

A Golden Chaine,
or
The Description of Thologie,
Containing the order of the causes of Salvation and Damnation,
according to Gods word. A viewe whereof is to be seene in the Table annexed
Written in Latine, and translated by R.H.

Hereunto is adjoined the order which
M. Theodore Beza used in comforting afflicted consciences.

The second edition, much enlarged, with a Table at the end.

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To the Right Worshipfull, M.D, Cesar, Judge to the Admiraltie Court, and Master of her Majesties Court of Requestes.

In the course of mans life there be three things, (right Worshipfull) at the which mans minde doth usually aime; to abound in knowledg, to increase in riches, & to be exalted to honor. If knowledge be the mark at which man aimeth, what better knowledge *then^a to know God the Father, & who he hath sent Jesus Christ? for him to know eternall life.* This to Salomon was^b *the beginning of wisdom*, this to him was^c *the end of all.* Paul, he made but a^d base accoūt of other things in respect of this knowledge of his Lord Jesus. If riches in this world, ^e *Godlines is great gaine, and hath a promise even of life.* ^f *Abraham* had experience of it, and *Lot* for his sake; ^g *Joseph* had experience of it, and his ^h *progenie* for his sake. If honour be our haven in which we would rest, behold what honour is this, that a man, ⁱ *should be called the sonne of God?* The son of *Pharoahs daughter* an high title, yet *Moses* did rather choose to be a sonne of GOD, ^k *then to be called the sonne of Pharoahs daughter.* To dwell in the tentes of the mightie, though ungodly, a great place, yet *David* ^l *had rather be a door-keeper in Gods house, then to dwell in the tabernacles of such great personages.* Is the knowledge of God in Christ, *such a benefite?* why then so few *Salomans?* why so few *Pauls* in the world? Is *Godlinesse* so gainfull, as Paule saith it is? yet few *Abrahams*, few *Josephs*. Is to be called *Gods sonne*, such a matter of honour? *Moses* thought so, *David* thought so: but they are dead. Men in these dayes, if *Salomons wisdom* were but *the feare of God*, would not accompanie the ^m *Queen of Shebah to heare his wisdom*: for ⁿ *a greater then Salomon is heer amongst them*, and his ^o *wisdom* is thought meer foolishnesse: If Paule shoulde but once say that he *accounted all thinges dung in respect of Christ Jesus*: then with ^p *Festus*, Paule Paule, thou art *beside thy selfe.* And as for the rest of the holie men: O foolish Abraham, O foolish Joseph, which trusted much in God, and not in your selves. O thrise foolish Moses and David, who for the bare feare of God would foregoe such great callings. Thus reasoneth the wise man, thus the covetous man, thus the ambitious man, thus all men who are not guided by the sancifying spirit of the everliving God. But hath a man his spirit? then a ^q *day in Gods courtes is better then a thousand els where*: then he will not regarde howe much hee knoweth, but *that^r one thing is necessary*; then hee will not seeke how much men are in his bookes, but looke how great hee is in Gods bookes: then he will first looke whether Christ honour him, and afterwards thinke to be honoured of men. Ans surely no marvell: for seeing in *Christ* ^s *are hid all the treasures of wisdom and knowledge*, knowe Christ, and knowe all: have Christ, and have all. Let him accept us to be of his flock, and then we can not want great honour. Man thinketh it a great matter to derive his Ancestors from the conquest of the lande, but a surpassing honour to bee of the blood royall with princes: and so it is indeede, for as the tribe of Judah was above all other tribes, so is the line of Princes above other descentes. But what if our descēt could be drawn not frō the conquest, but from Noahs flood; yet we might as wel descend of cursed Cain as of blessed Sem: but he that once can proove his descent from Christ, then

a Joh. 17.3.

b Pro. 1.17. [The verse cited is Proverbs 1:7, Ed.]

c Ecc. 12.13.

d Phil. 3.8.

e 1 Tim. 6.6. and 4.8.

f Gen. 13.2.5

g Gen. 41.40.

h Gen. 47.11

i 1 Joh. 5.1

k Heb. 11.24

l Psa 84.10.

m 1. King 10.

n Matth. 12.42

o 1. Cor. 3.19

p Act. 26.24.

q Psal. 84.10.

r Luk. 10.42

s Col. 1.19. [The verse cited is Colossians 2:3, Ed.]

is he undoubtedlie of the tribe of Judah, and with David shall inherit the ^tJerusalem of God: he shall with Sem be king of Salem, when the posteritie of Canaan shall be rooted out.

This doctrine (right Woshipfull) if it stucke not onely in the eares of the hearers of our age, but could sinke into the furrowes of their heartes, it would bring foorth farre more fruit then it doth. But, alas, now adayes there are many ^uMarthas, but few Maries. Many as ^xblind as the very beetle, and yet they either dreame they see, or will not buy *eie salve* to cure their disease: many *poore*, but they will none of his *gold*: many naked, but Christs garment wil not fit them: it is either too long, or too short, too streight, or too wide, too hot or too cold, too light or too heavie, or somewhat is in it that they wil not weare it. Many hungrie, and yet they will ^ylay out their silver, and not for bread: Many thirstie, and yet they will give ^zWisdome leave even in *the open streetes and in the highest places of the citie to crie, Come, and drinke of my wine that I have drawne*. But ^athey for sake the *fountaine of living waters, and dig them pittes, even broken pits that can holde no water*. Thus ^blight is come into the world, but men regard darknesse more than light: A ^cyoke of Oxen, the lease of a *farme, the mariage of a wife*, or some earthlie delight, will hinder men from coming to Gods banquet. The ^dflesh pots of Egypt are the Israelites felicitie, when they wil not depend upon Gods providence. Yea the knowledge of the true God is so little set by, that men had rather fashió unto theselves gods of their own making, then that God shuld fashion thé like unto him The *Epicures* god, pleasure: the rich mans god, mony: the ambitious mans god, honour: a proud mind maketh his own person his god: & a popish mind a peece of bread his god: whereas the true God is the God of a few, & they not of *the^e wisest, or greatest sort*. Thus men care little for the knowledge of God, and lesse for the knowledg of their own salvation. Predestination is a doctrin too high for their learning: Electiô a matter they least thinke of. This opinion was founded first in the forge of a Popish braine, and I would it were not renewed by others in our dayes. They saye, hope well, and have well: O silly comforters. But it is not the dutie of man to knowe his election. O wilfull blindness. The Lord saith by Paule, ^f*Prove your selves whether you are in the faith. Knowe yee not your owne selves, that Christ Jesus dwelleth in you, except ye be reprobates?* Shall God bid *proove*, and dares man say, *doubt?* Shall Paule bid *examine*, and will the Pope bid but *hope?* Shall the ^gspirit of truth command us to *know* our salvation, and dares a ^hlying spirit in the mouth of a false Prophet, tearme it *presumption* to know our salvation? ⁱLet us *trie the spirits whether they are of God, or not*. For may a sonne of man know whether he be of his fathers familie, and may not the sonnes of God know whether they belong to the houshold of God? Yes surely. For this is that which will make them to love God: and for this God loveth them againe: this is it which will arme them against despaire, and make them to bee carefull of the commandements of God. ^kA *child* cannot but *honour his father*, and a *servant* cannot but *obey his maister*. With this knowledge any one be hee of never so base a parentage, so simple a reach, so poore an estate, or so contemptible in the world, may enter into the kingdome and inheritance of God: without this ^lmany noble, many wise, many rich, many mighty, goe headlong downe into eternall fire. Wherefore seeing the doctrine of God, and his eternall predestination, are so contemned by many, and condemned of the most, as either unnecessarie to be

t Rev. 21.2

u Luk. 10.40.

x Revel. 3.17.18.

y Eze. 55.2. [The verse cited is Isaiah 55:2, Ed.]

z Pro. 9.23. [The verses cited are Proverbs 9:3-5, Ed.]

a Jer. 2.12. [The verse cited is Jeremiah 2:13, Ed.]

b Joh. 3.19.

c Luk. 14.19.

d Exo. 16.3.

e 1.Cor.1.19. [The verse alluded to is likely 1 Corinthians 1:26, Ed.]

f 2. Cor. 13.

g Joh. 14.17.

h 1.Kin. 22.22

i 1 Joh. 4.1.

k Mal. 1.6.

