

thought, called of Diuines, *Tentatio blasphemiarum*, a temptation of blasphemies.

16. When any good motion or affection riseth in the heart, suffer it not to passe away, but feede it by reading, meditating, praying.

17. Whatsoeuer good thing thou goest about, whether it be in word or deede, do it not in a conceit of thy selfe, or in the pride of thy heart, but in humilitie, ascribing the power whereby thou doest thy worke, and the praise thereof to God; otherwise thou shalt finde by experience, God will curse thy best doings.

18. Despise not euill honestie: good conscience and good manners must goe together: therefore remember to make conscience of lying, and customizable swearing in common talke: contend not either in deed or word with any man, bee courteous and gentle to all, good and bad: beare with mens wants and frailties, as hastinesse, frowardnesse, self-liking, curiosities, &c. passing by them as beeing not persecuted: returne not euill for euill, but rather good for euill: vse meate, drinke, and apparell, in that manner and measure, that they may further godlines; and may be as it were signes, in which thou maiest expresse the hidden grace of thy heart. Striue not to goe beyond any, vnlesse it be in good things: goe before thine equals in giuing of honour, rather then in taking of it: making conscience of thy word, and let it be as a bond: professe no more outwardly then thou hast inwardly in heart: oppresse or defraud no man in bargaining: in all companies, either doe good, or take good.

19. Cleane not by inordinate affection to any creature, but aboue all things, quiet and rest thy minde in Christ, aboue all dignity and honour, aboue all cunning and policy, aboue all glorie and honour, aboue all health and beauty, aboue all ioy and delight, aboue all fame and praise, aboue all mirth and consolation, that mans heart can feele or deuise beside Christ.

With these rules of practise, ioyne rules of

A meditation; whereof I propound fixe vnto thee, as I finde them set downe by a learned Diuine called *Vittorinus Strigelius*.

## I.

We must not fall away from God for any creature.

## II.

Infinite eternitie is farre to be preferred before the short race of this mortall life.

## III.

Wee must hold fast the promise of grace, though wee lose temporall blessings, and they also in death must needes be left.

## IV.

Let the loue of God in Christ, and the loue of the Church for Christ, be strong in thee, and preuaile against all other affections.

## V.

It is the principall Art of a Christian: to beleue things invisible, to hope for things deferred, to loue God when he shewes himselfe to be an enemy, and thus to perseuere vnto the end,

## VI.

It is a most effectuall remedy for any griefe, to quiet our selues in a confidence of the presence and helpe of God, and to aske of him, and withal, to waite either for some easement, or deliuerance.

## VII.

All the workes of God are done in contrary meanes.

FINIS.

# THE TRUE GAINNE:

## MORE IN VVORTH THEN ALL THE GOODS IN THE WORLD.

PHIL. 3. verse 7.

*But the things which were advantage to me, the same I accounted losse for Christ, &c.*



### TO THE RIGHT VVOR- SHIPFULL, SIR EDWARD DENNIE, KNIGHT.



*T* is a conclusion of our religion worthy to be considered: That Christ alone is our Mediatour, Iustifier, Propitiator, Saniour, by workes and meritis which he himselfe wrought within himselfe, and not by any workes, or meritis, which he wrought in vs by his Spirit. The Scripture saith thus much in expresse words. Iustified freely by the redemption THAT IS IN CHRIST IESVS, Rom. 3. 24. Hee hath by HIMSELF, purged our finnes, Heb. 1. 3. Hee was sinne for vs, that we should bee made the righteousnesse of God IN HIM, 2. Corin. 5. 21. IN HIM are ye compleate, Col. 2. 10. By his OWNE BLOOD he entred once into the holy place, and obtained eternall redemption, Heb. 9. 12. Again, Christ is said to purge our consciences from dead workes by his blood: because he offered himselfe by his eternall spirit, without spot to his Father, v. 14. And common reason tells vs as much. For if men be mystically vnited vnto Christ, and by this vnion, doe receiue the spirit of Christ, and by the spirit doe good workes, and consequently meritis eternall life, they are then become partners with Christ, and are receiued into fellowship with him, in the worke of mans redemption: whereas he is the act of our reconciliation with God, admits neither deputie, nor partner.

This conclusion being thus infallible truth, it serueth greatly to exalte the grace of God, to abase nature, and to beate downe the pride of all Iustitiary persons and religions. And for the further explaining of it, serueth this treatise following, which I present to your Worship. And the reason of my doing is this: I remember almost two yeeres agoe, in speech you entred into commendations of that golden text, Phil. 3. 7. and withall, came signification of your desire, that something might be set downe, whereby you might bee brought to a further understanding of that place of Scripture. Therefore, to satisfie your desire, I haue here penned a short exposition of it. And I haue further presumed to publish it in your name, desiring it may be a testimonie of a thankfull minde, for your loue and fauour towards me.

Thus wishing to your Worship, continuance and encrease of loue to the holy word of God, I take my leave.  
Ann. 1601. Ian. 20.

Your W. in all dutie to

command, W. Perkins.

PHIL. 3. verse 7.

But the things which were advantage to me, the same I accounted losse for Christ.

8. Yea, doubtlesse I count all things but losse for the excellent knowledge of Christ Iesu my Lord, for whom I have counted all things losse, and doeudge them to bee dung, that I might winne Christ.

9. And be found in him



He scope of these words, is this. In the second verse Paul admonisheth the Philippians, for to take heede of certaine counterfeit Apostles, which ioyned Christ and circumcision in the cause of their salvation; and put confidence in the flesh, that is, in the outward workes of the ceremoniall and morall law. And that this Admonition might take the better place, he vseth two reasons. The first propounded in the 3. verse, is this: True circumcision is to worship God in spirit, to reioyce in Christ, and not to put any confidence in the flesh. The second reason is framed thus: If any man might put confidence in outward things, then I much more; but not I: therefore no man. The proposition or first part of the reason is propounded in the 4. verse, and confirmed in the fifth and sixth. The second part, or assumption [but I doe not put confidence in outward things] is confirmed in the seventh & eight verse, thus: All things are losse to me in respect of Christ: therefore I put no confidence in any thing out of Christ. And this is the very drift of the former words.

In the second place the former fence and meaning of this portion of Scripture is to bee considered. And for this cause, we are to be advertised of sundry things in the wordes themselves. And first of all, let it be observed, that Paul in the 7. verse saith, in the time past, I have counted all things losse: and in the next verse, in the time present, I doe count all things losse. The former speech is meant of that time in which he was first called to the knowledge of Christ: the second is spoken of the time, when he had long continued an Apostle of Christ, and writ this epistle to the Philippians. This distinction of times in one and the same word, makes much to the clearing of the doctrine that shall afterward bee delivered. Secondly, whereas in our Translation, it is said in the 8. v. for whom I have counted all things losse, the words are two: I count, and doe. Notably expressing the meaning of the holy Ghost. For the words fully translated, signifie; I have made all things losse, or, I have cast away all things, or, I have depriv'd my selfe of all things for Christ. And whereas Paul had said before, [I count all things losse,] his meaning is to amplify his owne words, by saying, I deprime my selfe of all things, & indige-  
neous dung for Christ. Thirdly, the word trans-

lated [dung] signifieth such things in the intrals of beaits, as being vntil for mans vse, are cast to dogges: and by it Paul signifies, that hee did not onely esteeme all things as losses, and deprime himselfe of them, but also cast them away with loathing, in a mind neuer to seeke the recovery of them. Lastly, it must be knowne, that Paul in these verses vseth a similitude borrowed from the Merchant man; & it may be framed on this manner. The Merchant, in hope of a treasure, is content to esteeme his commodities no commodities, but losses; yea he is further content to cast them out into the sea, and to esteeme them as things cast to dogges, that he may obtaine his intended treasure: so saith Paul, doe I count all my former prerogatives as losse, & am content to deprime my selfe of the yea to loathe as dung, for the obtaining of Christ.

Furthermore the summe and substance of the words, is a comparison of things unequal, and it may be formed thus: All things are losse to me for Christ: and Christ is my gaine. The first part of the comparison is of Pauls losses, & is amplified two waies. First, he sets down what things be his losse: and they are of two sorts, Priviledges, vertues, and workes before his conversion when hee was a Pharisee. Again, Priviledges, vertues, and workes after his conversion when hee was an Apostle of Christ: the first are mentioned in the 7. verse, the latter in the eight. Secondly, Paul sets downe, how all things are losses to him by a gradation, thus: I count all things losse: I deprime my selfe of them: I cast them dung.

The second part of the comparison is of Pauls Gaine. And it is amplified by a contrary gradation, thus: I esteeme the knowledge of Christ an excellent thing: I desire to gaine Christ: and I desire to be found in him. Of these points in order: and first of Pauls losses before his conversion, in these words:

For the things which were vantage to mee, I counted losse for Christ.

That these things may be well knowne, let vs yet more narrowly search the meaning of these words. The things that were vantage to Paul are of three sorts. First, his priviledges, that he was borne a Jew, that is, a member of the Church: and againe, that he was circumcised and brought up in the trait sect of the Pharisees: Secondly, his vertues, namely, his justice and zeale in his religion: Thirdly, his workes, whereby hee for outward carriage ob-

III 4 secured

The text, Phil. 3. 7. contains a comparison of Vnequals.

Protestis, the first part. I count all things dung for Christ. Heere consider

what things are dung. All things

Vertues and workes before his conversion. Vertues and workes after his conversion.

howe they are dung, shewed by

1. I account all things losse. 2. I deprime my selfe of them. 3. I account them dung.

the amplification by a gradation

1. I esteeme the knowledge of Christ an excellent thing. 2. I desire to gaine Christ. 3. I desire to be found in Christ in the day of judgement.

the degrees of Gaine in Christ.

1. Iustice by the faith of Christ. 2. Fellowship with Christ in the vertue of his Resurrection. 3. Attainment to the resurrection of the dead.

Apodosis, the second part. Christ is my gaine. Heere consider

ferued the Ceremonial and Morall law, without reproofe. And all these things are called his advantage, because he put his confidence in them, & thought to merit eternall life thereby, when he was a Pharisee. He addes further, that he counted these his advantages to bee losse; because so soone as he new Christ, his confidence ceased, his former merits were no merits, but as things lost & cast away, yet not simply, but for Christ, that is, that he might gaine Christ, and be found in Christ, as he expounds himselfe in the words following.

The meaning thus laid downe, sundrie things may bee learned. The first, that it was an heresie of the Pharisees, to put confidence in their workes, and to thinke that they could merit eternall life by them: for here *Paul* faith, that being a Pharisee, workes were his gaine and advantage in the cause of saluation. And hence we learne, what to iudge of the Popish religion, which teaches in substance the very same doctrine of confidence in workes, and of the merit of saluation thereby. And therefore the Papists of our time are the children of the old Pharisees, renewing & reuiuing the old heresie touching merit, with new and fresh colours. If they alleadge, that they ascribe merit to the workes, not any ceremoniall, but of the morall law, and to workes not of nature but grace; I answer, that the Pharisees did the same, as the Pharisee acknowledged in his prayer, when hee faith, *I thank thee O Lord* *and not as other men, &c.*

Secondly, in *Pauls* example being a Pharisee we learne, that it is the Pride and arrogancie of mans nature, to be something within himselfe, & to erect vp something vnto himselfe, to be his righteousness, and a meane of his saluation out of Christ. *The iust* (saith *Habacuk*) *lure by faith, but hee whose soule is not right in him puffes up himselfe*, or builds towers of defence to himselfe by vaine confidence out of God. The prodigall sonne must haue his part alone by himselfe from his father. *Paul* faith, of the Lewes, that they established their owne righteousness, and would not be subiect to the righteousness of God. This being so, let vs learne to see & detest this pride in our selues. For where it reignes and takes place, there Christ is not truly acknowledged: and when men begin to know Christ, this hidden & spiritual pride giues place. And further, by this we learne not to marvell, that Turkes and Iews denie Christ, and that Papists in the cause of their saluation, beside the passion of Christ, foyle in something of their owne, namely their own merits and satisfactions: for it is the proud nature of man to set vp himselfe, in whole, or in part, and to relye vpon something of his owne out of Christ. No maruile then, that such as be otherwise learned and wise, live and die in the opinion of iustification by their owne good workes.

Thirdly, whereas *Paul* accounts things of advantage to be his losse, we learne, that no

priviledges out of Christ, minister true comfort or true happines. It is a priviledge to haue knowen Christ, and to haue eaten and drunken with him: but of such Christ faith, *Depart from mee, I know you not*. It is a priviledge to be of the kindred of our Saviour Christ, but it is of no moment: for Christ faith, *Who is my mother and my brether? he that doth the will of my father, is my brether, sister, and mother*. It is a priviledge that the virgin *Mary* was the mother of Christ: but if shee had not as well borne him in her heart by faith, as shee bare him in her wombe, she had not bin saved. It is a priviledge to prophesie in the name of Christ, but of such Christ faith, *Mat. 7. 23. Depart from mee ye workers of iniquitie*. Lastly, it is a priviledge to be indued with all kinde of learning, of arts and tongues; but alas all is nothing: for if a man had all wit, wisdom and learning, and could speake in all matters with the tongue of men & Angels, vntill he be found in Christ, he is no better in the sight of God, than a damned wretch. This being so, we must learne first of all, to moderate our care and our affections, for worldly profits, honours, pleasures, and our principall care must euermore be cast on CHRIST. Secondly, such persons as live in an honest and ciuill life, and stand vpon this that they are no theues, no murderers, no adulterers, no blasphemers, but in outward duties shew love to God and man, they must, I say, take heede lest they deceiue themselves, building vpon false grounds. For though ciuill honestie be a thing commendable before God, yet it is not sufficient to saue vs before God. And *Paul*, who was a strict observer of the law, after hee came to the knowledge of Christ, counted all his morall obedience, in which he had formerly trusted, but losse and dung for Christ.

