as also the diuell sinned from the beginning: and Christ came to dissolve the workes of the diuell, namely in his elect; for in the reprobate he leaeneth them vnouched, because they are not giuen him of the father to be purged, borne anew, & saved. Therefore seeing Christ was before ordained & predestinate to the doing of all these workes, & that there is no good wrought in vs, which was not provided for vs in Christ from aternity: it is a cleare faith, that the care also of doing good workes, is an effect of predestination. And the Apostle plainly teacheth it when he faith, *that wee are created in Christ to good workes*, which God hath prepared that wee might walke in them. To this purpose seemeth that which the Apostle delivereth of *loue vnfeigned*, to which he sheweth, that we were elect, & of a good conscience: which he makes the inseparable companion of the faith of the elect. Lastly, of a pure heart, which he ascribeth to the elect, considering the vnfaithfull haue nothing cleane in them, and that their minde and conscience is defiled. Now that this care to do good workes, is necessary in all the elect, Peter sheweth it, when he bids vs to endeavour to make our election and calling sure by good workes, as some copies haue. But to whom shall we make it sure? not vnto God (for it was sure vnto him before the foundation of the world,) but vnto our selues, and to our neighbours. And this is one of the chiefeft vnties of good workes, that by them, not as by causes, but as by effects of predestination & faith, both we, & also our neighbours are certified of our election, and of our saluation too. Furthermore, considering whiles we haue a care to glorifie God, to doe good workes, and we will not be conformable to the world in the wickednesse of it, neither submit our selues to our flesh and Sathan: the flesh, the world and Sathan, do perpetually war against vs; and therewithall it cometh to passe, they being most valiant enemies, that either we are overcome, or at the least in fight are foiled. And therefore we are constrained to flie vnto the Lord, & to craue his assistance: therefore the eighth effect of our predestination is the calling vpon God, that in this fight he would giue vs ayde against the diuell, the world, and the flesh. For this is the property of the spirit, which the elect

haue, to stirre them vp to prayer: for the spirit it selfe maketh request for vs, with gronings that cannot be uttered, that is to say, it moueth vs to make request. And because we are sons, God hath sent the Spirit of his Son into our hearts, crying Abba, Father. And God biddeth vs call vpon him in the day of tribulation, promising to heare vs. From these proceedeth the ninth effect of predestination, namely, a perpetual repentance for our daily finnes, and continuall desire to bee bettered in godlinesse. So that also for this cause chiefly, we heartily desire to be dissolved out of this world, & to be with Christ for this end, that we might sin no more. For this is a thing proper to the elect of God euen now borne anew as we may see in the Apostle, who speaketh thus in the name of all the regenerate: *O miserable man that I am, who shall deliver me from the bodie of this death*? And againe, *I desire to be dissolved, and to be with Christ*.

From this ninth effect proceedeth the tenth, namely, a desire that Christ may come, & make an end of all our miseries and finnes, and perfectly restore his owne kingdom. That this is proper to the elect, the Apostle sheweth, when he faith, that they loue the coming of the Lord: and John bringeth in the spouse of CHRIST, crying, *Come Lord Iesus, come quickly*. Yea, and Christ himselfe hath taught vs to pray: *Let thy kingdom come*. And because that they which pray on this wise, are also heard according to Gods promise: *In the day of tribulation call vpon me, and I will heare thee*: hence appeareth the eleventh effect of Predestination, true patience, that is, not onely true comfort, but also a reioicing in adversities: as the Apostle describeth it. And therefore a certaine taking vp of courage and recovery of strength against his enemies: whereby it cometh to passe, that all things turne to the saluation of the elect. For the elect, albeit they be often beaten down in fight, yet because Christ speedily sendeth aide from heauē vnto them, they rise vp courageously, & begin againe the fight against sinne and the diuell, and all other the enemies of Christ: and they fight so long, till they be made conquerours, and are assured of the victorie, and of the crowne, which assurance also is an effect of predestination giuen to all the elect. For what (saith the Apostle) shall we say to these things? If God be on our side, who can be against vs? Therefore our Lord Iesus teacheth, that the elect can not be seduced, and so perish, no not by the cunning of Antichrist, and his miracles. And lastly, hence appeareth that last effect of predestination, which wee can obtaine in this life, the gift of perseverance vnto the end in Christ, and a true confession of Christ, ioyned with a warrefy care to line a godly life, and a desire to glorifie him. For this gift is bestowed vpon all the elect, as the Lord promised by Ieremie: *I will put my feare into their hearts, that they may not depart from me*. And when they shall come to the end of their liues, they shall be receiued into the heauenly glorie, vntill such time, as their bodies also being raised vp, they may take full

Rom. 8.

26.

Gal. 4.6.

Psal. 50.

17.

1X.

Rom. 7.

24.

Phil. 1.23

X.

2. Tim.

4.8.

Apost. 22.

17. 30.

Math. 6.

10.

Psal. 50.

16.

X. 1.

Rom. 5.3

and 2.38

XII.

Rom. 8.

31.

Mat. 24.

24.

XIII.

Ier. 32.

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doctrin.1. Cor. 7.
25.

Eph. 1. 2.