l 1. Cor. 1.19.

learned, or at least in the last place; the author of this book hath taken great paines to set downe that great myserie of Salvation, and Damnation, as that by this teatise the judgement of the Christian reader may bee greatlie established, and his memorie helped: his judgement in that the trueth of this doctrine is plainely set downe, and nothing set down but the truth: his memorie in that the order is very methodical, & definitions briefe. All other Artes are drawn into method; & if the handmaids be decked inso comely attire, the Mistresse must needs be somewhat regarded. Mans memorie in Gods matters, is verie brittle, yea so brittle, that with *Messala Cornunis*, those Christians forget their owne names, who in matters of this life may compare for memorie with *Themistocles* himselfe. Neither by this doe Artes controlle Divinitie; but are as manie *Hagars* to one *Sara*, and as the *Gibeonites* to drawe water and cleave timber for the house of *Joshuahs* God. This hath the Author done in Latine for the benefit of students: and at the request of some wel disposed, I did take upon me the translation of it into the English tongue, that our owne countrimen might by it reape some profite. That translating of profitable treatises is both lawfull and necessarie, it is no doubt. Ancient learned men both Divines and Philosopers, did write in their owne mother tongue for the benefite of their countrie. If they then are commended for writing in their owne language, who will condemne translations from one into another language? Ignorance is no more the mother of devotion, but happie were our land, if *all could* "*prophecie*". Wherefore this treatise being thus finished, I commit it to the waight of the ballance of the Sanctuarie: and it having the title of a *Golden Chaine*, I doubt not, but it will abide the touchstone of Gods word. Thus you have right, worshipfull, the Authors intention in writing, and mine in translating. It remaineth that I humblie intrtreat your Worship to entertain the publishing of this treatise under your Worships protection. Many blacke mouthes are open against this doctrine, and therefore it needeth the countenance of religious and great Patrons. It hath been the use of holie men in all ages to consecrate their labours unto some woorthy person. "*Luke* he did it to *Theophilus* in the historie of the Apsotles: if Luke did well to choose out a Θεόφιλος in his daies, I trust I shal not do amisse to make choice of a φιλόθεος in ours. The difference is this, he did it to instruct his *Theophilus*, and not to get credite unto his historie: I contrarilie, that this my paines might be the better armed against sharpe tongues, not to instruct your Worship, whose profession in religion is not of a small standing. Learning deserveth well of you, and religion better: I have particular occasion to say so, and our Church to thinke so: both of them present unto you this worke, learning her part, religion hers: this booke, I doubt not, but I may tearme learned, it having had the approbation of the best learned: and religious, because it containeth the doctrine of God, and of mans both Election and Reprobation. Thus trusting that this my bold enterprise in the choise of your Patronage, wil be as welcome unto you, as I wish it profitable to Gods Church amongst us, I humblie take my leave of your Worship, beseeching the Almighty God that with a daylie increase of honour in this life, he will grant unto you that true honour which he promiseth unto such as *'honour him*. *Cambr. S. Johns Coll. Julie. 23. 1592.*

Your Worship in all Christian dutie,
Robert Hill.

m Num. 11.26
n Act. 1.1.
l 1.Sam.2.32. [The verse cited is 1 Samuel 2:30, *Ed.*]

To the Christian Reader

Christian Reader, there are at this day foure severall opinions of the order of Gods predestination. The first is the olde and new Pelagians; who place the cause of Gods Predestination in man; in that they holde, that God did ordaine men either to life or death, according as he did foresee, that they would be their natural free-will, either reject or receive grace offered. The second of them, who (of some) are tearmed Lutherans; which teach, that God foreseeing, how all mankind being shut up under unbeleefe, would therefore reject grace offered, did hereupon, purpose to choose some to salvation of his meere mercie, without any respect of their faith, or good workes, and the rest to reject, being moved to do this, because he did eternally foresee that they would reject his grace offered thé in the Gospell. The third, of Semipelagian Papistes, which ascribe Gods Predestination, partly to mercie, and partly to mens foreseene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods Predestination, is his mercy in Christ, in them which are saved; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternal counsell of God, concerning thé both, hath not any cause beside his will and pleasure. Of these foure opinions, the three former I have laboured to oppugne, as erroneous, and to maintaine the last, as being a truth, which will beare waight in the balance of the Sanctuarie.

A further discourse whereof here I make bold to offer to they godly consideration: in reading whereof, regard not so much the thing it self, penned verie slenderlie, as mine intent and affection: who desire among the rest, to cast my mite into the treasurie of the Church of England, and for want of golde, pearle and precious stone, to bring a ramme skinne or twaine, and a little Goates haire, to the building of the Lords tabernacle, Exod. 35.23.

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

*Thine in Christ Jesus,
W. P.*

The body of holie Scripture is distinguished into sacred sciences, whereof	One is principall. Theologie is a science of living well and blessedlie for ever	
	Others attendantes or handmaides	<p>I. Ethiques, a <i>doctrine of living honestlie and civilly.</i></p> <p>II. Oeconomickes, a doctrine of governing a familie well.</p> <p>III. Politiques, a <i>doctrine of the right administration of a commonweale.</i></p> <p>IIII. Ecclesiasticall discipline, a <i>doctrine of well ordering the Church.</i></p> <p>V. The Jewes common weale, <i>In as much as it differeth from Church government.</i></p> <p>VI. Prophecie, the <i>doctrine of preaching well.</i></p> <p>VII. Academie, the <i>doctrine of governing Schooles well: especiallie those of the Prophetes.</i></p>

CHAP. 1

Of the body of Scripture and Theologie

The bodie of Scripture, is a doctrine sufficient to live well.

It comprehendeth many holie sciences, whereof one is principal, others are handmaids or retainers.

The principal science is *Theologie*.

Theologie, is the science of living blessedlie for ever. Blessed life consisteth in the knowledge of God. Joh. 17.3. *This is life eternall, that they know thee to be the onely very God and whome thou has sent Christ Jesus*. Esay. 53.11. *By his knowledge shall my righteous servant (viz. Christ) justifie many*. And therefore it consisteth likewise in the knowledge of our selves, because we know God by looking into our selves.

Theologie hath two parts: first of God, the second of his workes.

CHAP. 2.

Of God, and the nature of God.

That there is a God, it is evident: 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of thinges honest and dishonest: 4. by the terror of conscience: 5. by the regiment of civill societies: 6. the order of al causes having ever recourse to some former beginning: 7. the determination of all things to their severall ends; 8. the consent of all men well in their wits.

God is Jehovah Elohim. Exod. 6.2. *And Elohim spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, to Isaac, and to Jacob, by the name of God almightie, but by my nam Jehovah was I not knowne unto them*. Exod. 3.13. *If they say unto me, What is his name? What shall I say unto them? And God answered Moses, I am that I am: Also he said, thus shalt thou say unto the children of Israell I am hath sent me unto you. And God spoke further unto Moses, thus shalt thou say unto the children of Israell, Jehovah Elohim &c. hath sent me unto you*. In these wordes, the first title of God, declareth his Nature, the second his Persons.

The Nature of God, is his most lively and most perfect essence.

The perfection of the Nature of God, is his absolute constitution, by the which he is wholly complete within himselfe. Exod. 3.13. *I am that I am*. Act. 17.24. *God that made the world and all things that are therein seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with mens handes, As though hee needed any thing, seeing he giveth to all life and breath and all things*.

The perfection of his Nature, is either Simplesnesse, or the Infinitenes therof. The Simplesnesse of his nature, that by which he is void of all Logical relation. He hath not in him, subject or adjunct. Joh. 5.26. *As the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe*: Conferred with Joh. 14.6. *I am the way, the truth, and the life*. 1. Joh. 1.7 *But if we walk in light, as he is in light*: Conferred with v.5. *God is light, & in him is no darknesse*. Hence it is manifest, that to have Life, and to be Life: to be in Light, and to be Light, in God are all one. Neither is God

subject to generalitie, or specialitie: whole, or partes: matter, or that which is made of matter: for so there should be in God divers things, and one more perfect then another. Therefore, whatsoever is in God, in his essence, and all that he is, he is by essence. The saying of *Augustine* in his 6. booke and 4. chap. of the Trinitie, is fit to proove this: *In God (saith he) to be, and to be just, or mighty, are all one: but in the minde of man, it is not all one to be, and to be mightie, or just: for the mind may be destitute of vertues, and yet a mind.*

Hence it is manifest, that the Nature of God is immutable and Spiritual.