Fourthly, it hath bin the doctrine of the popish Church this many yeares, that before a man can be in Christ, and be iustified, he must first of all prepare and dispose himselfe to receive his iustification: and that when he is sufficiently disposed, he doth merit of congruities that God should iustifie righteousnesse, whereby of a sinner he is made no sinner, and righteous before God. But I demand of the patrons of this doctrine; whether, when the workes of preparation are done, the doer is in Christ, or out of Christ? If it be in Christ, he is also iustified: If he be as yet out of Christ, *Paul* hath giuen the sentence, that the said workes are to be esteemed as losse, and that the merit of congruities is no meate for them that desire to feed on Christ, but rather food for dogges.

Lastly, hence we learne, how Christ is to be received of vs. Such as would truly come to Christ and receive him, must make losse of all things: they must come naked and emptied of all their owne righteousness. As men in shipwracke cast out their commodities, and when there is no remedy leaue their ship and betake themselves to the sea, & thus come swimming

Luk. 13. 26.

Mark. 3. 33-35.

Luk. 8. 11.

Hab. 2. 4.

Rom. 10. 3.

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to the shore: euen so must all men first forsake all, & then come to Christ. Beggars that they may obtaine their almes, come in their rags, vnfolded legs and armes, that their forces and botches may be seene. *Benhadad* king of Syria, that he might recouer the fauour of the king of Israel, casts off his crowne and royal robes: hee and his men come in sackcloth with halters about their heads: and thus he obtaines his desire. In like manner comming to Christ we must lay aside all opinion of our goodnes, and in abasing of our selues follow beggars fashions, and with *Benhadad* cloath our selues with signes of guiltines and confusion of face. We must first be annihilated and vterly in respect of goodnesse be made nothing in our selues, that we may be there as we are out of our selues in Christ. There is no entering into the kingdome of heauen, except we receive it and Christ, as a little child in all meekenes and humilitie. For there must be nothing in vs to receive Christ but meere faith resting on meere mercie. Let all such thinke on this, as desire to be in Christ, & to receive true comfort by him.

Thus much of *Pauls* losses before his conuersion: now come to be considered the things which were his losses after his conuersion: and they are set down in the words following.

[*doubtles I doe thinke all things losses for the excellent knowledge of Iesus Christ my Lord.*] But that these losses may be the better knowne, let vs a little consider the meaning of the words. Whereas before *Paul* had said, that therefore hee coured things to be losse vnto him for Christ that had bin his advantage: some man might haply thinke, this is but rash iudgement in *Paul*; hee therefore, to cut off this surmise faith, *doubtles I count all things losses*; that is, that I may not be thought to speake rashly, I say more, that I doe now account all things losse, and I speake it confidently, as being resolved what I say. When hee faith, *I doe account*, he speaks in the time present of himselfe, as being not only a Christian: but also an Apostle of Christ. And when hee faith, *all things*, the generall speech must be obserued: for hee excepteth nothing pertaining to him, but his knowledge & faith in Christ. Here therefore we must first of all vnderstand the priviledge of an Apostle: secondly all inward and Christian vertues, as hope, feare, loue of God, good conscience, &c. for of all the inward gifts none is excepted but faith (as I haue said). Thirdly, here we must vnderstand workes not of nature but of grace, done & effected by the spirit of God in vs. For in the verse following hee doth reiect his own righteousness which is of the law. Now hee faith of all these, that they are his losses for Christ. But how are they losses? The speech must warily be vnderstood, lest it be offensive. They are losses not in respect of godly conuersion: for they are the causes thereof, & they are meanes of shewing our thankfulness to God, & loue to man. Now then they are losses only in respect of iustification & saluation: when they are re-

puted and maintained as meritorious causes thereof either in whole or in part. Though, when they are rightly vied & applied, they are the excellent gifts of God: yet when they are brought into the Act of iustification and saluation, they become as losses & dungs: and this I take to be the meaning of these words. To the like purpose the Prophet *Isay* faith in the name of the whole Church confessing her sins, *All our righteousnesses is as a cloath vterly to be cast away*. And *Paul* to the Galatians: If righteousness be by the law, *Christ died without cause, or in vaine*; that is, if the righteousness of the law be our advantage, Christ must be our losse: and on the contrary, if he be our advantage, the righteousness of the law must be our losse.

This doctrine of *Paul*, that all vertues and workes both of nature and grace are losses in the case of our saluation, sounds not in mans reason, and there be many things brought to the contrary. First, it is alleadged, that God doth accept & crowne our workes: and therefore they are not losses. I answer: God doth as hee keeps a double court. One of iustice, the other of mercie. In the court of iustice hee giues iudgement by the law, and accurseth every man that doth not continue in all things written in the law to doe them. In this court nothing can stand but the passion and righteousness of Christ, and for the best workes that we can do, we may not looke for any acceptation or reward: but vnder the plea of *Dauid*: *Enter not, O Lord, into iudgement with thy servant, for no flesh shall be iustified in thy sight*. Now in the court of grace & mercy, God hath to deale with his owne children that stand before him iustified and reconciled by Christ. And the obedience of such hee accepteth in this court, & mercifully regardeth, though otherwise it be imperfect; yet not for the merit thereof, but for the merit and worthinesse of Christ. Thus then good workes in rigour of iustice are worthy condemnation, and are accepted of mercy procured by the merit of Christ. Secondly, it is alleadged, that workes are necessary to saluation, and therefore not to be reputed losses. I answer, workes may be considered either as causes of saluation, or onely as a way directing thereto. If they be considered as causes, they are not necessary, but in this respect they are dung. If they be respected as a way leading and directing to eternall life, they are indeede necessarie thus, and no otherwise. Thirdly, it is obiected: that the law requires workes, and the law must be satisfied, & therefore that he which is iustified, must be iustified by workes. The answer is, that whofoener is iustified and saved, is iustified and saved by workes. But workes must be distinguished. Some are personall workes done in and by our selues. These neither iustifie, nor saue any man, but in the cause of saluation are losse and dung. Besides these, there be workes that are out of vs, wrought in & by the person of our Saviour Christ, namely, the workes of obedience in satisfying & fulfilling

Ila. 64. 6.

Gal. 2. 21.

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the law. These indeed are the works which inflame and save vs, and none that proceed from vs. To this effect *Paul* faith, *That we are justified freely by the redemption that is in Christ*. Lastly, it is alleged, that if all virtues be losses for Christ, then faith it selfe. I answer. Faith must directly be considered: first of all, as a virtue working and bringing forth many good fruits in vs. And thus it is to be reputed losse, as all other virtues are. Secondly, it must be considered not as a virtue, but as an instrument or hand, not to give or worke any thing, but to apprehend & receive Christ and his benefits. And thus it is no losse, but is a thing excepted in this text. Now then we see, that the doctrine of *Paul* is manifest: that all virtues and works both of nature and grace, are mere losses in the cause of our iustification and salvation.

Hence sundry things may be learned: The first, that the most holy works of holy men cannot iustifie or merit eternall life. When they are brought within the act of iustification as causes, *Paul* faith they are but losses, and as often to be cast to dogs. Let this be noted and remembered for ever against all iustificarie Papists: who, if they would but seriously consider this one text, they might be farre better resolved then they are.

Secondly, hence the doctrine of our Church is plainly gathered, namely, that we are saved and iustified by faith alone. For all things except our knowledge and faith in Christ are made as dung. And that this our doctrine may not be scandalous, sundry things must be remembered. The first, is the right meaning of the doctrine, which is, that there is nothing within vs, that is any cause either efficient, materiall, formal, or final, of iustification, but faith. The second, that faith in no principall cause, but only an instrument. The third, that faith is no instrument to procure or worke our iustification and salvation, but an instrument to receive or to apprehend our iustification given by the Father, procured by the Sonne, applied by the holy Ghost. The last, that faith must be considered as a cause, or else as a way of salvation. If as an internal cause in vs, it only iustifieth, and consequently saith vs. If as a way, it doth not save alone: for either virtues and works, though they be not causes, yet are they ways to eternall life as was said. Here then when *Paul* makes our works against vs, saying vs, that we looke to be saved by faith alone: the true & plain answer to them is this: We consider faith two waies: first, as a cause within vs, not meriting any way, but instrumentally apprehending pardon in Christ, and applying it to vs for our eternall happiness. Secondly, it faith may be considered as a way wherein we are to walke for the attainment of everlasting life. In the first sense faith alone iustifieth and saith, and nothing else within vs. To this doe the learned Fathers agree, *Basil* faith: *This is perfect rejoycing in God, when a man is pushed up for his owne iustice, but acknow-*

*ledge that he wants iustice,* and that he is iustified by faith alone in Christ. *Hilary*: *That is renounced of Christ by faith, which the law could not looses for faith alone iustifies.* *Ambrose*: *They are iustified freely which doe nothing, nor rejoyce like for like, are iustified by faith alone, through the gift of God.* Again, in his Commentarie upon the Epistle to the *Corinthians*, *This is appointed of God, that he which beleeveth in Christ should be saved without works, by faith alone: receiving remission of sin.* *Hierom*: *God iustifieth by faith alone.*

Nevertheless, if we speake of the way to life, then we are not saved onely by faith. For though faith be the onely instrument to apprehend Christ, yet it is not the onely way to life: repentance also is the way, yea all virtues, & all works are the way. In this sense, affliction is said to *work unto us* a more excellent weight of glory: not as a cause, but as a way giving direction. And mothers are said to be saved by bearing of children, not as by a cause, but as by a strait and narrow way. Again, *Abraham* faith went not alone, but had a kinde of co-operation with his works: faith and works both being considered as a way to happiness, or as marks in a way. In this sense the Fathers have ascribed salvation to many things, not as to causes, but as to waies. *Bernard* said well, that works are the way to the kingdom of heaven, and not the causes of reigning. *Lactantius* faith, *Great is the hope of repentance: which who sooner takes away, cuts off to himselfe the way of life.* *Chrysostome*: *Sometime watching by sleeping on the bare ground, by toiling their bodies with daily labour doe blot out their sinnes: but thou mayest obtaine the same by a more easie way, that is, by forgiving.* Thus many hundred places of the Fathers are to be understood, when they ascribe remission of sinnes to martyrdom, to fasting, prayer, works of mercy, and such like.

Thirdly, here is laid downe the foundation of true humility. For if all our virtues and works be losses in the cause of our salvation, then all boasting is excluded, & we are to take nothing to our selves but shame and confusion and give all glory to God. Yea the more our virtues and works, if we place any confidence in them, the greater are our losses.

Thus we see what things are losses to *Paul*: in the next place let vs consider how they are losses. This *Paul* sets downe by a gradation thus, *I count them losses, I make them my losses, I count them as dung.* This gradation is nothing else but a repetition of one and the same thing enlarged and amplified in speech. Now repetitions in Scripture are not idle and vaine, as they are oftentimes in the writings of men, but they commonly signifie 2. things, namely, the certainty and the necessity of the thing repeated: and in this place they signifie the certainty and the necessity of *Paul*'s losses. Certaine they are; because here that will be saved by Christ, must certainly endure these losses without recoverie. The foundation of this certainty lies in an impossibility of merit by any

a Tide fo. 13 in Chri. stian se. iustific. 11. In Mar. c. 9. In 3. c. ad Rom. 8. Nihil operans. 1. Cor. 1. In Rom c. 10.

2. Cor. 4. 17. Temp. 1. Tim. 3. 15. Jam. 2. 22.

Lib. de gra. lib. arbit. Viareg. non causa regni. 11. Epist. diuin. in futur. 3. Hom. 3. in loh.

works

works of man: which I will make manifest by three reasons. The first is this: It is a principall part of Christian inherent righteousness to have and keepe a good conscience: now *Paul* expressly excludes it from iustification, saying: *I know nothing by my selfe, yet I am not thereby iustified.* 1. Cor. 4. 4. The second is this, *Paul* faith, *Eph. 2. 9. We are not saved by works: now* he means no other works but such as fellow faith, and are done by the spirit of God. And this appeareth by the reason which he vseth, *that we are created to good works.* And againe, *that they are ordained that we should walke in them.* The third: before a worke can merit, it must please God; before the worke please God, the worke must please him: before the worke please him, he must be reconciled to God and perfectly iustified. Iustification therefore goes in order before good works, and for this cause works cannot be brought within the act of iustification as causes. Good works make not good men in whole or in part: but men first of all made good by the goodness of Christ imputed, make good works by their goodness. The fourth is this: The humanity of Christ is the most excellent of all creatures in heaven and earth: yet being considered by it selfe, it cannot possibly merit at Gods hand. In a worke properly meritorious there be three conditions. First, the doer thereof must doe it by himselfe and not by another, for then the praise is his by whom hee doth it, and not his own. Secondly, the worke to be done, must not be a debt and dutie, for then the doer deserves nothing. Thirdly, there must be a proportion betweene the worke and the reward of life eternall. Now the manhood of Christ considered apart by it selfe, cannot performe these three conditions. For it doth what it doth by the spirit of God, whereby it was conceived and is filled without measure. Again, it is a creature, and therefore whatsoever it is, hath or can do, it oweth all to God. Lastly, it can not doe a worke proportionall to eternall glory; because it takes all of God, and can give nothing to him. If then it be demanded, how this man-hood of Christ merits in our behalfe: I answer, not by it selfe, but by means of the personall vnion, whereby it is exalted and preferred into the vntie of the second person, the eternal word of the Father. Hence it is that Christ meritieth: none can merit of God but God. Now then if Christ merit onely in this regard, no mere creature, man or angel can possibly merit by any worke. The fifth reason is this: there be two kinds of transgression of the law, one when a worke is directly against the law: the other is, when that is done that the law requires, but not in that manner and perfection the law requires. The second kinde of transgression is in every good worke which is done by men upon earth: now where any transgression is, there must be pardon: where pardon is, there is no merit.