Eph. 2.
10.Tit. 2. 11
12.

possession of eternall life. Thus we see that it is very certaine, that those which are elected to eternall life, are also predestinate to vs those means, by which as by certaine steps & staires, they climb into that heavenly dwelling place. And therefore that wee were predestinate to these means, namely, faith, iustificatio & good works, because we were elected to eternall life, according to the purpose and grace of God.

Wherefore by this means the doctrine also of the Pelagians is confuted as touching predestinatio to life, by our faith & works, which God foresaw we should doe. Whereas on the contrary, there God did predestinate vs to faith & good works, because he did choose vs to eternall life. For the Apostle faith not, I obtained mercie, because I was faithfull, or because I should be faithfull, *but that I might be faithfull*. Neither, faith he, that we are elected in Christ, because we should be holy and without blame, *but that we might be holy and without blame*. Neither, doth he say that we were created in Christ, because we did or should doe good works: but we were created to good works, which God prepared that we might walke in them. Lastly, he faith not, that the grace of Christ appeared, because we were to live soberly, iustly, and godly, but that it therefore appeared, that we denying all vngodlinesse, and the lusts of this world, might live soberly, iustly, and godly in this present world. We see therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth that we doe prevent the grace of God by our merits which God foresaw: and on the contrary, here we see, how fully the belly-gods of this world are deceived, which reason thus: if we be predestinate to eternall life, and our predestination be certaine and vnchangeable, what neede we endeavour our selues, beleue, or doe good works? for howsoeuer it fall out, and howsoeuer the elect do live, vndoubtedly they cannot perish, because they are predestinate to eternall life. Alas poore wretches, they see not, that they feare those things that are to be conioyned, namely, the end and the means of the end: and that they breake the chaine, which in no wise either can or must be loosed: whilft that they feare their calling and iustificatio: yea, and faith too and good works, from predestination and glorification. As though God did glorifie them whom he did predestinate, before he called and iustificed them: yea, and before they can beleue, and shew their quicke and lively faith by works. Contrariwise, let vs learne what our duty is. If any be elect to eternall life, they

also are predestinate to the means by which they come vnto it. And we beleue (as we are bound to doe) that we are predestinate to eternall life: and therefore we must also beleue, that wee haue beene elected to faith and good works, that by them, as by certaine steps, we might be brought to eternall life. And therefore so far must we be from neglecting faith, and the means of good works, and of a holy life; that contrariwise, it is rather our duty, to keepe faith in a good conscience, and to be conuerfant in good workes, which God hath prepared, that we might walke in them. And because we can neither attaine to the end, nor the means that bring vs therunto of our selues: therefore it is our part to craue them at Gods hands by prayer, that he would giue vs faith, and a care to doe good workes, and increase them in vs. Neither must wee onely aske them, but also certainly trust that wee shall obtaine them for Christ his cause. For if for all them which are predestinated to eternall life, God hath prepared faith, by which they may beleue, and good workes to walke in: therefore if we beleue (as by Gods commandement wee are bound) that wee are in Christ elected to eternall glory: we must also be perswaded, that before we depart hence, he will giue vs true repentance, increase true faith, inflame vs with loue: lastly, that he will minister vnto vs abundantly all things in Christ, to obtaine the end. Yea, this confidence also and prayer, it is one effect of predestination, by which we get the rest. Therefore this doctrine we must hold, that predestination to eternall life doth not take away the means of obtaining it, but rather establish them. And therefore both these principles are true, namely, that the elect to life cannot perish: and vnlesse a man beleue in Christ, and perseuere vnto the end in this faith working by loue, he shall perish. The reason is because in predestination, the means and the end of it are ioyned together, that the one cannot be seuered from the other. Wherefore whosoever holdeth not the means vnto the end (amongst which faith is one) it is manifest; that he was neuer predestinate, and therefore must needs perish: as on the contrary, he which holdeth faith, must needs be saued. So the truth of these propositions is euident. He which beleueth in the Sonne hath life eternall; contrariwise, he which beleueth not in the Sonne, the anger of God remaineth vpon him; because as a constant faith is a signe of election, so obstinate infidelitie is a token of reprobation.

FINIS.

Bradford's answer to Careles.

Careles. *I am troubled with feare that my finnes are not pardoned.*

Bradford. They are, for God hath giuen thee a penitent and beleening heart: that is, an heart, which desireth to repent and beleue. For such an one is taken of him (hee accepting the will for the deede) for a penitent and beleening heart indeede.

Tibi vni Deo gloria.

A DIRECTION FOR THE GOVERNE- MENT OF THE TONGVE

according to Gods word.



To the Reader.



CHRISTIAN Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men euery where. Hence daily arise manifold finnes against God, innumerable scandals and grieuances to our bretheren. It would make a mans heart to bleed, to heare and consider such Swearing, Blaspheining, Curfed speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Contending, Teasing, Mocking, Flattering, Lying, Dissembling, Paine and idle talking ouerflow in all places, so as men which feare God had better be any where then in the company of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, lest for the abusing of thy tongue thou criest with Dives in hell. Send Lazarus that he may dip the tip of his finger in water and coole my tongue. And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and vngodly speech utterly deny the power thereof? And for thy better helpe herein, I haue penned these few lines following, concerning the Gouvernement of the Tongue. Use them for thy benefite, and finding profit thereby, giue glory to God. Clb. 13. XCII. December 12.

WILLIAM PERKINS.