Gods immutabilitie of nature, is that by which he is void of all composition, division, and change. Jam.1.17. *With God there is no variableness nor shadowe of changing.* Mal.3.6. *I am the Lord and am not changed.* Where it is said, that *God repenteth &c.* Gen.6.6. The meaning is, that God changeth the action, as men doe that repent: therefore repentance, it signifieth not any mutation in God, but in his actions, and such thinges as are made and changed by him.

Gods Nature, is spirituell in that it is incorporall, and therefore invisible. Joh.4.24. *God is a spirit.* 2.Cor.3.17. *The Lord is the spirit.* 1.Tim.1.17. *To the King eternall, immortal invisible, onely wise God, bee glorie and honour for ever and ever.* Col.1.15. *Who is the image of the invisible God.*

The infinitenesse of GOD, is twofolde: his Eternitie, and Exceeding greatnesse.

Gods eternitie, is that by which he is without beginning and ending, Psal.90.2. *Before the mountains were made, and before thou hadst formed the earth and the round worlde, even from everlasting to everlasting, thou art our God.* Revel.18. *I am Alpha and Omega, that is, the beginning and ending, saith the Lord, Which is, Which was, and Which is to come.*

Gods exceeding greatnesse, is that by which his incomprehensible nature is every where present, both within and without the world. Psal.145.3. *Great is the Lorde, and worthie to bee praised, and his greatnesse is incomprehensible.* 1.King.8.27. *Is it true indeed that God will dwell on the earth? beholde the heavens, and the heavens of heavens are not able to containe thee: how much lesse is this house that I have built? Jer.23.24. Doe not I fil the heaven & earth, saith the Lord?* Hence it is plaine:

First, that he is only one, and that indivisible, not many. Ephes.4.5. *One Lord, one faith, one Baptisme, one God and father of us all.* Deut.4.35. *Unto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but he alone.* 1.Cor.8.4. *Wee know that an Idol is nothing in the world, and that there is none other God but one.* And there can be but one thing infinite in nature.

Secondly, God is the knower of the heart. For nothing is hidden from that nature, which is within all thinges, and without all thinges, which is included in nothing, nor excluded from any thing. Because 1.King.8.39. *The Lord searcheth all heartes, and understandeth every worke of the mind.* Psal.139.1.2. *Thou knowest my sitting downe, and my rising up, thou understandeth my cognition a farre off.*

CHAP. 3.

Of the Life of God.

Hitherto we have spoken of the perfection of Gods Nature. Nowe followeth the life of God, by which Divine Nature is in perpetuall action, living, and mooving in it selfe, Psal.42.2. *My soule thirsteth for God, even for the living God, when shall I come and appeare before the presence of God?* Heb.3.12. *See that there be not at any time in any of you an evill heart to depart from the living God.*

The divine Nature is especiallie in perpetuall operation by all three attributes, the which doe manifest the operation of God towards his creatures. These are his wisdom, will, and omnipotence.

The wisdom or knowledge of God, is that by the which God doth not by certaine notions abstracted from the things themselves, but by his owne essence, nor successively and by discourse of reason, but by one eternall and immutable act of understanding, distinctlie and perfectly know himselfe, and all other things, though infinite, whether they have been or not. Math.11.27. *No man knoweth the Sonne but the Father; nor the Father but the Sonne, and he to whom the Sonne will reveale him.* Heb.4.13. *There is nothing created, which is not manifest in his sight: but all things are naked & open to his eyes, with whom we have to doe.* Psal.147.5. *His wisdom is infinite.*

Gods wisdom hath these partes, His foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredlie foreseeeth all things that are to come. Act.2.23. *Him have ye taken by the handes of the wicked being delivered by the determinate counsell and foreknowledge of God, and have crucified and slaine.* Rom.8. *Those which he knew before, hee also predestinated to be made like to the image of his sonne.* This is not properly spoken of God, but by reason of men, to whome things are past or to come.

The counsell of God, is that by the which he doth most straightly perceive the best reason of all things that are. Prov.8.14. *I have counsell and wisdom, I am understanding, and I have strength.*

The will of God is, that by the which hee both most freely and justly with one act willeth all things. Rom.9.18. *He hath mercy on whom hee will, and whome he will he hardeneth.* Ephe.1.5. *Who hath predestinate us to be adopted through Jesus Christ unto himselfe, according to the good pleasure of his will.* Jam.4.15. *For that which you should say, if the Lord will, and we live, we will do this or that.*

God willeth that which is good, by approving it; that which is evill, in as much as it is evill, by disallowing and forsaking it. And yet hee voluntarily doth permit evill: because it is good that there should be evill. Act.14.16. *Who in time past suffered all the Gentiles to walke in their owne wayes.* Psal.81.12. *So I gave them up to the hardnesse of their heart, and they have walked in their owne counsels.*

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

The Love of God, is that, by the which God approveth first himselfe, and then all his creatures, without their desert, and in them doth take delight. 1.Joh.4.16. *God is love, and whoso remaineth in love, remaineth in God, and God in him.* Joh.3.16. *So God loved the world, that he gave his onely begotten Sonne, &c,* Rom.5.8. *God setteth out his love towards us, seeing that while we were yet sinners, Christ died for us.*

The Hatred of God, is that by the which he disliketh and detesteth his creature offending, for his fault. 1.Cor.10.5. *But many of them the Lord misliked, for they perished in the wilderness.* Psal.5.5. *Thou hatest all the workers of iniquitie.* Psal.44.8². *Thou hast loved justice and hated iniquitie.*

The Grace of God, is that by which hee freely declareth his favour to his creatures. Rom.11.6. *If it be of grace, it is no more workes: otherwise Grace is not grace; but if it bee of workes, it is no more grace.* Titus 2.11.³ *The saving grace of God shined to all men teaching us to denie impietie, &c.*

The Grace of God is either his Goodnesse, or his Mercy.

The Goodnesse of God, is that by which hee being in himselfe absolutlie good, doth freeleie exercise his liberalitie upon his creatures. Matth. 19.17. *Why callest thou me good, there is non good but one, even God.* Matth.5.45. *Hee maketh his Sun to shine upon the good and bad, and he raineth upon the just and unjust.*

Gods mercie, is that by which he freely assisteth all his creatures in their miseries. Esay 30.18. *Yet will the Lord wayte, that he may have mercie upon you.* Lament. 3.22. *It is the Lords mercies, that wee are not consumed, because his compassions faile not.* Exod.33.19. *I take pitie on whom I take pitie, and am mercifull on whome I am mercifull.*

Gods justice, is that by which he in all things willeth that which is just. Psal. 10.⁴ *The just Lord loveth justice.* Psal. 5.4. *For thou art not a God that loveth wickednesse.*

Gods justice is in word or deed.

Justice in word, is that trueth by which he constantlie, and indeede willeth that which hee hath saide. Roman.3.4. *Let God bee true, and every man a lyar.* Matth.24.25. *Heaven and earth shall passe away, but my word shall not passe away.* Hence it is, that God is just in keeping his promise. Joh.1.1.9.⁵ *If we confesse our sinnes, God is faithfull and just to forgive our sinnes.* 2.Tim. 4. 8. *Hencefoorth is laide up for me the crowne of righteousness, which the Lord the righteous Judge shall give me at that day.*

Justice indeed, is that by which he either disposeth or rewardeth.

Gods disposing justice is that by which hee, as a most free Lorde ordereth rightly all thinges in his actions. Psal.145.17. *The Lorde is righteous in all his wayes.*

Gods rewarding justice, is that by which he rendereth to his creature according to his worke. 2.Thess.1.6. *It is justice with God, to render affliction to such as afflict you, but to you which are afflicted, releasing with us.* 1.Pet.1.17. *Therefore is you call him Father, which without respect of person judgeth according to every worke, passe the time of your dwelling heer in feare.* Jerem.51.56. *The Lord that recompenseth shall surely recompense.*

The Justice of God, is either his Gentlenesse, or Anger.