That this doctrine of the certaintie of our losses may yet the better be cleared, I will set downe the supposed grounds of merits, and discover their weakness. They are two: the first is, the promise that God hath made to workes, whereby he hath bound himselfe to reward them with eternall glory. I answer, that this very promise is made of the good pleasure, and mere good will of God: and of the same good-will it is, that any man is doer of any good worke, either by nature or grace. Therefore if a man could fulfill the whole law, he should not merit at Gods hand. Thus faith the Lord. *Exod. 20. 6. That he will shew mercie upon thousands of them that love him & keepe his commandments.* The second ground is, That vertue of meriting is derived from Christ the head, to his members by diuine influence. I answer, it is a thing vnpossible. For the vertue of meriting is in Christ, not simply as hee is man, but as he is in one person God and man. The worke which meritieth is done or acted euen by the manhood; but the merit of the worke is from the Godhead, or from the excellence of the person. Now then if this vertue be in Christ, not as he is man, but in respect he is Man-god, or God-man; it cannot be derived to vs that are but men, vnlesse euen beleeuer should be deified, and made of a mere man God-man, which is impossible. Therefore there is no capability or possibility of meriting in the worke of any mere man or creature whosoever. For this cause the true Church of God euer detested humane merit. The merit of congruence before iustification, is a Pelagian conceit, and was neuer maintained of the Orthodox fathers. *Stapleton* confessed thus much, *The merit of congruence (faith he) is the best of the first grace was of old bysed out: neither was it euer admitted of the better sort of Schoolemen, as of Thomas in his Summe, and his latter writings, nor of his followers.* And the (4.) merit of condignitie, whereby works are said of their owne dignity and that properly to deserve the increase of the first iustification, and eternall life, was not received of the learned in the Church for more then a thousand yeres after Christ. *Radolphus Ardens*, a very learned man in his time faith thus: *Seeing by one grace we come to another, they are called merits, and that improperly.* For as Augustine witnesseth, *God crownes onely his owne grace in vs.* Again, *No man may think that God is bound as it were by a bargain, to repay that which he hath promised. For as God is free to promise, so is hee free in respect of repaying, especially considering that as we meritis as rewards are his grace. For God crowns nothing else in vs but his grace: because (c) if he would deal with us in extremity, none living should be iustified in his sight.* And hereupon the Apostle, who laboured more then all, faith: I thinke that the afflictions of this time are not worthy the glory that shall be revealed. Therefore this conceit or bargain is nothing else but a voluntary promise. Answer after him faith, *If a man should serue God a thou-*

De orig. pec. l. 1. c. 4.

a Meritum condignitatis.

In domini 18. post trin. in ann. 1500. m. Merita dicuntur, at impro- prie. In domini ca Sep- tagesimi- m. c. Diffini- de agere.

Hom. de humil.

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anno  
1140.

land yeeres, and that most zealously, (a) he should not worthily deserve to be in the kingdom of heaven so much as halfe a day. S. Bernard faith, Touching eternal life, we know that the sufferings of this time are not worthy of the glory to come, no nor if a should suffer all. For the merits of men are not such that eternal life may be due for them, or that God should do some iniurie if he gave it not. For to let passe, that all merits are the gifts of God, & so man is rather debtor to God for them, then God to man, what are all merits to so great a glory? Lastly, who is better than the Prophet, to whom the Lord giveth so worthy a testimonie, saying: I have found a man, according to mine owne heart? For all that he had need to say to God, Enter not into iudgement with thy servant. Again in processe of time, when the merit of condignitie had taken place, it was not generally received: for it was rejected of sundry schoolemen, and others, as of Gregory of Arimin, of Durand, of Waldensis, of Burgenfis, and Scotus. Wherefore to conclude, it now appears to be an infallible certaintie, that he that desires to be saved by Christ, must endure the losse of all his workes and vertues whatsoever, in the cause of his owne iustificati- on. Now then if this doctrine be so certaine and infallible, as it is: then also must we be fel- led in this point without doubting, that the present Church of Rome erreth grievously, in that it magnifieth the merit of workes: Yea in this regard it reuerfeth the very foundation of true religion. For if they make advantage in the matter of saluation by their workes, Christ must needs vpon infallible certentie be their losse: because Paul makes all workes losse, that Christ may be advantage. Therefore, farre be it from vs all, to haue any dealing or contract of societie with that Church, lest we be par- takers of her dangerous and fearefull losses.

Again, in that all vertues and workes of grace are but losses for Christ; wee must not only in our first conuersion, but euer after- ward, though we be iustified and sanctified, euen in the pang of death, by meere faith, rest on the meere mercie of God, and apprehend naked Christ, that is, Christ freed, in the case of saluation, from all respects of all ver- tues and workes whatsoever. For there is no- thing opposed to the seuerie iudgement of God, but meere Christ. If we doe presume to oppose any of our doings to the sentence of the law, hell, death, condemnation, we are sure to goe by the losse.

Thus much of the certenty of Pauls losses, now follows the necessitie of them. They are necessarie, in as much as with them, no man can haue part in Christ. For the merit of our vertues and good workes, & the grace of God in Christ cannot stand together: yea they are contrary as fire & water, and one ouerthrow- eth another in the cause of iustification and saluation. Paul, to signifie this contrariety faith, If election be of grace, it is not of workes: and if it be of workes, it is not of grace. And againe, If ye be iustified by the law, ye are abolished from Christ.

A And to the same purpose Ambrose faith grace is wholly received, or wholly lost: and Augustine: It is no way grace, that is not freely given euery way. Hence it follows, that the present religion of the Church of Rome abolisheth Christ, in as much as it maintaines & magnifies the merit of good workes. And this may be gathered by the very doctrine of that Church. For it teacheth, that all merits must be faued by their praiers, fastings, almes, pilgrimages, building of Churches, chappels, bridges, &c. What then shall the passion of Christ doe? whereto serues it? They answer, that it frees vs from death, and giues to our workes, the merit of eternall life, and make them meritoriously to increase our iustification. Hence it follows, that Christ is no more but the 1. cause of our saluation, and that we our selues are secondary causes vnder him, and with him. And thus he is made, of a Sauour, no Sauour. Secondly, by the former necessitie we learne, that whoeuer will be faued by the merit of Christ, must come vnto him without vertues or workes of his owne, nor carrying in heart, so much as the least confidence in them, esteeming himselfe to be a most vile, wretched, and miserable sinner, as the Publican did, who prayed, Lord be merciful to me a sinner.

Hitherto of Pauls losses: now follows the second part of the comparison, touching Pauls gaine. But Christ is my Gain. A sentence to be remembered, and to be written in the tables of our heart for euer. And the reason thereof is manifest: Christ our mediator God & man, is the onely fountaine of all good things, that are, or can be thought on, whether spiritual, or temporall. Saint Iohn faith, Of his fulnes we re- ceive grace for grace. Againe Paul faith, In him all the treasures of wisdom and knowledge are hidde: and, Ye are complete in him. And he calls Christ our Ranfome, or Counterprice. And as he makes Adams the roote of all euill in mankind, so he makes Christ the roote of all grace and goodnesse. For the better clearing of this do- ctrine, two points are to be handled: When Christ is our gaine? and how? Touching the time when I set downe three things. He is our gaine in this life: he is our gaine in death: and he is our gaine after death. To returne to the first: he is our gain in life, if we turne from our euill waies, and beleue in him, in as much as he hath giuen for vs many benefits, which I will reduce to tenne heads. The first is, pardon of sin, without tearme of time, whether past, present, or to come. Yet must we here remem- ber, that pardon of sinne is not giuen abso- lutely, whether men repent or no, but vpon condition of our repentance. The second is the imputation of Christs obedience in fulfilling the law, for our iustification before God. From the former benefit ariseth our freedome from hell, and from the law, in respect of the curse thereof: and from the second ariseth a Right to eternall life; wherof the possession is ad- opted to the life to come. The third is our Adop-

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tion, whereby wee are the children of God, A and brethren of Christ. And hence haue wee a Right of Lordshippe or dominion ouer the whole world, and all things contained therein, whether in heaven or in earth: which Right was lost by Adam, & now restored by Christ. Indeepe wicked men and infidels haue & vse the things of this life at their wils, and that by Gods permission: but they receiue and iniury them no other wise then children of traitours doe the goods of their parents, who peraduenture are suffered to take the benefit of some part of them for the preferring of their liues, though the title and interest to them be not re- stored. The fourth is the minillierie, that is, the preference, aide, and protection of good angels. The fifth gaine or benefit is, that all the miseries and calamities of this life, cease to be curses, and are made blessings, being turned to the good of this that are to be faued by Christ. The sixth is the mortification of original sin, withall the parts thereof, by the vertue of the death of Christ. The seventh is a spiritual life, whereby we liue not, but Christ liues in vs, making vs partakers of his Anointing, & there- by enabling vs to liue as Prophets, Priestes, Kings. Prophets, to teach and make confesi- on of our faith in Christ: Priestes, to dedicate and present our bodies and soules to God for the seruice of his Maiesty: Kings, to beare rule and dominion ouer the corruptions, and lusts of our hearts. The eighth gaine is, that Christ presents all our prayers & good workes to his Father in his owne name: & thus by his owne Intercession makes them acceptable vnto him. The ninth gaine is, the presence of his spirit: For when Christ ascended, he tooke with him our pawne, namely our flesh and left with vs his owne pawne, to supply his owne presence, to guide, comfort, and to assure vs of our adop- tion and saluation. The tenth and last is, Per- seuerance in hauing and holding the former gaines. For thus faith the Lord, Ier. 32. 40. I will put my feare in their hearts, that they shall not depart from mee. And it must be remembered, that these wordes are not spoken onely in gene- rall to the Church, but also in singular to euery true member thereof; because they are the wordes of the couenant. Againe, David faith, Psal. 1. 3. that the righteous man is like a tree planted by the water side, whose leafe neuer withereth: who therefore hath alwaies lappe of grace in the heart to the end.

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Heb. 1. 15  
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Rom. 8.  
18.  
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Ioh. 1. 6, 7.  
Toh. 1. 16.  
Col. 2. 3.  
& v. 10.  
1. Tim. 6.  
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Again, as Christ is our gaine in life, so is he also our gaine in death, in as much as he hath taken away the sting of death, and hath chan- ged the condonion of it, by making it of the gate of hell, to be the way of eternall life. Thirdly, hee is our gaine after death three waies. Our first gaine is the resurrection of our bodies to eternall life in the day of iudgement. The second is a priuiledge to iudge the world. For first of all iudgement shall passe vpon the godly: which done, they shall be taken vp to

Christ, and there as witnesses and approouers of his sentence of condemnation, iudge togi- ther with him, the wicked world. The third is, the eternall retribution, in which God shall be all in all, first in Christ, & then in al the member of Christ, and that for euer and euer.

The next point to be handled is, How Christ is our gaine? For the answering of this, two questiōs are to be opened. The first is, Accord- ing to what nature Christ is our gaine? I an- swer following the ancient and Catholike do- ctrine, That (a) whole Christ is our gaine, ac- cording to both natures. The godhead of Christ profits no sinner without the manhood, nor the manhood without the godhead. And as Leo faith; Each nature worketh that which is proper vnto it, hauing communication with the other. Againe, God may be considered two waies; God absolute, or God made man, God absolute, that is, God absolutely considered without respect to Christ, is indeed a fountain of righteousnesse and life; but this fountain is closed, sealed vp, and not to be attained vnto: because our sinnes made a separation be- tweene God and vs: and God thus considered, is a Maiestic full of terror to all finnell men. But God considered as he was made man, and manifested in our flesh, is also a fountaine of goodnes; yea the same fountaine opened, vn- sealed, & flowing forth to all mankind. Hence it is that Christ is called the light of the world the bread and water of life; the way, the truth, the life. Here againe wee must remember to make a difference or distinction of the natures of Christ. For the godhead of Christ is our gaine, not in respect of essence, but in respect of vertue and operation shewed in, or vpon the manhood of Christ, whereby it makes things which were done and suffered in the said manhood, apt and sufficient to appeale Gods anger, and to merit eternal life for vs. As for the manhood, it is not onely in effect and operation, but also really communicated to the faith of the beleeving heart: and here- upon it is as it were a treasury and store-houle of all the rich graces of God, that serue to iustifi- ca- tion, or any way to enrich the Elect of al ages and times, through the whole world. If any doubt of this, let them consider 3. things of this most glorious manhood. The first is, the grace of personall union; whereby it is recei- ued into the Vnitie of the second person, and hath no being or subsisting, but only in the substance thereof. And hence it is truly termed the humanitie of the Sonne of God, or of the Word. The second is, that this man- hood hath in it all fulnesse of grace. Now this fulnesse of grace contains in it all the gifts of the holy Ghost, and that in the highest degree of perfection. It hath therefore in it gifts more for number, and greater for measure, then all men and Angels haue. The third is, that it receiueeth this excellency of gifts and graces, not for it selfe, but that it may be as it were a pipe or conduit to conuey the same graces to

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est. 1. coe-  
piti. 10.

Ioh. 3. 34.