Gods Gentlenesse, is that by which he freely bestoweth upon his creature a rewarde. 2.Thess.1.5. *Which is a token of the righteous judgement of God, that ye may be counted worthy the kingdom of*

2 The verse cited is Psa 45:7 [Ed.]

3 The verses cited are Titus 2:11, 12 [Ed.]

4 The verse cited is Psa 11:7 [Ed.]

5 The citation should be 1 John 1:9 [Ed.]

God, for the which yee also suffer. Matth.10.41.42. He that receiveth a Prophet in the name of a Prophet, shall have a Prophetes reward: and he that receiveth a righteous man in the name of a righteous man shall receive the rewarde of a righteous man. And whosoever shall give unto one of these little ones to drinke a cup of colde water onely in the name of a Disciple, verilie I say unto you, hee shall not lose his reward.

Gods Anger, is that by which he punisheth the transgression of his creature. Roman.1.18. *For the wrath of God is revealed from heaven against all ungodlinesse, and unrighteousnes of men, which withhold the trueth in unrighteousnesse. Joh.3.36. He that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.*

This much concerning the will of GOD. Nowe followeth his omnipotencie.

Gods omnipotencie, is that by which hee is most able to performe every worke. Matth.19.29⁶. *With men this is impossible, with God all things are possible.*

Some thinges notwithstanding are heere to bee excepted. First, those thinges whose action argueth an impotencie, as to lie, to denie his worde. Titus.1.2. *which God, that cannot lie, hath promised. 2.Tim.2.13. Hee cannot denie himselfe.* Secondly, such thinges as are contrarie to the Nature of God, as to destroy himselfe, and not to beget his sonne from eternitie. Thirdly, such thinges as imply contradiction. For God cannot make a trueth false, or that which is, when it is, not to be.

Gods power, may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can do more, then he either doth, or will doe. Matth.3.9. *I say unto you, God is able of these stones to raise up children of Abraham. Philip.3.21. According to the working, whereby he is able to subdue even all things unto himselfe.*

Gods actuall power, is that by which he causeth all thinges to be, which he freely will. Psal.135.6. *All thinges which God will, those he doth in heaven and in earth, and in all depths.*

CHAP. 5.

Of Gods glorie, and blessednesse.

Out of the former attributes, by which the true Jehovah is distinguished from a fained god, and from idols, arise the glorie of God, and his blessednesse.

Gods glorie or majestie, is the infinite excellencie of his most simple and most holie divine Nature. Hebr.1.3. *Who being the brightnesse of his glorie, and the ingraven forme of his person &c. Dan.3. Thou art onely God, and glorious upon the earth.*

By this we see, that God onely can know himselfe perfectly. Joh.6.46. *Not that any man hath seen the Father; save he which is of God, he hath seen the Father, 1.Tim.6.16. Who only hath immortality, and dwelleth in the light, that none can attaine unto, whom never man sawe, neither can see, Exod.33.18. Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of Gods glorie: partlie more obscure, partly more

6 The Scripture cited is Mat. 19:26 [Ed.]

apparant.

The more obscure manifestation, is the vision of Gods majestie in this life by the eyes of the mind, through the help of the things perceived by the outwarde sences. Esa.6.1. *I saw the Lord sitting upon an high throne, and lifted up, and the lower partes thereof filled the temple.* Exod.33.22. *And while my glory passeth by, I will put thee in a cleft of the rocke, and will cover thee with mine hand whiles I passe by: after I will take away mine hand, and thou shalt see my backe partes, but my face shall not bee seene.* 1.Corinth 13.12. *Now we see, as through a galsse, darkley.*

The more apparant manifestation of God, is the contemplation of him in heaven face to face. 1.Corinth. 13.12. *But then shall we see face to face.* Dan.7.9.10. *I beheld till the thrones were set up, and the Ancient of dayes did sit, whose garment was white as snow, &c.* Matth19.16.

Gods blessednesse, is that by which God is in himselfe, and of himselfe all sufficient, Gen.17.1 *I am God all sufficient, walke before me, and be thou upright.* Col.2.2.⁹⁷ *For in him dwelleth all the fulnesse of the Godhead bodily.* 1.Tim.6.5⁸. *Which in due time he shall shew, that is blessed and Prince only, &c.*

CHAP. 5

Concerning the persons of the Godhead.

The persons are they, which subsisting in one Godheade, are distinguished by incommunicable properties. 1.Joh. 5.7. *There are three that beare record in heaven, the Father the Word, and the holy Ghost, and these three are one.* Gen. 19.24. *Then Jehovah rained upon Sodom & opó Gomorrah, brimstone, and fire from Jehovah in heaven.* Joh. 1.1. *In the beginning was the Word, and the Word was with God, and the word was God.*

They therefore are coequall, and are distinguished not by degree, but by order.

The constitution of a person is, when as a personall proprietie, or the proper manner of subsisting is adjoynd to the Deitie, or one divine Nature.

Distinction of persons, is that, which albeit every person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the holie Ghost is not the Father or the Sonne, but the holie Ghost alone: neither can they bee devided, by reason of the infinitenesse of their most simple essence, which is all one in number, and the same in the Father, the same in the Sonne, the fame in the holie Ghost: so that in these there is diversitie of persons, but unity in essence.

The communion of the persons, or rather union, is that by which each one is in the rest, & with the rest, by reason of the unity of the Godhead: and the therefore everie each one doth possesse, love, and glorifie another, and worke the same thing. Joh.14.10. *Beleevest thou not that I am in the Father, and the Father is in me? the wordes that I speake unto you, I speake not of my selfe, but the Father that dwelleth in me, he doth the workes.* Pro.8.22. *The Lord hath possessed me in the beginning of his way: I was before the works of old.* And ver. 20.⁹ *Then was I with him as a nourisher, and I was dayly his delight, rejoycing always before him.* Joh. 1.1. *In the beginning was*

⁷ This reference is Col. 2:9 [Ed.]

⁸ This citation is 1 Tim. 6:15 [Ed.]

⁹ The Scripture cited is Prov. 8:30 [Ed.]

the Word, and the Word was with God, and that Word was God. and chap.15.19. The Sonne can doe nothing of himself, save that he seeth the Father do: for whatsoever things hee doth, the same doth the Sonne also.

There be three persons: the Father, the Sonne, and the holy Ghost. Matth. 3.16.17. *And Jesus when hee was baptized, came straight out of the water, and loe, the heavens were open unto him, and John saw the Spirit of God descending like a dove, and lighting upon him: and loe, a voyce came from heaven, saying, This is my beloved sonne, in whome I am well pleased.*

The Father, is a person without beginning, who from all eternity begate the Sonne. Heb. 1.3 *Who being brightnesse of the glorie, and the ingraved form of his person. Psal 2.7. Thou art my Sonne, this day have I begotten thee.*

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

The incommunicable propertie of the Father, is to be unbegotten, to be a Father, and to beget. He is the beginning of actions, because hee beginneth every action of himselfe, effecting it by the Sonne and the holie Ghost. 1.Cor.8.6. *Yet unto us, there but one God, which the Father of whome are all thinges, and we in him, and one Lord Jesus Christ, by whom are all thinges, and we by him. Rom. 11.36. For of him, and through him, and for him are al things.*

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

The Sonne is the second person, begotten of the Father from all eternitie. Heb.1.5. *For unto which of the Angels said he at any time, Thou art my Son, This day begat I thee? Col.1.15. Who is the image of the invisible God, the first borne of every creature. Joh. 1.14. And we saw the glory thereof as the glory of the only begotten son of the Father. Rom. 8.32. He who spared not his only Son.*

For this cause he is saide to bee sent from the Father. Joh. 8.42. *I proceeded foorth and came from God, neither came I of my selfe, but he sent me.* This sending taketh not away equalitie of essence and power, but declareth the order of the persons. Joh.5.18. *Therefore the Jewes sought the more to kil him, not onely because he had broken the Sabboth: but said also that God was his Father, and made himselfe equall with God. Phil 2.6. Who being in the forme of God, thought it no robberie to be equall with God.*

Although the Son be begotten of his Father, yet neverthelesse he is of and by himselfe very God: for he must be considered either according to his essence, or according to his filiation or sonship. In regard of his essence, he is (αὐτόθεος) i. of and by himselfe very God: for the Deity which is common to all the three persons is not begotten. But as he is a person, and the Sonne of the Father, he is not of himselfe, but from another: for he is the eternall Sonne of his father. And thus he is trulie said to be *very God of very God.*

For this cause also he is *the WORD of the Father*, not a vanishing, but an essentiall word, because as a word is, as it were, begotten of the minde, so is the Sonne begotten of the Father; and also, because hee bringeth glad tydings from the bosome of the Father. Nazian, in his Oration of the Sonne. Basill in his preface before Johns Gospel.

The propertie of the Sonne, is to be begotten.

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

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Joh.15.26. *But when the Comforter shall come, whom I will send unto you from the Father, even the Spirit of trueth, which. proceedeth of the Father, he shall testifie of me. Rom.8.9. But ye are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you. But if there bee any that hath not the spirit of Christ, he is not his. Joh. 16.13.14. But when the Spirit of trueth shall come, hee shall conduct you into all trueth: for he shall not speake of himself, but whatsoever he heareth, he shall speake, and shall declare unto you such things as are to come. He shall glorifie me, for he shall receive of mine, and shew it unto you.*

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

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

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

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

CHAP. 6.

Of Gods workes, and his decree.

Thus farre concerning the first part of Theologie: the second followeth, of the workes of God.

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

These are common to the Trinitie, alwaies reserved the peculiar manner of working to every person.

The end of all these, is the manifestation of the glorie of God. Rom. 11.36. *For him are all things, to him be glorie forever.*

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

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternitie determined all things. Eph. 1.11. *In whom also wee are chosen when we were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will. and vers.4. As he hath chosen us in him before the foundation of the world. Matth.10.29. Are not two sparrowes sold for a farthing, and not one of them falleth on the ground without your Father? Rom.9.21. Hath not the potter power on the clay, to make of the same lumpe one vessel to dishonour, and another to honour.*

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

Yea, he hath most justly decreed the wicked workes of the wicked. For if it had not so pleased him, they had never been at all. And albeit they of their owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely evill, 1.Pet.3.17. *For it is better (if the will of God be so) that ye suffer for well doing, then for evill doing.*

The thing which in the own nature is evill, in Gods eternall counsell comes in the place of a good thing; in that it is some occasion and way to manifest the glorie of God in his justice, and his mercie.

God his foreknowledge, is conjoynd with his decree; and indeede is in nature before it: yet not in regard of God, but us; because knowledge goeth before the will, and the effecting of a worke. For we doe nothing, but those things that we have before willed, neither doe we will any thing which we know not before.

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

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

The same decree of GOD, is the first and principall working cause of all things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which he can willingly effect that he hath decreed. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods will is conjoynd an effectuall power, by which the Lord can bring to passe, whatsoever he hath freely decreed.

This first and principall cause, howbeit in it selfe it be necessarie, yet it doth not take away freedome of will in election, or the nature and propertie of second causes, but only brings them into a certain order, that is, it directeth them to the determinate ende: whereupon the effects and events of things are contingent or necessarie, as the nature of the second cause is. So Christ according to his Fathers decree dyed necessarilie, Act.17.3. But yet willingly, Matth. 25.39. And if wee respect the temperature of Christs bodie, he might have prolonged his life; and therefore in this respect may bee sayd to have dyed contingently.

The execution of Gods decree, hath two branches, his operation, and his operative permssion.

Gods operation, is his effectuall producing of all good things, which either have being or moving, or which are done.

Gods operative permission, is that by which hee onely permitteth one and the same work to be done of others, as it is evill; but as it is good, he effectually worketh the same. Gen.50.20. *You indeede had purposed evill against me, but God decreed that for good, that he might, as he hath done this day, preserve his people alive.* And Gen.45. 7. *God hath sent me before you to preserve your posteritie in this land.* Esay. 10.5,6,7. *Woe unto Asshur, the rod of my wrath, & the staffe in their hands is mine indignation. I will send him to a dissembling nation, and I wil give him a charge*

against the people of my wrath, to take the spoile, and to take the pray, and to tread under feete like the myre in the streete. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few nations.

God permiteth evill, by a certaine voluntarie permission, in that he forsaketh the second cause in working evill. And he forsaketh his creature, either by detracting the grace it had, or not bestowing that which it wanteth. Rom.1.26. *For this cause God gave them up unto vile affections.* 2.Tim.2.25, 26. *Instructing them with meekenes that are contrarie minded, prooving if God at any time will give them repentance, that they may know the truth, and that they may come to amendment out of the snare of the divell, which are taken of him at his will.*

Neither must we thinke God unjust, who is indebted to none. Rom.9. 15. *I will have mercie on him, to whom I will shew mercie.* Yea, it is in Gods pleasure to bestow how much grace and upon whom he will. Matth. 20.15. *Is it not lawfull for me to doe as I will with mine onwne?*

That which is evill, hath some respect of goodnesse with God: first, in that it is the punishment of sinne: and punishment is accounted a morall good, in that it is the part of a just Judge to punish sinne. Secondly, as it is a meere action or act. Thirdly, as it is a chastisement, a triall of ones faith, martyrdome, propitiation for sinne, as the death and passion of Christ. Act.2.23. and 4.24. And if we observe these caveats, God is not onely a bare permissive agent in an evill worke, but a powerfull effector of the same, yet so, as he neither instilleth an aberration into the action, nor yet supporteth, or intendeth the same, but that he most freely suffereth evill, and best disposeth of it to his owne glorie. The like we may see in this similitude: Let a man spur forward a lame horse; In that he moveth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And againe, wee see the Sunne beames gathering themselves into a sunne glasse, they burne such things as they light upon: now, that they burne, the cause is not in the Sunne, but in the glasse. The like may be sayd of Gods action in an evill subject.

CHAP. 7.

Of Predestination and Creation.

Gods decree, in as much as it concerneth man, is called Predestination: which is the decree of God, by the which he hath ordained all men to a certain and everlasting estate: that is, either to salvation or condemnation, for his owne glorie. 1.Thes.5.9. *For God hath not appointed us unto wrath, but to obtaine salvation by the meanes of our Lord Jesus Christ.* Rom.9.13. *As it is written, I have loved Jacob, and hated Esau* and vers.22 *What and if God would, to shew his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction, and that he might declare the riches of his glorie upon the vessels of mercie, which he hath prepared unto glorie?*

The meanes of accomplishing Gods Predestination, are twofold:

The creation, and the fall.

The creation, is that by which God made all things, very good, of nothing, that is, of no matter which was before the creation. Gen.1.1 *In the beginning God created the heaven, &c.* to the end of the chapter.

Gods manner of creating, as also of governing, is such, as that by his word alone, he, without any instruments, meanes, assistance, or motion produced all sorts of things. For to will any thing with God, is both to be able, and to performe it. Heb.11.3. *By faith we understand, that the world was ordained by the word of God, so that the things which we see, are not made of things which did appeare.* Psal. 148.5. *Let them praise the name of the Lord, for he commandeth and they were created.*

The goodnesse of the creature, is a kind of excellencie by which it was voyd of all sinne, that is, free from punishment and transgression.

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

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

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

The heavens are threefold: the first is the ayre, the second the skie, the third an invisible and incorporall essence, created to be the seate of all the blessed, both men, and Angels. This third heaven is called Paradise, 2.Cor. 13.4.

The inhabitours of the world, are reasonable creatures, made according to Gods owne image: they are either Angels or men. Gen.1.26. *Furthermore, God said, Let us make man in our owne image, according so our likenes.* Job.1.6. *When the children of God came, and stode before the Lord, Satan came also among them.*

The image of God, is the integritie of the reasonable creature, resembling God in holines, Eph.4.24. *And put on the new man which after God is created in righteousness and true holinesse.*

CHAP. 8.

Of Angels.

The Angels each of them being created in the beginning, were settled in an upright estate. In whom these things are to be noted. First their nature. Angels are spiritual and incorporeal essences. Heb.2.16. *For he in no sort tooke the Angels, but he tooke the seede of Abraham.* Hebr.1.7. *And of the Angels he saith, he maketh the spirits his messengers, and his ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2.Sam.4.18.¹⁰ *My lord the king is even as an Angell of God in hearing good & bad.* 2. They are of great might, 2.Thess.1.7. *When the Lord Jesus shall shewe himselfe from heaven with his mightie Angels.* 2.Sam. 24. *David sawe the Angell that smote the people.* 2.King.19.35. *The same night the Angell of the Lord went out and smote in the campe of Asshur, an hundreth, fourescore, and five thousand.* 3. They are swift and of great agilitie, Esay 6.6. *Then flew one of the Seraphims unto me with an hote cole in his hand* Dan.9.21. *The man Gabriel whom I had seene before in a vision, came flying and touched me.* This is the reason why the Cherubims in the Tabernacle were painted with wings.