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Rom. 11.  
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Gal. 5. 4.

all the elect. Our saluation and life dependeth on the fullnesse of the godhead, which is in Christ: neuertheless it is not conuincied vnto vs: but in the flesh, and by the flesh of Christ. Thus much Christ signifieth, when hee saith, *Ioh. 6. 33. 54. 55. My flesh is meate indeede. And, Except ye eate the flesh of the sonne of man, & drink his blood, ye haue no life in you. And, He which eateth my flesh, abides in me, and I in him. And Iohn the Baptist saith, Ioh. 1. 16. Of his fullnesse, we receiue grace for grace. The Supper of the Lord, is ordained for the increase and continuance of grace and life: and of it Paul saith, 1. Cor. 10. 16. The breade which we breake, is a fellowship or communion with the very body of Christ. On this manner Christ is said 1. Cor. 1. 30. to be made vnto vs of God, wisdom, righteousness, sanctification, redemption, wisdom, not because the essentiall wisdom of the godhead is giuen to vs: for that is infinite and incommunicable. Neither againe, because hee is the author of our wisdom giuing vs knowledge of our saluation, as the Father and the holy Ghost doe. Not because he is the matter of our wisdom, the knowledge of whom is eternal life: but for an higher cause then all these. Our mediator the man Iesus Christ, who is also God, is an head vnto vs, and a roote of our wisdom: For hee was annointed with the spirit of wisdom in the assumed manhood, not priuately for himselfe, but that wee also which beleue might bee partakers of the same annoiung, and that wisdom from him by his flesh might be conuincied vnto vs. Therefore from his wisdom there is wisdom deriued in some measure, to all that are mystically vnited vnto him, as light in one candle is deriued to an hundred, or as heate is deriued from heate. Again, he is our iustice, not onely because he is the author and giuer of our iustice, with the Father and the holy Ghost: neither because the essentiall iustice of Christ is giuen to vs: for then we should be all deified: but because that iustice which is in the manhood, consisting partly in the purity of nature, and partly in the purity of action, whereby he obeyed his Fathers will, and suffered all things to be suffered for vs: this iustice I say, is imputed to vs, and accounted ours, according to the tenour of the covenant, as it is inuerent in vs. He is our Sanctification, not onely because he is the author of it, neither because the sanctity or holiness of the godhead is communicated to vs: but because he was sanctified in his manhood aboue all men and Angels. And from this holiness of his, our holiness is deriued, and springs as a fruit: as the corruption in Adams posterity is deriued from the corruption of Adams. Christ saith, *Ioh. 17. 19. For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Cyrill saith, *As God, hee giues himselfe the spirit, as man he receiues it: which hee doth not for himselfe, but for vs, that the grace of sanctification out of him, and in him first received, might passe to all mankind.* Again hee saith,*

Cyrill in  
Ioh. lib.  
11. cap. 15

That the body of our Lord, being sanctified by the vertue of the Word signified to it, is made so essentially for mystical benediction, that it can send forth his sanctification into vs. Lastly, Christ is our Redemption or life, on this manner: In the person of the Mediator, being one and the same, there is a double life: one vncorrupted and essentiall, agreeing to Christ as he is God. And this life is not giuen to vs at all, save in respect of the efficacy thereof. For in God we liue, moue, and haue our being. The other is the created life of the manhood, and it is either natural, or spiritual. Natural, is that wherewith hee liued in the estate of humiliation by ordinarie means, as all other men doe. Spiritual, is that whereby hee now especially liueth in the estate of exaltation and glorie. And this life he liueth not onely for himselfe, but also for vs: that we being partakers thereof, may liue together with him. Thus the ancient Church hath taught: the flesh of Christ vnited to the Word, is made quickening flesh, that it might furtlier quicken them with spiritual life, that are vnto it.

The next question is, In what estate Christ is our Gaine: The estate of Christ is twofold: the estate of humiliation from his birth to his death; and the estate of exaltation in his resurrection, ascension, and his sitting at the right hand of God. In this first estate nee works and procures our Gaine. Christ lying basely in the manger, and crucified ignominiously on the Crosse, gained our deliuerance from hell, and a right to life euertlasting. In the second estate, he communicates to vs the gain before named, and by degrees, puts vs in possession of it. And for this end, he now sits at the right hand of God, and makes request for vs.

The vse of this doctrine, that Christ is our Gaine, is manifold. First it sheweth, that wee in our felices are poore, and altogether destitute of spirituall good things. For to this end is Christ our Gaine, that hee may supply our want, and fill them with graces that are otherwise empty, & euertlasting. Secondly it teacheth, that men doe in vaine seeke for so much as the least droppe of goodnesse out of Christ, who alone is the store-house of all good things. Heauen and earth, men and Angels, and all things are but as nothing to vs, if by them, wee seeke to enioy any thing out of Christ: yea GOD is no God to vs without Christ. Thirdly, we learne to desert the treasury which the Church of Rome maintaines and magnifies. It is as it were a chest, in which is contained, not onely the ouerplus of the merites of Christ, but also of Martyrs & Saints, to be dispensed in pardons at the Popes pleasure. But Christ is alone our full and perfect gaine; and therefore in himselfe there is an all-sufficient Treasure of the Church: and as Paul saith, *Coloss. 2. 10. In him we are complete.* As for the merites of Martyrs and Saints, they bring no aduantage to the people of God, but

Rom. 6. 9  
Cyrill in  
Ioh. 1. 3. 4.  
37. 8. 4.  
12. 14. 8.  
lib. 10. 3.

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are indeed matter of the dung-hill. Fourthly, if Christ be our treasure and gaine, our hearts must be set on him. Our minds vse to be vpon our penny, and we hunger after gaine: let vs therefore hunger after Christ: he is our penny, and he is our gaine. Nay, wee must aboue all pleasures, honours, profits, loue him, and reioyce in him: yea, wee should be swallowed vp with loue of him. Lastly, here is matter of comfort. In the losse of goods and friends, and calamities of this life, we may not be dismayed: all the losses of this life, are but petty losses, so long as we haue Christ for our gaine. Nothing can be wanting vnto vs, in the midst of all our losses and miseries, so long as we receiue of his fullnesse, who is the fountaine of goodnesse, neuer dried vp.

To proceede further, the second part of the comparison [Christ is my gaine] is amplified by a gradation on this manner: I esteeme the knowledge of Christ Iesus my Lord an excellent thing: I desire to gaine Christ: I desire to be found in Christ. Of these in order. By the knowledge of Christ, we are to vnderstand the doctrine of the Gospel, or the doctrine of the persons and offices of Christ, conceived and knowne of vs. To this knowledge an excellency is ascribed, of which I will speake a litle. This excellency appeares partly in the matter and contents, and partly in the effects thereof. Touching the matter, it is full of excellent mysteries, which Paul reduceth to sixe heads in his Epistle to *Timothee, 1. Tim. 3. 16.* The first is, the Incarnation of the Sonne of God, in these words, *God made manifest in the flesh.* And here two wonders offer themselves to be considered: the first, whereas Adams flesh and Adams sinne are inseparably ioyned together, in respect of all that nature can doe; yet did the Sonne of God take vnto him mans nature and flesh without mans sinne: because he was conceived of a Virgin by the operation of the holy Ghost: whereas if he had beene conceived by naturall generation, hee had with Adams flesh taken Adams corruption. The other wonder in the Incarnation of Christ is, that the flesh of man is vnited to the person of the Sonne of God, & thence hath his subsistence, otherwise hauing no subsistence of his owne. The like example is not to be found in the world againe: sauing that wee haue some resemblance thereof in the plant called *Mistletoe*, which hath no roote of his owne, but growes as a branch of the oake, or some other tree, and hath his life and sap from the roote thereof. The second mystery in the knowledge of Christ, is the iustification of Christ, in these words, *Iustified in the spirit:* and it was on this manner: Christ made man become our surety, and was made subiect to the law for vs. Hereupon our sinnes were imputed to him, and the punishment due thereto laide vpon him, that is, the first death with the paines of the second: yea further death in the graue had dominion ouer him. After all this, by his spirit

or power of the godhead hee raised himselfe from death, and thereby acquit himselfe of our sinnes: and this acquittal or absolution is his iustification, whereby hee declareth himselfe to be a Saviour perfectly righteous. For if hee had not satisfied the wrath of God to the full, and brought perfect righteousness, hee had neuer risen againe, considering he was iudged and condemned for our sinnes.

The third myserie is, the sight of Angels, who desired to looke into the Incarnation of Christ: in which they saw three things, as *Luke* testifieth. The first, that it was a meane to manifest the glorie of God: the second, that it brought peace and good successe to men vpon earth: the third, that it was a meane to reueale the good will of God to the world. The fourth is, the preaching of Christ to the Gentiles. This appeareth to be a great myserie: because the knowledge of Christ was kept secret from the nations, for the space of more then foure thousand years. For from the creation to Moses the Church of God was shut vp in a little family: from Moses to Christ, it was included within the precincts of Iewry: which was not so much as the fourth part of England. The fifth myserie was the conversion of the world to the faith of Christ. And this is so much the greater wonder: because this conversion was wrought by the preaching of the Gospel, which is flat against the natural reason and will of man, and therefore vnfit to persuade: and the preachers thereof were simple and silly men to see to: and some of them which were converted, were the very Iewes that crucified Christ. The last mystery was the ascension of Christ into glorie. The greatnesse of this myserie appears in two things. The first, that Christs ascension was a reall and full opening of the kingdom of heauen, which had formerly bin shut by our sin. The second, that the ascension of Christ, was no personall or priuate ascension: for he ascended in the roome and stead of all the Elect: and they ascended together in and with him, and now after a sort are together in and with him in glory. Thus we see the excellency of the knowledge of Christ in respect of the Mysteries contained therein: the like excellency appeares in the effects thereof, which are two: the knowledge of God, and of our felices.

For the first, by the knowledge of Christ, we know God aright. Hence Christ is called *Ioh. 1. 3. The brightnesse of the glory of the Father, and the true image of his person: and the image of the invisible God, Col. 1. 15.* And Paul faith notably, that when God shineth in our hearts by the light of the Gospel, his glory is to be seen in the face of Christ, *2. Cor. 4. 6.* The wisdom, power, and goodnes of God is made manifest in Christ: and that more fully then euert it was in the creation. In the creation Adam being but a meere man was our head; but in the estate of grace, Christ is our head, God & man. By creation we receiue but a naturall life to be

K k k 2 continued



continued by food: by Christ we receive a spiritual, to be preferred eternally without food, by the operation of the spirit. As the spouse of *Adam* was bone of his bone, and flesh of his flesh: so is the spouse of Christ bone of his bone, & flesh of his flesh: and that in more excellent manner: because every particular man, as he is borne anew, and the whole Catholic Church the true spouse of Christ, springeth and ariseth out of the merit and efficacy of the blood that distilled out of the heart and side of Christ. In the creation God makes life of nothing: but by Christ he draws our life forth of death, and changeth death into life. Again, in the law the iustice of God is set down and revealed in Christ we see more, namely, perfect iustice and perfect mercie, revealed to the fully; yea (which is a wonder) iustice and mercie reconciled. Lastly, in Christ we see the length, the breadth, the height, the depth of the love of God, in that God vouchsafeth to love the elect with the very same love wherewith he loveth Christ.

As by Christ we know God: so also by Christ we know our selves: and that on this manner: First we must consider, that in the Passion hee took our person upon him, and that upon the crosse, he stood in our place, roome, and stead. Secondly, wee are to consider the greatnesse of his agonie and passion, set forth vnto vs especially by five things. The first is, the testimonie of the Euangelists, who say in emphaticall words, that he was *full of sorrow, and grievously troubled*. The second, his complaint, that his soule was *beene vnto the death*: and, that he was *forsaken of the Father*. The third, his prayer with strong cries: *save mee from this houre: let this cup passe*. The fourth, the coming in of an Angell to comfort him. The last, his sweat of water & thicke or clotted blood. Now in Christ thus considered, wee see the greatnesse of Gods anger against vs for our finnes: wee see the greatnesse of our finnes: wee see the wilkenesse of our persons: wee see the hardness of our hearts, that neuer so much as sigh for our offences, for which the Son of God sweat water and blood: wee see our vnthankfulness, that little respect or regard this work of Christ. Lastly, wee see our dutie: that wee are to be thoroughly touched with true repentance, and to humble our selves as it were to the very pit of hell: for if the Sonne of God mourne and cry for our finnes imputed, we are much more to cry and bleed in our hearts for them, seeing they are ours properly, and with them wee haue pierced Christ. And thus the excellencie of the knowledge of Christ is manifest.

Hence we learne sundry things: First, if the knowledge of Christ be so excellent, wee may not maruaile, that by the malice of the diuell it hath bene corrupted many hundred yeares in the Romish Church: which teacheth, that the Gospel is nothing else in effect, but the law of *Moses* perverted. Now if this were so, Christ doubtles died in vaine, and we might place our

A hope in our owne righteousness; and the promise of life eternall by Christ, should be of none effect. For the law neuer iustifies before God, till it be perfectly kept: which condition of perfection if men could performe, there should be little neede of Christ, or of the Gospel. Secondly, if this knowledge be of such excellencie, it must be learned of vs, and that in speciall manner. If to other inferior learning we lend the vnderstanding & memory to this we are to apply the whole man. The minde must learne it by opening it self to conceiue it: the memory must learne it, by storing it vp: the wil & affections must learne it, by resigning and conforming themselves in their kinde vnto it. Thus *Paul* teacheth, *That to keane Christ, as the truth is in Christ, is to put off the old man, & to put on the new man, which after God is created in righteousnesse and holinesse*. Thirdly, by this we learne to value and prize the knowledge of Christ, about all things in the world. The Angels of God themselves desire to profit in this knowledge. *David*, who in the darknesses of the old Testament desired to be a doore-keeper in the house of God, if he were now living on earth, would be content with an office a thousand folde more base, that he might enioy this cleare light of the knowledge of Christ. But alas, there are no such *David*s now adades. It is our fault, and the fault of our times, that this knowledge is of little or no value and account among men; and little fruit thereof to be scene.

C And therefore it is to be feared, that God will take this treasure of knowledge from vs, and send forth strong illusions to beleue lies; because it is little or nothing loved.

*Paul* yet further commends this knowledge in that he calls it, *The knowledge of Christ, HIS LORD*. Now hee is our Lord foure waies. First, by the right of donation (because all the Elect are given to him of the Father in the eternall counsell of election): Secondly, by creation: thirdly, by the right of redemption: fourthly, by the right of headship; in that as a living head he giues sense and spiritual life to thē that beleue in him. And *Paul* calls Christ *his Lord*, because he beleuen his own election, in which he was given to Christ, his creation & redemption by him, and his mysticall coniunction with him, as with his head. And here *Paul* in his example teacheth vs two things. The first, how we should know Christ, & the doctrine of the Gospel. For the right knowledge whereof there is required, beside general vnderstanding of Christ & his benefits, with general affect, a special application therof. It is not sufficient to beleue the election, redemption, iustification, glorification of Gods peoples; but we must goe further, & beleue the very same things in our selves. The reason may be taken from the Contents of the Gospel. For it contains two parts, the first is a promise, in which Christ with all his benefits is offered and propounded vnto vs. The second is a commandement to apply the said promise & the substance

Eph. 4. 22.

Psa. 84. 10.