Thirdly, they are innumerable, Gen.32. *Now Jacob went forth on his journey, and the Angels of*

¹⁰ The Scripture cited is 2 Sam. 4:20 [Ed.]

God met him. Dan. 10.7.¹¹ Thousand thousands ministered unto him, and ten thousand thousands stooode before him. Matth. 26.35.¹² Thinkest thou I cannot pray to my Father, and he will give me moe than twelve legions of Angels? Heb.12.22. To the companie of innumerable Angels.

Fourthly, they are in the highest heaven, where they ever attend upon God, and have societie with him. Mark.18.10.¹³ *In heaven their Angels alwaies behold the face of my Father which is in heaven. Psal. 68.17. The chariots of God are twentie thousand thousand Angels, and the Lord is among them. Marke 12.25. But are as Angels in heaven.*

Fiftly, their degree. That there are degrees of Angels, it is most plaine. Colos. 1.16. *By him were all things created which are in heaven and in earth, things visible and invisible: whether they be thrones or dominions, or principalities, or powers. Rom.8.38 Neither Angels, nor principalities, nor powers, &c. 1Thes.4. 16. The Lord shall descend with the voyce of the Archangel and with the trumpet of God.* But it is not for us to search, who, or how many bee of each order, neither ought we curiously to enquire how they are distinguished, whether in essence, or qualities. Coloss. 2.18. *Let no man at his pleasure beare rule over you by humblnesses of minde, and worshipping of angels, advancing himselfe in those things which be never saw.*

Sixtly, their office. Their office is partly to magnifie God, and partly to performe his commaundements. Psalme 103. vers. 20,21. *Praise the Lord, ye his Angels that excell in strength, that doe his commandment in obeying the voyce of his word. Praise the Lord, all ye his hostes, ye his servants that doe his pleasure.*

Seventhly: The establishing of some Angels that integritie in which they were created.

CHAP. 7.¹⁴

Of Man, and his estate of innocencie.

Man, after hee was created of God, was established in an excellent estate of innocencie. In this estate seven things are chiefly to bee regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen.2.15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integritie of mans nature. Which was Eph.4.24. *Created in righteousness and true holines.* This integritie hath two parts.

The first is wisdom, which is true and perfect knowledge of God, and of his will, in as much as it is to bee performed of man, yea, and of the counsell of God in all his creatures. Coloss.3.10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him. Gen. chap.2.19. When the Lord God had formed on the earth every beast of the field, and every foule of the heaven, he brought them unto the man, to see how he would call them: for howsoever the man called the living creature, so was the name thereof.*

The second is Justice, which is a conformitie of the will, affections, and powers of the bodie to the

¹¹ The verse cited is Daniel 7:10 [Ed.].

¹² The verse cited is Matthew 26:53 [Ed.].

¹³ The verse cited is Matthew 18:10 [Ed.].

¹⁴ The original manuscript has CHAP. 7, this should be CHAP. 9. [Ed.]

will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God, by which as God rejoiced in his own image, so likewise man was incensed to love God: this is apparant by Gods familiar conference with Adam, Gen. 1.29. *And God said, Behold, I have given unto you every hearb bearing seed,&c. that shall be to you for meate.* Secondly, his dominion over all the creatures of the earth, Gen.2.19. Psal. 8.6. *Thou hast made him Lord over the workes of thine hands, and hast set all things under his feet, &c.* Thirdly, the decencie, and dignitie of the bodie, in which, though naked, as nothing was unseemely, so was there in it imprinted a princely majestie. Psal. 8. v.7¹⁵ *Thou hast made him little lower then God, and crowned him with glorie and worship.* Gen. 2.25. *They were both naked, and neither ashamed.* 1.Cor.12. 22.¹⁶ *Upon those members of the bodie, which, we thinke most dishonest, put we more honestie on, and our uncomely parts have more comelines on.* Fourthly, labour of the bodie without paine or griefe. Gen.3 .17,19. *Because thou hast obeyed the voyce of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life, &c.*

IIII. Subjection to God, whereby man was bound to performe obedience to the commandements of God: which were two. The one was concerning the two trees: the other the observation of the Sabboth.

Gods commandement concerning the trees, was ordained to make examination, and triall of mans obedience. It consisteth of two parts: the first, is the giving of the tree life, that as a signe, it might confirme to man his perpetual abode in the garden of Heden, if still hee persisteth in his obedience. Reve. 2.7. *To him that overcometh, will I give to eate of the tree of life, which is in the midst of Paradise of God.* Pro. 3.18. *She is a tree of life to them which lay hold on her: and blessed is he that retaineth her.* The second, is the prohibition to eate of the tree of the knowledge of good and evill, together with a commination of temporall and eternall death, after the transgression of this commandement. Gen. 2.17. *Of the tree of the knowledge of good and evill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt dye the death.* This was a signe of death, and had his name of the event, because the observation thereof would have brought perpetuall happines, as the violation gave experience of evill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the observation of the Sabboth is that, by which God ordained the sanctification of the Sabboth. Gen.2.3. *God blessed the seventh day, and sanctified it.*

V. His calling, which is his service of God, in the observation of his commandements, and the dressing of the garden of Heden. Pro. *God made all things for himselfe.* Gen. 2.15. *He placed him in the garden of Heden, to dresse & keep it.*

VI. His diet was the hearbes of the earth, and fruit of every tree, except the tree of the knowledge of good and evill. Gen.1.29. *And God said, Behold, I have given unto you every hearb bearing seede, which is upon all the earth, and every tree, wherein is the fruit of a tree bearing seed, that shall be to you for meate.* and chap. 3.17.¹⁷ *But of the tree of the knowledge of good and evill, thou shalt not eat.*

VII. His free choice, both to will, and performe the commandement concerning the two tree, and also to neglect and violate the same. Whereby wee see that our first parents were indeede created

15 The verse cited is Psalm 8:5 [Ed.].

16 The verse cited is 1 Corinthians 12:23 [Ed.].

17 The verse cited is Genesis 2:17 [Ed.].

perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

CHAP. 10.

Of sinne and the fall of Angels.

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

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

Here a doubt may bee mooved, whether sinne be a thing existing, or not.

The answer is this: Of things which are, some are positive, other privative.

Things positive, are all substances together with those their properties, effects, inclinations, and affections, which the Lord hath created and imprinted in their natures. That thing is called privative which graunteth or presupposeth the absence of some such thing, as ought to bee in a thing. Such a thing is sinne, the which properly and of it selfe is not any thing created, and existing; but rather the absence of that good which ought to bee in the creature.

Sinne hath two parts: A defect, or impotence; and is a confusion or disturbance of all the powers and actions of the creature.

Impotence is nothing els, but the very want or losse of that good, which God hath ingrafted in the nature of his creature.

The fall was effected on this manner. First, God created his reasonable creatures good indeede, but withall chaungeable, as we have shewed before. For to bee unchangeably good, is proper to God alone. Secondly, God tried their obedience in those things about which they were conversant, Deut.13.13.¹⁸ *Thou shalt not hearken to the wordes of the Prophet, or unto that dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God, with all your heart, and with all your soule.* Thirdly, in this triall God doth not assist them with new grace to stand, but for just causes forsaketh thé. Lastly, after God hath forsaken them, and left them to themselves, they fall quite from God: no otherwise, then when a man staying up a staff from the ground, it standeth upright: but if he never so little withdraw his hand, it falleth of it selfe.

The Fall, is of men, and Angels.

The fall of Angels, is that, by which the understanding, pointing at a more excellent estate, and of it owne accord approving the same, together with the will making especiall choice thereof, they, albeit they might freely by their integritie, have chosen the contrarie, were the sole instruments of their fall from God. 2.Pet.2.4. *If God spared not the Angels which sinned, but cast them downe into hell and delivered them into chaines of darknesse, to bee kept unto damnation, &c.* Jude 6. *The Angels which kept not their first estate, but left their owne habitation, hee hath reserved in everlasting chaines, &c.* Joh 8.44. *He was a murtherer from the beginning, and continued not in the truth: for there is no trueth in him.*

¹⁸ The verse cited is Deuteronomy 13:3 [Ed.].

In the fall of Angels, consider: First, their corruption, arising from their fall, which is the depravation of their nature; and is either that fearefull malice and hatred, by which they set themselves against God, or their insatiable desire to destroy mankinde; to the effecting whereof, they neglect neither force nor fraud. 1.Joh.3.8. *He that commiteth sinne, is of the devell, because the divell sinned from the beginning. For this cause was the Sonne of God revealed to dissolve the workes of the divell.* 1.Pet.5.8. *Your adversarie the divell goeth about, like a roring lyon, seeking whom he may devoure.* Eph.6.12. *You strive not against flesh and bloud but against Principalities and powers, and worldly governours, the princes of darknesse of this world, against spiritual wickednesses, which are in supercelestiall things.*

II. Their degree, and diversitie: for these Angels, one is chiefe, and the rest attendants. The chiefe is Beelzebub, prince of the rest of the divells and the world, farre above them all in malice. Matth.25.41 *Away from me ye cursed, into everlasting fire, prepared for the divell and his angels.* 2.Cor.4.4. *Whose mindes the god of this world hath blinded.* Revel. 12.7. *And there was warre in heaven, Michael, and his Angels fought with the dragon, and the dragon and his angels fought.*

Ministring angels, are such as waite upon the divell, in accomplishing his wickednesse.

III. Their punishment. God, after their fall, gave them over to perpetuall torments, without any hope of pardon. Jude vers.6. 2.Pet. 2.4. *God spared not the Angels that had sinned, but cast them downe into hell, and delivered them into chaines of darknes, to be kept unto damnation.* This he did: first, to admonish men, what great punishment they deserved. Secondly, to shew, that greivous sinnes must more grievously be punished.

The fall of Angels was the more grievous, because both their nature was more able to resist, and the devill was the first founder of sinne.

Their punishment is easier, or more grievous.

Their easier punishment is double. The first, is their dejection from heaven. 2.Pet.2.4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their powers, Job.1.12. *The Lord said unto Satan, Behold, all that he hath is in thine hand, onely upon him lay not thine hand.*

The more grievous paine, is that torment in the deepe, which is endlesse and infinite, in time and measure. Luk.8.31. *And they besought him, that he would not command them to goe downe into the deepe.*

CHAP 11.

Of mans fall, and disobedience.

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

I. The manner of Adams fall; was on this sort. First, the divell, having immediately before fallen himselfe, insinuateth unto our first parents, that both the punishment for eating the forbidden fruite was uncertaine, and that God was not true in his word unto them. Secondly, by this his legerdemain, he blinded the eyes of their understanding. Thirdly, being thus blinded, they begin to distrust God,

and to doubt of Gods favour. Fourthly, they thus doubting, are moved to behold the forbidden fruit. Fifthly, they no sooner see the beautie thereof, but they desire it. Sixtly that they may satisfie their desire, they eat of the fruite, which by the hands the woman, was taken from the tree: by which act they become utterly disloyall to God. Gen.3.1,2,3,4,5,6,7,8.

Thus without constraint, they willingly fall from their integritie, God upon just causes leaving them to themselves, and freely suffering them to fall. For wee must not thinke, that mans fall was either by chance, or God not knowing it, or barely winking at it, or by his bare permission, or against his will: but rather miraculously, not without the will of God, but yet without all approbation of it.

II. The greatnes of this transgression must bee esteemed, not by the externall object, or the basenesse of an apple, but by the offence it containeth against Gods majestie. This offence appeareth by many trespasses committed in that action. The first, is doubting of Gods worde. 2. Want of faith. For they beleieve not Gods threatning, (*In the day ye eate thereof, you shall dye the death.*) But being bewitched with the divels promise, (*ye shall be like gods*) they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in forsaking Gods word, and seeking other wisdom. 4., Their pride, in seeking to magnifie themselves, and to become like God. 5. Contempt of God, in transgressing his commaundements against their owne conscience. 6. In that they preferre the divell before God. 7. Ingratitude, who, in as much as in them lyeth, expell Gods spirit dwelling in them, and despise that blessed union. 8. They murther both themselves and their progenie.

III. The fruit or effects. Out of this corrupt estate of our first parents, arose the estate of infidelitie or unbeleeffe, whereby God hath included all men under sinne, that he might manifest his mercie in the salvation of some, and his justice in condemnation of others. Rom.11.32. *God hath shut up all men in unbeleeffe, that he might have mercie on all.* Gal.3.22. *The Scripture hath concluded all under sinne, that the promise by the faith of Jesus Christ should be given to them that beleieve.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is threefold.

The first, is the participation of Adams both *transgression* and *guiltinesse*: whereby in his sinne, all his posteritie sinned. Rom.5.12. *As by one man sinne entred into the world, and by sinne death: so death entred upon all men, in that all men have sinned.* The reason of this is readie. Adam was not then a private man, but represented all mankind, and therefore looke what good hee received from God, or evill elsewhere, both were common to others with him. 1.Cor.15. 22. *As in Adam all men dye, so in Christ all men rise againe.*

Againe, when Adam offended, his posteritie was in his loynes, from whom they should by the course of nature, issue: and therefore take part of the guiltinesse with him. Heb.7.9,10. *And to say as the thing is, Levi &c. payed tithes to Melchisedec for he was yet in the loynes of his father Abraham, when Melchisedec met him.*

CHAP. 12.

Of originall sinne.

Out of the former transgression ariseth another, namely originall sinne, which is corruption ingendred in our first conception, whereby every facultie of soule and bodie is prone and disposed

to evill. Psalme 51.1.¹⁹ *I was borne in iniquitie, and in sinne hath my mother conceived me.*
Gen.6.5. Titus 3.3. *We our selves were in times past, unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousnes and envie, hatefull, and hating one another.* Heb.12.1. *Let us cast away every thing that presseth downe, and the sinne that hangeth so fast on.*

By this, we see that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules bee immortall, nor Christ take upon him mans nature.

All Adams posteritie is equally partaker of this corruption: the reason why it sheweth not it self equally in al, is because some have the spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the children, is either because the sole is infected by the contagion of the bodie, as a good ointment by a filthy vessell; or because God, in the very moment of creation and infusion of soules into infants, dooth utterly forsake them. For as Adam received the image of God, both for himselfe and others: so did hee lose it from himselfe and others.

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

That we may the better know originall sinne in the severall faculties of mans nature, three circumstances must be considered.

1. How much of Gods image we yet retaine. 2. How much sinne man received from Adam. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is certaine notions concerning good and evill: as, that there is a God, and that the same God punisheth transgressions: that there is an everlasting life: that wee must reverence our superiours, & not harne our neighbours. But even these notions, they are both generall and corrupt, and have none other use, but to bereave man of all excuse before Gods judgment seat. Rom.1 19, 20. *That which may be knowne concerning God, is manifest in them: for God hath shewed it unto thé. For the invisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being cósidered in his works, to the intent they should be without excuse.*

Mens mindes received from Adam: 1. Ignorance, namely, a want, or rather deprivation of knowledge in the thinges of God, whether they concerne his sincere worship, or eternall happinesse. 1.Cor. 2.14. *The naturall man perceiveth not the things of the spirit of God, for they are foolishnes unto him, neither can he know them, because they are spiritually discerned.* Rom. 8.7. *The wisdom of the flesh is emnitie with God, for it is not subject to the law of God, neither indeede can be.*

II. Impotencie, whereby the mind of it selfe is unable to understand spiritual things, though they be taught. Luke. 24.45. *Then opened he their understanding, that they might understand the Scriptures.* 2. Cor. 3.5. *Not that we are sufficient of our selves, to think any thing as of our selves but our sufficiencie is of God.*

19 The verse cited is Psalm 51:5 [Ed.].

III. Vanitie, in that the minde thinketh falsehood trueth, and trueth falsehood. Eph.4.7.²⁰ *Walke no more as other Gentiles, in the vanitie of your understanding.* 1.Cor. 1.21. *It pleased God by the foolishnes of preaching, to save those which beleewe.* 23. *Wee preach Christ crucified, to the Jewes a stumbling block, to the Grecians foolishnes.* Prov.14.12. *There is a way which seemeth good in the eyes of men, but the end thereof is death.*

IV. A naturall inclination onely to conceive and devise the thing which is evill. Gen.6.5. *The Lord saw that the wickednes of man was great upon earth, and all the imaginations of the thoughts of the heart were onely evill continually.* Jere.4.22. *They are wise to doe evill, but to doe well they have no knowledge.*

Hence it is apparant, that the originall, and as I may say, the matter of all heresies, is naturllly engrafted in mans nature. This is worthie the observation of students in divinitie.