2. Thes. 2.

a themē  
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Rom. 10.  
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1. Cor. 15.  
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stance

A stance thereof to our selves, and that by our faith. And he that takes away this second part, overthrowes halfe the Gospel of Christ. Here is the foundation of saving knowledge, which iustifieth and bringeth life eternall; and the foundation of speciall faith. The second thing to be learned in *Pauls* example is, that we are to resigne our selves, our bodies and soules, and to render all subiection to Christ. For in that hee calleth him Lord, hee professeth himselfe to be the seruant of Christ. The end of all preaching is to bring, not onely our words and deeds, but also our secret thoughts in subiection to him. And the end why Christ sitteth in glory at the right hand of the Father is, that every knee may bow vnto him, of things in heauen and earth. It behooueth vs therefore to liue and carry our selves in our places as true and vnfaigned seruants of Christ.

The second degree in *Pauls* gradation is, that hee desires to gaine Christ. Now to gaine Christ is nothing else, but to make Christ his gaine, as appears by the opposition of the words. For he faith, *he had deprivd himselfe of all things*, that is, made all things his losse, *that he might gaine Christ*. And he is made our gaine if two things be done. First, he must be made ours, that is, thy Christ, or my Christ in particular: secondly, we must put our confidence in him. For the first, that Christ may be made ours, a double consent is required: Gods consent to giue Christ, and our consent to receive him. Gods consent, that Christ shall be ours, is giuen in the reuelation of the promise touching the womans seede, made to our first parents, in the continual remuing of the said promise to our forefathers, in the incarnation and birth of Christ, in his passion, in the preaching of the Gospel, in the administration of both the Sacraments, Baptisme, and the Lords supper. Our consent to receive Christ, is when wee begin to be touched in our hearts for our finnes, and to hunger and thirst after Christ.

Thus by the concurrence of these two contents is our Saviour Christ really made ours. And further yet, that he may be not onely ours, but also our gaine, wee must set and fixe the whole confidence of our hearts vpon him alone, for the forgiveness of our finnes, and the salvation of our soules. For where the gaine is, there must the heart be. When riches increase we may not set our hearts on them, because, though they be good, yet are they not our gaine and treasure: Christ is not onely good vnto vs, but our gaine, and the very fountaine of all good things: and therefore we must bestow our hearts on him.

Hence we learne, that the Popish religion teacheth wickednesse. For it maintaines that we are not onely to beleue in God, but (4) also in the Church: it maintaines an hope & confidence in Saints, especially in the Virgin *Mary*; it maintaines lastly a confidence in our owne workes: so it be as they say in sobri-

ety. This is to make the creature our gain, and to put downe Christ our redeemer.

Again, *Paul* had said in the former chapter, that Christ was his gaine both in life and death: and yet now he faith, that *he hath desired to gaine Christ*. And by his example we learne, that in this life our affections must neuer be satisfied and filled with the desire of Christ, till we haue the full fruition of him. Naturally our desires be vnstable, in respect of riches, honours, pleasures: but we must learne to moderate and stint our selves in seeking of earthly things; being content with the portion that God doth allot vs: and the insatiableness of our affections must indeede be directed and turned vpon Christ. The woman in the Gospel, that had the bloody issue, desired to touch the hemme of his garment; wee must goe further, not onely to touch him, but also by our faith to lay hold on him; and as it were with both the hands to hang vpon him. *Thomas* desired for his contentation, but to put his finger into his side: we must set before our eyes Christ crucified: and his pretious blood as it were, afresh distilling from his hands, feet, and side: and we must not onely touch this blood, but sprinkle our selves with it, yea dip, and as it were diue our selves into it, body, soule, & al-

C The third and last degree in *Pauls* gradation is, that he desires to be found in Christ. And here his desire is two-fold: the first, to be in Christ: the second, to be found of God in the day of iudgement. The first, to be in Christ, is to be taken out of the first *Adam*, and to be vnto Christ as his very flesh; or as a true member of his mystical body. Now this incorporation and vniou in Christ is a mytery, and for the better vnderstanding of it, foure rules must be obserued. The first, that not onely our soules are vnto the soule or God-head of Christ: but also the whole person of him that beleueth is vnto the whole person of Christ. For the Redeemer & they which are redeemed, are vnto together: and Christ, God and man, redeemed vs, not only in soule, but also in body. We therefore beleuers, haue our whole persons vnto the whole person of Christ. And *Saint Paul* faith, 1. Cor. 6. 15. *That our very bodies are the members of Christ*. And Christ himselfe faith, *Ioh. 6. 56. That we must eate his flesh, & drinke his blood, that we may be in him, and he in vs*. The second rule is, touching the order of this vniou: That wee are ioyned to the flesh of Christ, and by his flesh, to his godhead. For that which brings vs to haue fellowship with God, ioynes vs to God. Now by Christs flesh, we haue our fellowship with God. It is the velle of the temple, whereby the high Priest entred into the Holy of holies, and into the presence of God. Again, it seems as a pipe, or conduit, to deriue the efficacy and operation of the godhead vnto vs. The third rule is, that this vniou stands not in imagination, but is a true and real coniunction: Neither doth the distance of place (we being on earth,

d. Phil. 2.

Heb. 10.

Kkk 3 and

and the flesh of Christ in heaven) hinder this vnion. The minde is vnited after a sort, to the thing it mindeth. After the contract of marriage, two distinct persons beeing a thousand miles asunder, remaine one flesh. If nature asford thus much: why may not the like bee found in the coniunction that is about nature? The last rule is, That the bond of this our coniunction, is one and the same spirit, beeing both in Christ and vs: first in Christ, and then in vs. This teacheth S. Iohn, saying, 1. Ioh. 4. 13. *That Christ dwells in vs by his spirit giuen vnto vs.* Again, this spirit worketh in vs faith, which also knits vs to Christ: who, as *Paul* faith, *Ephes. 3. 17. dwells in our hearts by faith.* And by this we further see that distance of place hinders not this vnion. The spirit of God being infinite, may dwell both in Christ and vs; and our faith though it be seated within our hearts, yet can it reach forth it selfe, and apprehend Christ in heaven.

The second desire of *Paul* is, *That he may be found of God to be in Christ*; that is, that God would respect him as a member of Christ, and accept him into his fauor eternally for Christ. For the better vnderstanding of this, the order that God vseth in shewing his loue must be obserued. First of all, he begins his loue in Christ, whom he loues simply for himselfe; then from Christ he defends to them that are vnited to Christ, considering them euen as parts of Christ whom also he loues, yet not simply, but respectiue in and for Christ. He that looks vpon things of diuers kinds thorough a greene glasse, beholds them all to be greene: euen so, whom God respecteth in and for Christ, they are loued of God, as he is loued, and righteous as he is righteous. And this is the thing which *Paul* desireth that in the day of iudgement hee may be thus respected.

Hence we learne, that God will make an examination of al our hearts, liues, and works, in the day of iudgement. For this Finding, which *Paul* mentioneth, presupposeth, that God sees, and obserues our waies, and will one day certainly discouer the, knowing euen now certainly whether we be in Christ or no. For this cause we are to cal our selues to an account, yea to a trait account: for God will finde out whatsoeuer is amisse, though we haue skill to make faire shewes before men. And we are withall to amend our selues. *Salomon* vpon this ground disswades the yong man from fornication: *Why shouldst thou my sonne* (saith hee, *Prou. 5. 20. 21.*) *take delight in a strange woman, seeing the waies of men are before the eye of God, & he pondereth all their paths?* To this purpose the Iewes haue a saying worth our marking; write, say they, 3. things in thy heart, and thou shalt neuer sinne: *There is an eye that seeth thee, an ear that heareth thee, and a hand that writeth all thy doings in a booke.* The cause of our manifold sins is, that men fallily thinke, that God neither sees, nor heares them. Thus saith *Dauid* of his enemies, *Psal. 59. 7. They brag in their salke, and*

*A swords are in their lips: for they say, who heareth vs?*

Again, here we see *Pauls* care, yea the pitch of all his desires, and his principall fore-cast, that he might be found of God in the day of iudgement, to be a member of Christ. The like must be our care and fore-cast now in the time of this life: yea, this must be the care of all cares, that we may be knit to Christ, and so accepted of God, when he shall rise to iudgement. Christ bids vs, *Luk. 21. 36. Watch & pray, that we may stand before the sonne of man:* and this we cannot doe, vnles we be incorporated into Christ. We are bidden first to seeke the kingdom of heauen: & that is indeed to be in Christ. To be wise and circumspect in many matters, & yet to want fore-cast to compass our maine and principall good, is the greatest folly of all. What is the fault of the foolish virgins? virgins they are as the wise: they carried the burning lamps of Christian profession: likewise they had oyle, that is, the oyle of Grace: but alas, they had not oyle enough to furnish their lamps. Their fault was, that they wanted fore-cast to furnish themselves with oyle sufficient. And there is neuer sufficiency of oyle, till wee be true and liuely members of Christ. And this wasth their damnable folly, that they contented themselves with the name and profession of Christ, & had not a serious and speciall care indeede to be members of Christ. Therefore let vs now diligently endeavour to be that in this life, which we desire to be found of God in the day of iudgement. There be three iudgements which weare to vndergoe, the iudgement of men, of our selues, and of God. The two first we may falsifie, the third we cannot. For men wee may deceive, and our selues wee may deceive; but God we cannot. It is the foundation of all good things to be ingrafted into Christ: and for this cause, all the fore-cast of our heads, all other cares and studies should giue place, that this might be accomplished. Some man may hereupon demand, what hee should doe, that he might be in Christ? I answer two things: first, he must breake off all his finnes, and turne vnto God: secondly, he must pray earnestly euen vnto the death, that his heart may be knit to Christ. Again, it may be demanded, how it may be knowne of vs, that we are in Christ? S. Iohn answereth, 1. Ioh. 4. 13 *Hereby we know that he dwelleth in vs, by the spirit which he hath giuen vs.* And we may know that we haue the spirit of Christ, if the same mind, inclination, and disposition, the like loue to God and man, the like meeknesse, patience, and obedience be in vs which was in Christ. For the same fruits argue the same spirit.

*v. 9. Not having mine owne righteousness, which is of the law, but that which is of the faith of Christ, &c.*

The Apostle hauing taught in generall tearmes, that Christ is his gaine, here begins to declare the same in more particular fort. For hee sets downe a three-fold gaine which hee desired to obtaine of Christ: the first is,

the righteousnesse of Christ: the second is, inward fellowship with him: the third is, the resurrection of the body to eternall glory. Now this righteousnesse of Christ which *Paul* makes his first gaine, is handled in the 9. verse, for the better knowledge whereof, I will first open the meaning of the words. And first of all, it must be knowne, that they are an exposition of the words which went before. For whereas *Paul* had desired to be found in Christ, now hee shewes his owne meaning, that hee desired therein nothing else but that he might be accepted of God for Christs sake, and be esteemed righteous in his righteousnesse. And that this righteousnesse may be the better discerned, he sets downe two sorts of iustice: the one hee refuseth, the other hee desireth and chooseth. The righteousnesse refused, he calls it his owne: because it is within him, and it is exercised by the powers of his soule, namely his minde, will, affections. He faith further, it is of the law, that is, of the workes which the law requirith: for (as *Paul* faith) *the righteousnesse of the law is this, He that doth these things shall liue therein.* Again, of the iustice desired, he faith, it is by the faith of Christ, that is, it ariseth of the obedience of Christ apprehended by faith. For in this manner to the Romanes, he puts the faith of Christ, for faith in the blood of Christ. And whereas some man might haply say, that euen this righteousnesse is ours, as the former, *Paul* addeth further, that it is of God, wholly & onely, and not of vs, either in whole, or in part, being freely giuen of him vpon our faith, that is, when we beleuee.

In these few words *Paul* coucheth many weightie points of doctrine. I will distinctly propound them one by one. First of all, hee makes a double iustice, one of the law, the other of the Gospell: yea he opposeth them as contraries in the case of iustification: and that they may the better be conceiued, he describes them severally. Touching the iustice of the law, he sets it downe by two things. First he faith, it is within vs: because it is nothing else but a conformitie of heart and life to the will of God reuealed in the said law. And the law knowes not the righteousnesse which is without vs. Secondly, he notes the matter of it, that it consisteth of such vertues and workes as the law prescribeth. Now the iustice of the Gospell it is likewise set forth by four things. First, it is not in vs, but forth of vs: because *Paul* opposeth it to the righteousnesse which is ours, and within vs. Secondly, *Paul* sets downe the matter of it, or the person in whom it is, namely, Christ. Of whom *Ieremy* faith; *Ye haue in our righteousnesse.* And Christ must be considered two waies: as God, and as Mediatour; according to which two respects, hee hath a double righteousnesse: One as God, and that is infinite, and therefore incommunicable: The other as Mediatour, is the obedience of Christ, which hee performed in his manhood, consisting of two parts; his suffi-

ring: in life and death, and his fulfilling of the law for vs. And this very obedience which is in Christ, and not in vs, is the very matter of the iustice of the Gospell. Thirdly, *Paul* sets downe the meanes whereby this iustice is made ours, and that is faith, which doth rest on Christ, and apply his obedience to vs. Lastly, *Paul* sets downe the author of this iustice, and that is God, who of his grace and mercie, freely giues Christ and his obedience vnto vs, when we beleuee. Out of these foure points a definition of the iustice of the Gospell may be framed thus: It is the righteousnesse of the Mediatour, namely, the obedience of Christ, giuen vs freely of God, & receiued by our faith.

By this distinction of Legall and Euangelicall iustice, we learne the difference of the law and the Gospell. The law promitteth life vpon the condition of our workes, or obedience performed, according to the tenour of the law. The Gospell requires not the condition of merit, or of any worke to be done on our parts in the case of our iustification, but only prescribes vs to beleuee in Christ, and to rest on his obedience, as our iustice before the tribunall seat of God. Secondly, by this wee learne, that the Church of Rome, and the learned therein, are ignorant of the right difference betweene the Law and the Gospell. For they teach, that the righteousnes which stands in our inherent vertues and workes done by vs, is required for iustification, as well in the Gospell, as in the Law: and that the difference lies onely in this, that the Law is more darke, and without grace; the Gospell more plaine, hauing also the grace of God annexed vnto it, to inable vs in our owne persons, to doe that which both Law & Gospell require. But this is indeed to make a confusion of the law & Gospell, and to abolish the distinction of the two-fold iustice before named, which may not be.

The second point of doctrine delivered by *Paul* is, That a sinner stands iust before the tribunall seat of God, not by the iustice of the Law, but by the iustice of faith, which is the obedience of Christ, without any workes of ours. And because this point of doctrine is of great moment, & is withall oppugned of many, I will further confirme it by some speciall reasons. First of all, in the iustification of a sinner, God manifesteth his mercie and iustice to the full. For as *Paul* faith: *Hee iustificeth freely by his grace:* and in iustificing, hee is not onely a iustifier, but also iust. Now this concurrence of mercie and iustice, is no where to be found, but in the obedience of Christ, performed by him in our roome and our stead. As for all Christian vertues and workes of godly men, they are by mercie accepted of God, but they doe not satisfie the iustice of God, according to the tenour of the law. Secondly, *Paul* in the Epistle to the Romanes, considering *Abraham* not as an idolater vnconverted, but as a beleuer, yea as the father of all the faithfull, faith, that then he was iustified without workes:

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Rom. 10. 5.

Rom. 3. 22. 25.

Rom. 3. 24.

Rom. 4. 1.



and that his faith, that is, the Mesias apprehended by his faith, was counted unto him for righteousness, long after his conversion. Now as he, who is a patterne for vs to follow, is iustified; so must we be iustified, and no otherwise. Thirdly, as by *Adams* disobedience we are made sinners, so by Christs obedience we are made righteous; but by *Adams* disobedience (as) imputed to vs, are we made sinners; therefore we are made iust by the obedience of Christ imputed. *Bernard* vsd this reason: *Whom* (saith he) *another mans fault defiled, another mans water washed. Yet in calling it another mans fault, I doe not denie it to be ours: otherwise it could not defile vs. But it is another mans, because we all not knowing of it, sinned in Adam. It is ours, because we haue sinned, though in another; and it is imputed to vs by the iust iudgement of God, though it be others. Yet, that thou must not complain, O man, against the disobedience of Adam, there is giuen thee the obedience of Christ, that being sold for nought, thou must bee redeemed for nought.* Again, the doctrine of imputed iustice here teacheth expressly, saying: *All are dead, that the satisfaction of one might be imputed to all, as he alone bare the sins of all.* Again, *Death is put to fight by the death of Christ; & the righteousness of Christ is imputed to vs.* Fourthly, *Paul* faith; *Christ is made vnto vs of God, iustice*, that is, iustice imputed: for in the next words he faith, he is made *our justification*, that is, our iustice not imputed, but inherent. Fifthly, as *Christ* was made fin, to are we made the iustice of God; but *Christ* was made our sinne, not by any conuincence of any corruption into his most holy heart, but by imputation. We therefore are made the iustice of God by like imputation. And lest any man should yet surmise that this iustice is not imputed, but infused vnto vs, *Paul* faith, *We are made the iustice of God in him*, that is, in *Christ*. Hence it followeth manifestly, that there is no vertue or worke within vs which iustifieth before God, and that our iustice, whereby we are iust in the sight of God, and accepted to life eternal, is out of vs, and placed in *Christ*. Thus much haue the Fathers obserued vpon this text of *Paul*. *Augustine* faith, that *Christ* was made sinne, that we might be made iustice, *not our iustice*, but Gods iustice; *neither in vs*, but in him: as he declared sinne not to be his, but ours, nor placed in him, but in vs. *Herome* faith, *Christ* being offered for vs, tooke the name of sinne, that wee might bee made the righteousness of God in him, *not ours nor in vs*. In the same manner speake *Theophylact*, *Anselme*, *Sedulius presbyter*, and others. Lastly, man considered as a creature before his fall, owed vnto God the fulfilling of the law, which as a certaine tribute was daily to be paid vnto him. After the fall, he doubled his debt, because he then became debter to God of a satisfaction due for the breach of the law. Now the not payment of the double debt, is our righteousness. But where may we finde

A a sufficient payment for this debt? wee ourselves by our sinnes, daily increase the said debt. And our owne works, though proceeding of faith, are no convenient payment: because wee cannot by one debt pay another. And if wee shall search through heauen and earth, there is nothing to be found, that may stand for payment with God, but the obedience of the Redeemer, which he hath presented and laid downe before the throne of the Almighty, as an endless treasure to make payment in our behalfe. And because the said obedience is a satisfaction for our varietie of sinnes, it is also our iustice in the acceptation of God. By these and other reasons, it appeares, that nothing can absolve vs before God, and procure the Right of eternal life, but the onely obedience of the Mediatour *Christ*, God and man: and that without any vertue or worke of ours.

Hence it follows, that the present Church of Rome corrupts the article of iustification, by mingling things together, which can no more be compounded and mingled together, then fire and water: namely, the iustice of the Gospell with the iustice of the Law. For it makes a double iustification: the first contains two parts, pardon of sinne by the death of *Christ*, and the infused habite of charite. The second is, by works, which (they say) do meritoriously increase the first iustification, and procure eternal life. Here wee see the foueraigne medicine of the Gospell, namely remission of sins, tempered with the poyson of the Law. For though vertues and workes prescribed in the Law, haue their place, as good gifts of God, in our liues and conuersations; yet when they are set vp higher, and brought within the circle of iustification as meritorious causes; they are put quite out of their place, and are no better then poyson: and hercupon are termed of *Paul*, *Loose and Dung*. But such as desire to be taught Catholikes, alledge for themselves against vs, that the obedience of *Christ*, that is, the righteousness of an other cannot possibly be our righteousness. I answer that the iustice of another may be our iustice, if it be really made ours. And this is true in *Christ*. For when wee begin to beleue in him, though our persons remaine euermore distinct and vnconfounded, yet are we made one with him, and according to the renou of the Euangelicall couenant, are we giuen to him; and he to vs: so as wee may truly say, *Christ* is mine, as we can truly say, this house, or this land is mine. Now if *Christ* be ours, then also his obedience is not onely his, but ours also; because it is in him ours, because with him it is giuen vs of God. Again, they alledge, That when *Paul* refuseth the righteousness of the law, he means nothing else but the workes of the law that are performed by the strength of Nature, and that he doth not exclude the workes of grace. I answer, it is false: for he speaketh of himselfe in the time

present

present when he was a Christian Apostle: and therefore he excludes all righteousness of his owne, which he had by the law, even when he was an Apostle. And the objection, *Rom* 6. 1. *What then shall we sinne that grace may abound?* cannot bee inferred vpon iustification by workes of grace: but vpon iustification by the obedience of *Christ* imputed to vs, without all workes of our owne.

Again, that we are iustified, not by the iustice of the law, but by the iustice of faith, here is the foundation of our comfort. For hercupon, if we be tempted in the time of this life, we may oppose against the tempter this our iustice. If *Satan* plead against vs, that we are sinners, & therefore subiect to eternal damnation, let vs answer him, that the obedience of *Christ* hath freed vs from this damnation: if he plead further, that we neuer fulfilled the law; & consequently, that we haue no right to eternal life, we must answer him, that *Christ* fulfilled the law for vs. If he shall vex and vpbraid vs with the consideration of our manifold wants and corruptions; let vs tell him, that so long as we turne vnto God, from all our euill waies, bewaile our corruptions, & beleue in *Christ*, all our wants are couered in his obedience. Again, if in the time of death, the feare & apprehension of the iudgement & anger of God terrifie vs, we are to oppose this obedience of our Mediatour *Christ* Iesus, to the iudgement of God, and to put it betwene Gods anger and vs; yea we are to rest vpon it, and to infold and wrappe our soules in it, and thus to present them to God. *I say* the Prophet faith, that the Mesias is a place of refuge, shelter, or shade, against the tempest, or burning heat of the wrath of God. And *Paul* faith, *he is our propitiator*: to signifie, that, as the propitiator couered the Arke, and the law in the Arke, which is the hand-writing against vs, from the presence of God: so *Christ* couereth our sinnes, and puts himselfe betwene vs and the indignation of his Father.

The third and last point of doctrine here delivered by *Paul*, is; That faith is the meanes to receiue & to obtaine the obedience of *Christ* for our iustice. That this may the better be conceiued, four points are to be handled. What this faith is? how it is a meanes to obtaine iustice? whether alone by it selfe, or by the helpe of other vertues? when, and how long it is the only meanes? For the first: Faith is a special gift of God, whereby we beleue *Christ* & his benefites to be ours. In the first place I say, it is a gift of God: because it comes wholly of God, and not from the minde or will of man. Thus *Paul* faith, *It is giuen you for Christ to beleue in him*: and *Christ* our Saviour faith to two of his disciples, *O foolish and slow of heart to beleue*. If it be objected, that when we beleue first, we then beleue willingly: I answer, it is so indeed: yet is not this willingness in vs by nature, but by grace: because whē God giues vnto vs the gifts of faith, he giues vs also to wil to

beleue. None comes to *Christ* but hee is drawne of the father: & to be drawne is, when the unwilling will is changed, & by the power of God made a willing wil. I adde further, that faith in the Mesias is a speciall gift for two causes. First, because it is a gift about not only corrupted, but also about the first created nature. For it was neuer in mans nature by creation. *Adam* neuer had it: neither did the morall law reucale it vnto vs; because it neuer knew this faith. Neerthelesse other vertues, as loue of God and man, feare of God, &c. are reucaled of the law, and were in mans nature by creation. Again, whereas all other gifts of God are giuen to them that are ingrafted into *Christ*, faith is giuen to them that (as) are to be ingrafted: because it is the ingrafting, & therefore cannot be giuen to them that are already in *Christ*, but to them that are to be in *Christ*. Further, I say, that by faith, we beleue *Christ*, and his benefites to be ours. For this is the propertie of faith, whereby it differs from all other graces of God. When *Thomas* had put his finger into the side of *Christ*, he said, *My Lord, and my God*: to whom *Christ* replied, *Because thou hast seene, thou hast beleued*: Where we see, that this is faith, to beleue *Christ* to be our Lord and our God. *Paul* faith, *I liue by the faith of Christ*: now what he means by faith, he shewes in the next words: *who hath loved ME, and giuen himselfe FOR ME*.

If a man shall demand, on what grounds (because wee are not to goe by imagination) I say, vpon what grounds he is to conceiue a faith, that *Christ* is his *Christ*; I answer, the grounds are two. The first is the commandment of God, to beleue *Christ* and his benefites to be ours, *1. Ioh. 3. 23*. This is his commandment, that we beleue in the name of his Son Iesu *Christ*. Now to beleue in *Christ*, is to put our confidence in him; and we can put no confidence in him, vnlesse we be first assured that he with his benefites is ours. And whatsoever we aske in prayer, we are commanded to beleue that it shall be giuen vnto vs. Now about all things we are to aske, that *Christ* & his benefites may be giuen to vs of God. This therefore must we beleue. The second ground is this, we must consider the manner that God vseth in propounding the promise of grace vnto vs: for hee doth not onely set it forth vnto vs in a general sort, but also he vseth meritt & conuenient meanes to apply it to the persons of men. First of all, he confirms it by oath, that we our selues might the better apply it & reap sure cololation thereby. Secondly, God giueth vnto vs the spirit of adoption; which beareth witness to our consciences of such things as God hath giuen vnto vs in particular, and are onely in general manner propounded in the promise. And this testimony must be certaine in it selfe, and also plainly knowne vnto vs: else it is no testimony. Thirdly, both the Sacraments are seales of the promise: in the lawfull use whereof God offers, yea exhibites

Christ

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Epi. 190.

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c. 11.  
1. Cor. 1.  
30.

Enchirid.  
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a Non  
intus, sed  
indis.

Ioh. 20.

18. 29.

Gal. 3. 10.

Mark. 11.  
24.

Heb. 6.  
18.

16. 32. 2.  
Rom. 3.  
15.

Phil. 1. 29  
Luk. 24.  
25.

Christ vnto vs, and doth (as it were) write our names within the promise, that we might not doubt. Now then, looke as God giues the promise, so must wee by faith receiue it. But God giues the promise, and withall applies it: we therefore must receiue the promise, and by faith apply it to our selues. If any man shall say, that hee cannot conceiue a speciall faith vpon these grounds by reason of his vnbeleefe: I answer, that he must strue against his vnbeleefe, & indeauour to beleefe by desiring, asking, seeking, knocking: & God will accept the will to beleefe for faith it selfe, so be it there be an honest heart touched with sorrow for sin past, and a purpose to sinne no more.

That wee may yet better know what faith is, vnderstand that there be two kinds of false faith, like indeed to true faith, and yet no faith at all. The first is, when a man conceiues in his heart a strong persuasion, that Christ is his Saviour, & yet carries in the same heart a purpose to sinne, and makes no change or amendment of his life. This persuasion is nothing but presumption, and a counterfeit of true faith, whose proprietie is to purifie the heart, & to shew it selfe in the exercises of inuocation and true repentance. The second is, when men conceiue a strong persuasion, that Christ is their Saviour, & yet for all this contemne and despise the Ministerie of the word and Sacraments. This also is another counterfeit. For true faith is conceiued, cherished, and confirmed by the vse of the word and Sacraments. And we must there seeke Christ, where God will giue him vnto vs: now God giues Christ in the word and sacraments; and in him he doth as it were open his hand and reach forth all the blessings of Christ vnto vs. We must not therefore imagine to finde Christ, where and how we list; but wee must seeke him in the word and Sacraments, and there must wee receiue him, if we desire to receiue him aright.

The second point to be considered is: How faith is a means to iustifie? I answer thus: Faith doth not iustifie as it is an excellent worke of God in vs: for then all vertues might be means of iustification, as well as faith. It doth not iustifie as it is an excellent vertue it selfe: because it is imperfect and mingled with vnbeleefe. It doth not iustifie as a means to prepare and dispose vs to our iustification: for so soone as we begin to beleefe in Christ, we are iustified (a) without any disposition or preparation coming betweene faith & iustification. Lastly, it doth not iustifie as it contains in it all other vertues and good workes, as the kernell contains the tree with all his branches: For then should it bee a part, yea the principall part of our iustification. Whereas Saint Paul distinguisheth iustification and faith, saying, that *our righteousness is of God vpon faith*: and not for faith, but, *by faith*. Now then faith iustifies, as it is an instrument or hand to apprehend or receiue the benefits of Christ for ours; and this apprehension is made, when we doe indeed beleefe

Christ and his benefits to be ours. And left any should imagine, that the very actio of faith in apprehending Christ, iustifieth: we are to vnderstand, that faith doth not apprehend by power from it selfe, but by vertue of the covenant. If a man beleefe the kingdome of France to be his, it is not therefore his yet if he beleefe Christ and the kingdome of heauen by Christ to be his, it is his indeede: not simply because he beleefe, but because he beleefe vpon commandement and promise: for in the tenour of the covenant, God promisseth to impute the obedience of Christ vnto vs for our righteousnesses, if we beleefe.

The third point is, Whether faith alone be the means to obtaine the iustice of Christ for vs or no? I answer, it is the onely means without the help of any other vertue or work. For Paul here teacheth, that faith apprehendeth Christ for righteousness, *without the law*: that is, without any thing that the law requires at our hands. And here by this exclusive particle (*without the law*) hee teacheth three things. The first, that nothing within vs is an efficient or meritorious cause, either principall or lesse principall, in whole or in part, of our iustification or reconciliation with God. The second, that nothing within vs is an instrument or means to apply the obedience of Christ vnto vs, but faith which is ordained of God to be an hand to receiue the free fauour of God in the merit of Christ. The third, that our renouation or sanctification is no matter, forme, or part of our iustification, but that it wholly stands in the imputation of the iustice of Christ. In a word, Paul vtrly excludes all things that are within vs, whether by nature or by grace, fro the act of iustification: that in this article, onely grace, onely Christ, onely faith, onely mercy in pardon of sin may reigne. It may be here objected, that Abraham was iustified not by faith alone, but by workes, as Saint James teacheth. I answer, there is a double iustification, one of the person whereby a man of a sinner is made no sinner: the second is, the iustification of the faith of the person, whereby faith is declared to be true faith: and this second is by workes and of it Saint James speaketh, as appeares, v. 18. where hee saith, *Show me thy faith by thy workes*. And whereas he saith, that *Abraham our father was iustified by workes*, his meaning is, that Abraham by workes iustified himselfe to be a true beleefe, yea the father of all the faithful; and his faith was made perfect by workes, v. 22. that is, declared or iustified to be a true faith.

The fourth or last point is, When and how long faith alone iustifieth? I answer, not onely in the beginning of our conuersion, but also in the continuance, and all small accomplishment thereof. For heere Paul desires in the day of iudgement to stand before God onely by the iustice of faith, without his owne iustice of the law. And Paul brings in Abraham (as I haue noted before) in the very middelt of godly

conuersion

Rom. 4. 23.

uerfication and holy obedience to bee iustified without any workes by his faith to the Messias. And Paul aunoucheth three things of faith: by it we haue access to the grace of God: by it wee stand in the same grace: by it wee reioyce vnder the hope of glory. Thus then, we see there is one onely way of iustification, namely, that wee are iustified and accepted of God to life eternall, through grace alone, by faith alone, for Christ alone, in the beginning, middle, and end of our conuersion. And here is plainly discovered the error of the Church of Rome. It makes a double iustification: one whereby a sinner is made of an euill man a iust man; and this they say is by faith alone: the second is, whereby a iust man of a iust man is made more iust: and this (say they) is by faith and workes together: but fairly, as I haue shewed.

By all this which hath bin said, we see how righteousness comes by and vpon the faith of Christ. And hence we learne, that it stands vs in hand to proue whether wee haue faith or no: because where is no faith, there is no iustice. Secodly, our duty is to labour for such a faith, that can and doth iustifie it selfe to be true faith, by workes of loue to God and man. Thirdly, we must by this faith, rest and wholly relie our selues on the obedience of Christ both in life and death: yea whatsoever doth befall vs. Though God should reach out his hand & destroy vs, we must still rest vpon him.

Secodly, if our iustice be forth of vs, and we must by faith trust God for it: then much more must we trust him for health, wealth, libertie, peace, food, and raiment, and for all the things of this life. And if we cannot trust him in the lesse, we shal neuer trust him in the principall. Therefore it is our part to walke in the duties of our callings, and to obey God therein: and for the successe of our labours to trust him vpon his word; yea when all worldly helps and succours faile, to trust in him still. If we cannot trust him for our temporall life, we shal neuer trust him for our saluation.

The second gaine which Paul desireth, is fellowship with Christ: in the 10. vers. Where it is set forth first generally, and then by his parts. Generally in these words [*That I may know him*]. Here it must be remembered that knowledge is two-fold, knowledge of faith, and of experience. Knowledge of faith, is to be assured of Christ and his benefits, though it be against all humane reason, hope, and experience. Of this Christ saith, *It is eternall life to know thee the onely God, &c.* The knowledge of experience, is to haue a sence and feeling of our inward fellowship with Christ, and vpon often obseruation of his goodnesse, to grow more and more in experience of his loue. Now this knowledge is here meant, and not the first, which was before mentioned, verse 8. And therefore Pauls desire is, that he may grow more and more in holy experience of the endless loue of God, and fellowship with Christ.

The parts of the desired communion are two: Fellowship with Christ in his resurrection, and fellowship with him in his death. The former is expressed in these wordes, [*And the vertue of his resurrection*]. And for the better conceiuing of it; we are to consider what the resurrection of Christ is? and what is the vertue thereof? That the resurrection of Christ may be rightly conceiued, fise points are to be scanned. The first, touching the person of him that rose: and that was Christ, God and man. Indeed properly the body alone did rise, and not the soule or Godhead, yet by reason of the vniou of the two natures in the vniou of one person, whole Christ arose, or God himselfe made man arose. This commends to vs the excellency of Christs resurrection, and makes it to be the foundation vnto vs of our resurrection. The second point is, For whom he rose? Hee rose not as a priuate person for himselfe alone; but he rose in our name and stead, and that for vs: so when he arose, all the elect arose with him, and in him. Thus saith Paul, that the Ephesians were raised together with him. His resurrection therefore was publike: and this is the ground of our comfort. The third point is, When he arose? Hee arose then, when he lay in bondage vnder death, and that in the graue, which is as it were the cattle and hold of death. When Peter saith, *That God loosed the forrowes of death*, hee significeth that Christ was made captiue for a time to the first death, and to the forrowes of the second. Now in the midst of this captiuitie and bondage, he raised himselfe: and this argues, that his resurrection is a full victory and conquest ouer death and all our spirituall enemies. The fourth point is, That he rose by his owne power, as he saith of himselfe, *I haue power to lay downe my life, and to take it vp againe*. If this had not bin, though he had risen a thousand times by the power of another, hee had not bin a perfect Redeemer. The last point is, Wherein stands the resurrection of Christ? *Ans.* It consists in three actios of Christ. The first is, the reuniting of his body to his soule, both which were seuered for a time, though neither of them were seuered from the God-head. The second action is the change of this natural life, which he led in the estate of humiliation, into a heavenly and spirital life without infirmities, & not maintained by food as before. For wee finde not that after his resurrection he euer tooke meat for necessity, but onely vpon occasion, to manifest the truth of his manhood. And this life he tooke vnto himselfe, that he might conuey it to all that should beleefe in him. The third action is, his coming forth of the graue; whereby death it selfe did as it were acknowledge him to be a conquerour, and that it had no title or interest in him. These fise things considered, the Article of Christs resurrection shall be rightly vnderstood.

Touching the vertue of Christs resurrection, it is nothing els but the power of his God-

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in Rom.  
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ficiamus  
eum.

Rom. 5.

2.

Eph. 2. 6.

A. 2. 24.

Ioh. 10. 18.

Effects of  
Christs  
resurrec-  
tion.

1.

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Rom. 1.

4.

3.

1. Cor.

13:17.

Rom. 8.

34.

4.

Rom. 4.

25.

5.

Ioh. 7:39.

Euk. 24.

47.

1. Pet. 1.

3.

Heb. 2. 5.

11a. 65:27

6.

head, or the power of his spirit, whereby he raised himself mightily from death to life, and that in our behalfe. The excellencie of it may be knowne by the effects, which bee in number eight. The first, that by it he shewed himselfe to be the true and perfect Saviour of the world. For it was foretold of the Mesias that he should die and rise againe. *Psal. 16. 10. Math. 12. 40.* And all this was accordingly accomplished by the vertue of Christs resurrection. The second effect is, that by it he shewed himselfe to be the true and naturall sonne of God. *Paul faith, He was declared mightily to be the Sonne of God, by the spirit of holiness in his rising from the dead.* The third effect is, that by this vertue he declared himselfe to haue made a full and perfect satisfaction for the finnes of the world. For if he had not satisfied to the full, he had not risen againe. And *Paul faith, If Christ be not risen, we are yet in our finnes.* On the contrary then, seeing he is risen, such as beleene in him, are not in their finnes. Againe, *Who shall condemne vs? it is Christ which is dead, yet or rather which is risen againe.* The fourth effect is iustification, as *Paul testifieth, He died for our finnes, and rose againe for our iustification,* and that was in this manner. When he was vpon the Crosse, he stood there in our roome, haining our finnes imputed vnto him: and when he rose from death, he acquit and iustified himselfe from our finnes, and ceased to be any more a reputed sinner for vs; and thus, all that doe or shall beleene in him, are in him acquit, absolved, and iustified from all their finnes. If any demand, how they which liued in the time of the old Testament, before the resurrection of Christ, could be iustified thereby, considering the effect must follow the cause: I answer, that they were iustified by the future resurrection of Christ: which though it followed in time, yet did the value and vertue thereof reach euen to the beginning of the world. The fifth effect is, the conferring and bestowing of all such gifts and graces as hee had merited and procured for vs by his death and passion. Thus Christ testifieth that the giuing of the spirit in large and plentiful manner, was referred to the glorification of Christ, which began in his resurrection. And the preaching of repentance and remission of sins is referred till after his resurrection. And *S. Peter faith, that the Elect are regenerate to a lively hope by the resurrection of Christ.* By reason of this bestowing of graces and gifts, the resurrection of Christ is the beginning of a new and spiritual world, which the holy Ghost calls *the world to come*, in which shall be a new heauen and a new earth, as *Isaiah* speaketh, and a peculiar people of God, zealous of good workes, keeping an eternal Sabbath vnto God. This one effect alone sufficiently declares the excellencie of this vertue of Christ. The sixth effect is viuification, which is raising of vs from the death of sinne to newnesse of life. And the reason hereof is

plain. For Christ in his resurrection put away his naturall life, which with our nature he received from *Adam*; and tooke vnto him a spiritual life, that he might communicate the said life to all that beleene in him. Againe, as the first *Adam* makes vs like himselfe in sinne & death: so Christ the second *Adam* renews vs, and makes vs like to himselfe in righteousness and life. And the head quickened with spiritual life, will not suffer the members to remaine in the death of sin. The seventh effect is, to preferre safe and found the gifts and graces which he hath procured by his death, and bestowed on them that beleene: and this hee doth by the vertue of his resurrection. For to this end hath he conquered all our spiritual enemies, and doth by his power conquer them still in vs; so as none shall be able to take his sheepe out of his hands. The last effect is, to raise the body from the graue in the day of iudgement to eternal glory. If it bee objected, that the wicked are also raised then by the power of Christ: I answer, that the power of Christ is two-fold. One is the power of iudgement, the other a power of a Saviour. By the first, Christ as iudge raiseth the vngodly, that hee may execute on them the curse denounced from the beginning of the world [*what is then shall eate the forbidden fruit, thou shalt die the death.*] The second power is here termed the power of Christs resurrection; & it belongs to him as he is our Saviour: and by it he will raise to life eternal, all those that by the bond of the spirit are mystically vnited to him. For by means of this vnion, this raising power shall flow from the head to the dead bodies of them that are in Christ. Thus we see what the vertue here mentioned is, and what *Paul* desires, namely, that he may haue experience of these effects in himselfe.

The vse of the doctrine followeth. First of all, in that Christ rose for vs, and in that his resurrection is of endless efficacy, here is the foundation of all our spirital comfort. For by this vertue of Christs resurrection from death to life, all our spiritual enemies are conquered and subdued; and by the said vertue doth hee daily more and more subdue them in vs. Vpon this ground said Christ: *I see shall haue affliction in the world: but be of good comfort, I haue overcome the world.* And this victory is for vs, and it is made ours by our faith, as *Iohn* faith, *This is the victory which ouercometh the world, euen your faith.* Art thou then terrified and affrayed with the conscience of thy finnes, with the cruelty of tyrants, the rage of the world, the paines of hell, the pangs of death, the temptations of the diuill? Be not dismayed, but by thy faith rest on Christ that rose againe from death to life for thee; & thereby shewed himselfe to be a rocke for thee to rest on, and to be the Lyon of the Tribe of Iudah: and thus shalt thou be sure to finde certaine remedie against all the troubles and miseries of life and death. Again, here we are taught to rise with Christ

from

Rom. 6.4

7.

8.

Rom. 8.

11.

Gen. 2.

17.

A.R. 3:15.

Ioh. 16.

33.

Ioh. 16.

33.

Ioh. 16.

33.

4.

from our finnes, and to liue vnto God in newnesse of life: and for this end to pray that we may feele the vertue of Christs resurrection to changes and renew vs. Great are the benefits which we reape by this vertue, and we are to shew our felues thankfull to God for them: which we can doe no way, but by newnesse of life. Again, the end why Christ rose for vs, was that we might rise from our sins and corruptions, in which we lie buried as in a graue, to a new spiritual life. And the reward is great to them that make this happy change. For hee that is partaker of the first resurrection, shall neuer see the second death, *Rom. 20. 6.* as on the contrary, hee which neuer riseth from his owne fins and euill waies, shall certainly feele and endure the second death. And further, it must bee knowne, that the vertue of Christs resurrection, and the merite of his death, are inseparably ioyned together: and therefore he that findes not the vertue of Christ to raise him to an holy and spiritual life acceptable to God, failly perswades himselfe of the merite of his death in the remission of his finnes. Christ by rising put vnder his feete all our enemies, and led captiuitie captiue, euen sinne it selfe. It is therefore ashamed for vs to walke in the waies of sinne, and to make our felues slaues and captiuitie to it. Christ by rising from death made himselfe a principall leader and guide to eternal life. What wickednes then is it to walke in the waies of our owne heart, and not to follow this heavenly guide? The care and purpose to keepe a good conscience is a certain fruit and effect of Christs resurrection. Thus *S. Peter* faith, *1. Pet. 3. 21.* that the effect of our baptism is the stipulation of a good conscience by the resurrection of Christ. Where the word which I translate, *Stipulation*, signifies an interrogation vpon an interrogation. For the minister in the name of God demands, whether wee renounce the world, the flesh, and the diuell, and take the true God for our God. And we vpon this demand, do further in our hearts demand of God, whether he will vouchsafe to accept vs being wretched sinners for his seruants; and thus we make profession of our mind and desire. When Christ rose, by the vertue of his resurrection the earth trembled, and thereby this brut creature in his kinde professed his subiection and homage to Christ that rose againe. If then we beleue that Christ rose from death for vs, much more should our hearts tremble and we yeeld our felues in subiection to him in all spiritual obedience. Some men may say, you bid vs rise from our finnes, as Christ rose to the glory of his Father, whereas this is wholly Gods worke in vs, and not ours: I answer, it is so indeed: yet can we vse the outward meanes of hearing and reading; & if we haue any spark of grace, we can aske and desire the spirit of God that worketh this in vs. Again, exhortations, admonitions, and such like, are meanes appointed of God, whereby he worketh in vs the things that he requirerth and commandeth.

Wherefore let vs listen to the voice of Christ, *Awake thou that sleepest, stand up from the dead, and Christ shall giue thee life.* And worldly cares must not hinder vs in this worke: for as *Paul* faith, they which are risen with Christ, must seeke the things that are aboue.

Again, here we are taught, that we may not content our felues, if we know Christ in the braine, and can speake well of him with a glib tongue; wec must yet goe further, and by all meanes labour, that we taste and feele by experience how good & sweet a Saviour Christ is vnto vs; that our hearts may be rooted and grounded in his loue. This is the thing which *Paul* aimed at which also we must seeke by all possible meanes to attaine vnto.

To proceede: that we may haue right knowledge of our communion with Christ in his death, two points are to be handled. The first is, what are the sufferings of Christ? I answer, notonely the sufferings which he endured in his owne person, but also those which are endured of his members. Thus *Saul* persecuting the church, is said to persecute Christ himselfe. And *Paul* faith, *Col. 1. 24.* that he fulfilled the rest of the afflictions of Christ in his *OWNE FLESH.* And whereas the Lord said of the people of Israel, *Hos. 11. 1. I haue brought my sonne out of Egypt:* it is applied by *Matthew* to Christ himselfe. Yet here it must be remembered, that if the members of Christ suffer either ciuill or ecclesiasticall punishments, for euill doings; they are not the sufferings of Christ. For when *S. Peter* had said, *1. Pet. 4. 13. Reioyce in that you are partakers of the sufferings of Christ:* he addeth further, *v. 15. Let no man suffer as an euill doer,* opposing the one kind of sufferings to the other. Therefore our sufferings are then to be accoued the sufferings of Christ, whey they are for good cause, and for the name of Christ.

For the second point, fellowship with Christ in his death is either within vs, or without vs. That within vs is called the mortification of the flesh, or the crucifying of the affections and the lusts thereof. The other without vs, is the mortification of the outward man by manifold afflictions: and of this *Paul* speaks in this place: and it may be thus described out of this text. Fellowship with Christ in his death, is nothing but a conformity in vs to his sufferings and death. And it is a thing worthy our consideration to search wherein stands this conformity. For in two respects there is no conformitie betweene our sufferings and the sufferings of Christ. For 1. of all, God poured forth on Christ the whole malediction of the law due to our finnes: and by this meanes shewed vpon him iustice without mercy. Contrariwise in our afflictions God moderates his anger, and in iustice remembers mercie: because he layeth no more vpon vs, then we are able to beare. Secondly, Christs sufferings are a redemption and satisfaction to Gods iustice for our finnes: for are not ours; because before God we stand but as priuate persons, and

Eph. 5. 24

A.R. 9.4.

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for this cause the sufferings of man can not satisfie for another, and there is no proportion betweene our sufferings and the glorie which shall be reuealed. And Christ saith of himselfe, *Ifa. 63. 6.* *I haue trod the wine- presse alone.*

Now this conformitie stands (as I take it) properly in the manner of suffering; and that in four things. First of all, Christ suffered for a iust and righteous cause: for he suffered as our redeemer, the righteous for the vnrighteous. And so must we likewise suffer for righteousnesses sake. Secondly, Christ in suffering was a mirror of all patience and meekenesse. And wee in our sufferings must shew the like patience. And that wee be not decciued here-

in, our patience must haue three properties. It must be voluntary, that is, we must willingly and quietly renounce our owne wils, and subiect our selues in our sufferings to the will of God. Patience perforce is no patience. Againe, it must not be mercenary, that is, wee must suffer, not for by respects, as for praise, or profit, but for the glory of God, and that

**A**ons, God in them, and by them, *offereth himselfe as a father unto vs.* Secondly, it is a figure that the spirit of God dwelleth in vs: as Peter saith, *1. Pet. 4. 14. If wee be reailed upon for the name of Christ, the spirit of glory, and of God resteth upon you.* Thirdly, the grace of God is most of all manifested in affliction, in which God fumes most of all in mans reason to withdraw his grace. *Gods power is made manifest in weakenes.*

*Afflictions bring forth patience: not of the flesh, but because then the love of God is shed abroad in our hearts. Hope of eternal life sheweth it selfe most in the patient bearing of afflictions. In peace and ease naturall life reignes: Contrariwise in our sufferings naturall life decays, and the spiritual life of Christ apparently sheweth it selfe. Lastly, this conformity with Christ, is the right and beaten way to eternal life. By many tribulations we must enter into the kingdom of heaven. That we may reigne & live with Christ, we must first die with him. The estate of humiliation is the way of exaltation and glory: first in him, and then in vs.*

2. Cor. 12  
9.  
Rom. 5.3

A& 14.  
12.  
2-Tim.1.  
11

1. Pet. 2.  
2. 1.

Jeb 42.6

2. Cor. I  
2.

Heb. 12.4

Heb 12:7

and reape much comfort thereby.

Thus the third of the second gainer now follows: the third in these words, (*if by any means*) may attain to the resurrection of the dead. [The word *resurrection*] here signifies the reward of eternal life; the antecedent being put for the consequent. For to rise again of it self is no gain; considering it is common both to good and bad, but eternal life that followeth is the reward. And the forme of speech, [*if by any means*] doth not signify or imply any doubting in *Paul* of his owne resurrection to life: for hee was perswaded that nothing should separate him from Christ: and it is an article of our & *Pauls* faith to beleue the resurrection of the body to eternal life. Wherefore it signifies properly a difficultie to obtaine the gaine desired: and an earnest affection in *Paul* to obtaine the same. And when he saith, [*by any means*] wee must know that there be three waies or meanes to come to eternal life. One is a by peaceable life and death: the other is by a life laden with many afflictions: the third is by a violent, cruell and bloody end. And *Pauls* mende and desire is, to obtaine the crowne of eternall glory by any of these waies: and if not by the first or second, verby the third.

In these words four things are to be considered. The first is the gain itselfe, and that is the reward of eternall glorie. And that we may the more with *Paul* be stirred vnto a desire thereof, I will stand a while to declare the excellencie and the conditions of it. It is nothing else but a certaine estate of life, in which all the promises of God are in and by Christ accomplished vnto vs in heauen. And it will the better be conuysed by the answering of three questions: What shall cease in this estate? What shall *Paul* haue? What shall we doe?

For the first, feuen things shall cease. The first is, the execution of the Mediocratorship of Christ, or of the offices of a king, priest, prophet. Thus much Paul teacheth, who he faith, that Christ in the last day *must give up his kingdome to his Father*, 1. Cor. 15. 24. And though the execution shall then cease; yet nothing shall be wanting to them that beleue; because then shall be the full and eternal fruition of all the benefits of our redemption. Secondly, then shall cease all callings in family, Church, and common-wealth: because Christ shall then put downe all power, rule, and authoritie. In this his blessed estate, there shall not be magistrate and people, master and seruant, husband and wife, parent and children, pastor and people: but all such outward distinctions of persons shall cease, and wee shall bee as the Angels of God. Thirdly, all vertues that pertaine to vs, as are pilgrimes here vpon earth, shall haue an end, as faith, hope, patience, becaue the things beleened and hoped for shall then be obtained. Withall, the part of inuocation called Petition, shall cease, as also the preaching & hearing of the word, & the vse of the Sacraments.

¶ The fourth thing that shall cease, is original sinne with the fruits thereof: because no vngleaned thing may enter into the heavenly Ierusalem. Fifthly, then shall cease all miseries and sorrowes, all infirmities of bodie and minde: for then all the defects of eyes, armes, & legs, shall be restored. The sixth thing that shall cease, is natural life with the meanes thereof, as meat, drinke, clothing, physicke, recreation. For then our bodies shall be spirituall, that is, immediately and eternally preferred by the operation of the spirit of God, as now the body of Christ is in heauen. The last thing to be abolished is the vanity of the creatures, specially of heauen and earth: which in the last iudgment shall be restored to their former excellency.

The second question is, what we shall haue and enioy in this estate? I answer, three things. The first is, immediate and eternall fellowship with God the Father, Sonne, and holy Ghost. For in this happy estate the tabernacle of God shall be with men, as *ss.* *fo* faith: and God shall beee all things that heart can wish to: the *Elect.* *Augstine* faith notably, *There shall bee exceeding peace in vs, and among vs, and with God himselfe.* Because we shall see him, and inioy him alwayes: and euery where. Therefore blessed shall that life be: for the thing which we shall inioy, for we shall inioy him by himselfe, all other meanes ceasing. For the measure of inioying him: for we shall fully inioy him. For the time: for we shall eternally inioy him. For the certainty, whereby we shall know that he shall be so. For the place: for we shall inioy him in heauen. Lustily: for the companions, yea, with vs: for they be the *Elect.* From this fruition of God our artie endeth: and vnspcakable ioy, *Psal.* 16. 11. In thy presenice is fulnesse of ioy, at thy right hand are pleasures for euermore.

In the transfiguration of Christ, which was but a shadow of eternall glorie, Peter was raiued with ioy and delight: the ioy therefore that shall be in the kingdom of heauen, muitt needs be vnspcakable. The second thing which shall be inioyed, is glory both in minde and body. In minde, because we shall then be partakers of the Diuine, not silence, (for then we should be deified) but nature, that is, diuine vertues and qualities, more excellent then those which God beeto wed on *Adam*, though of the same kind. The third thing is, *Dominion* and lordship ouer heauen and earth: which lordship once loit by *Adam*, shall then fully be restored. He that ouercommeth, shall possesse all things, *Reu.* 21. 7.

The third question is, what we shall doe? I answer, briefly, keepe an eternall Sabbath in praising of God, and giuing thanks vnto him. And thus by the consideration of these things we may take a taste of the excellencie of this third and last gaine.

The second point here to be considered, is the difficulty of obtaining this desired gaine of eternall life. And the reason is plaine. For the way to eternall life is full of impediments, which I reduce to foure heads. First of all, in

Reu. 21  
13.  
Ser. de  
temp. 148

Phil. 3.23

this way wee are to fight, not with flesh and blood, but with principalities and powers in spiritual things, seeking the destruction of our foules. Secondly, there be within vs innumerable lusts that compass vs round about, presse vs downe, and draw vs away to the broad way of destruction. Thirdly, this way lies full of offences, partly in doctrines, partly in cuill examples; attending to this end, either to make vs fall, or to get out of the way. Lastly, it is beset with manifold and diuers tribulations; from the beginning euen to the ende. Hence wee learne, that we must giue all diligence that wee may attaine to the reward of glorie; and therefore we must struggle, strive and wrestle to enter in at the straight gate. The principall gaine, and the hardnesse to obtaine it, requires our principall studie and labour. Therefoeyde deale wickedly that vfe no meanes, but (as they say) leaue all to God, thinking in the easiest matter in the world to wiane the kingdome of heauen. The like is their fault, that professe religion in a slacke & negligent manner, being neither hot nor colde.

The third point, is *Pauls* minde and desire of eternall life. If he said, that wicked men have the like desire, as for example *Belsham*: I answer, in *Paul* there was an endeavour answerable to his desire, as appears, *Act. 24. 16.* where he saith, that he was *waited for the resurrection of the iust and onigst*: and that in the meane season he laboured to *keepe a good conscience before God and men*: now this desire in the vngodly is barren, and yeelds not his fruit. Again, *Paul* being iustified, still desires to attaine to full fellowship with Christ, and to conformity with him in glorie. The like desire, with the like endeavour, should be in all vs.

The last point, is *Pauls* courage and fortitude. Hee is content to endure any kinde of death, yea cruell death, so he may obtaine this third and last gaine. And thus it is verified, which he saith, *2. Tim. 1. 7. that God hath giuen him the spirit, not of fearfulnessesse, but of courage.*

A Like was the courage of *Moses*, who was content to endure afflictions with the people of God, that he might winne the recompence of reward. Like was the courage of the Martyrs, *That were acked and would not be detoured, that they might obtaine a better reffurrection.* We likewise walking in the way to eternall life, must take the like courage vnto vs in all dangers. For this cause we must pray vnto God.

Heb. 11.  
26

**Verse 39**

# VV<sup>A</sup>ARNING

AGAINST  
THE IDOLATRY OF THE  
LAST TIMES.

AND  
AN INSTRUCTION TOUCHING  
RELIGIOUS OR DIVINE  
WORSHIP.



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