The increase of sin in the understanding, is I. a reprobate sense, when God withdraweth the light of nature. Joh.12.40. *He hath blinded their eyes, and hardened their heart, lest they should see with their eyes, and understand with their hearts, and I should heale them, and they be converted.* Rom.1.28. *As they regarded not to know God, so God delivered them up unto a reprobate minde, to doe those things which are not convenient.* II. The spirit of slumber, Rom.11.8. *God hath given given them the spirit of slumber &c.* III. A spirituall drunkennesse, Esay 29.9. *They are drunken, but not with wine, they stagger, but not by strong drinke.* IV. Strong illusions. 2.Thes.2.11. *God shall send them strong illusions, and they shall beleeves lyes.*

The remnant of Gods image in the conscience, is an observing and watchfull power, like, the eye of a keeper, reserved in man, partly to reprove, partly to repress the unbridled course of his affections. Rom.2.15. *Which shew the effect of the law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another or excusing.*

That which the conscience hath received of Adam, is the impurenes thereof. Titus 1.15. *To them that are defiled and unbeleeving nothing is pure, but even their mindes and consciences are defiled.* This impuritie hath three effects: the first, is to excuse sinne; as, if a man serve God outwardly, he will excuse and cloake his inward impietie. Mark. 10.19,30. *Thou knowest the commandements, Thou shalt not, &c. Then he answered, and said, Master, all these things have I observed from my youth.* Againe, it excuseth intents not warranted in Gods word, 1.Chron.13.9. *When they came to the threshing floore of Chidon, Uzza put foorth his hand to hold the Arke, for the oxe did shake it.*

The second, is to accuse and terrifie for doing good. This wee may see in superstitious idolators, who are grieved when they omit to performe counterfeit and idolatrous worship to their gods. Colos.2.21,22. *Touch not, tast not, handle not, which all perish with using, and are after the commandements and doctrines of men.* Esay. 29.13. *And their feare toward me was taught them by the precepts of men.*

The third, is to accuse and terrifie for sinne. Gen. 50.15. *When Josephs brethren saw that their father was dead, they sayd, It may be that Joseph will hate us, and will pay us againe all the evill, which we did unto him.* Joh.8.9. *And when they heard it, being accused by their owne consciences they went out one by one.* 1.Joh.3.20. *If our hearts condemne us, God is greater then our heart.* Though the conscience shall accuse a man truly, yet that will not argue any holinesse in it: Which appeareth, in that Adam in his innocencie had a God, yet no accusing conscience.

20 The Scripture cited is Ephesian 4:17 [Ed.]

Impurenesse increased in the conscience, is first such a senceles numnesse, as that it can hardly accuse a man of sinne. Eph.4. 19. *Who being past feeling have given themselves to wantonnes, to worke all uncleannes, even with greedines.* 1.Tim. 4.2. *Having their consciences burned with an hot yron.* This senselesnes springeth from a custome in sinning. 1.Sam.25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart dyed within him, and he was like a stone.*

II. Some grievous horror, and terrour of the conscience, Gen.4.14. *Behold, thou hast cast me this day from the earth, and from thy face shall I be hid.* And vers. 13. *My punishment is greater, then I can beare.* The Symptomes of this disease, are blasphemies, trembling of bodie, feareful dreames, Acts.24.26. *And as he disputed of righteousnes, and temperance, and the judgement to come, Felix trembled &c.* Dan.5.9. *Then the Kings countenance was changed and his thoughts troubled him, so that the joynts of his loynes were loosed, and his knees smote one against the other.*

In the will, the remnant of Gods image, is a free choice. First, in every naturall action, belonging to each living creature, as to nourish, to engender, to move, to perceive. Secondly, in every humane action, that is, such as belong to all men; and therefore man hath freewill in outward actions, whether they concerne manners, a familie, or the common-wealth, albeit both in the choice and refusall of them it be very weake. Rom.2.14. *The Gentiles which have not the law, by nature doe those things which are of the law.*

The will received: I. An impotencie, whereby it cannot will, or so much as lust after that, which is indeede good, that is, which may please and bee acceptable to God. 1.Cor.2.14. *The naturall man perceiveth not the things of spirit of God, for they are foolishnes unto him: neither can he know them, because they are spritually discerned.* Rom. 5.6. *Christ, when wee were yet of no strength, at his time died for the ungodly.* 2.Tim 2.26. Phil.2.13. *It is God which worketh in you both the will and the deede, even of his good pleasure.*

II. An inward rebellion, whereby it utterly abhorreth that which is good, desiring and willing that alone which is evill.

By this it appeareth, that the will is no agent, but a meere patient in the first act of conversion to God, and that by it selfe it can neither begin that conversion, or any other inward and sound obedience due to Gods law.

That which the affections receive, is a disorder, by which they therefore are not well affected, because they eschew that which is good, and pursue that which is evill. Galat.5.24. *They that are Christs, have crucified the flesh with the affections and lusts thereof.* Rom.1.26. *Therefore God gave them over to filthie lusts.* 1.King.22.8. *The king of Israel said unto Jehosophat yet is there one of whom thou maist take counsell, but him I hate, &c.* and 21.4. *Therefore Achab came home to his house discontented and angrie for the word which Naboth spake unto him, and he laid himselfe on his bed, turning away his face least he should eate meate.*

That which the bodie hath received is I. Fitnes to begin sinne: This doth the bodie in transporting all objects and occasions of sinne to the soule. Gen. 3.6. *The woman seeing that the tree was good for meate, and pleasant to the eyes, &c. tooke of the fruite thereof, and did eate.* II. A fitnes to execute sinne, so soone as the heart hath begun it. Rom. 6. *Neither give your members as weapons of injustice to sinne.* and vers. 19. *As you have given your members as servants to uncleannesse and iniquitie, to commit iniquitie, &c.*

CHAP. 13

Of actuall sinne.

After originall sinne in Adams posteritie, actuall transgression taketh place. It is either inward or outward. Inward, is of the minde, will, and affections.

The actuall sinne of the minde, is the evill thought or intent thereof, contrarie to Gods law. Examples of evill thoughts: God (the onely knower of the heart) hath in divers places set downe in his word. I That there is no God, Psal 10.4. *The wicked is so proud, that he seeketh not for God, he thinketh alwaies there is no God.* Psal. 14.1. *The foole saith in his heart, there is no God.* II.. That there is neither providence nor presence of God in the world. Psal. 10.11. *He hath said in his heart, God hath forgotten: he hideth away his face and will never see.* vers. 13. *Wherefore doth the wicked contemne God? he saith in his heart, thou wilt not regard.* III. It imagineth safegard to it self from al perils. Psal. 10.6. *He saith in his heart, I shall never be moved nor be in danger.* Revel. 18.7 *She saith in her heart, I sit being a Queen, and am no widowe, and shall see no mourning.* IIII. It esteemeth it selfe more excellent then other. Apoc.18.7. *I sit as a Queen.* Luke.18.11. *The Pharisie standing thus, praied to himself, I thanke thee, O God, that I am not as other men, extortioners, unjust, adulterers, nor yet as this Publican.* vers. 12. *I fast twise in the weeke, and give tithe of all my possessions.* V That the Gospell of Gods kingdome is meere foolishnes. 1.Cor. 2 14. *The naturall man perceiveth not the things of the spirit of God, for they are foolishnes to him.* VI. To thinke uncharitably and maliciously of such as serve God sincerely. Matth. 12.24 *When the Pharisies heard that, they said, he casteth not out devils but by the prince of devils.* Psalm.74.2.²¹ *They sayd in their hearts, Let us destroy them altogether.* VII. To thinke the day of death farre off. Esay 28.15. *Ye have said, We have made a covenant with death, and with hell we are at agreement, though a scourge runne over and passe through, it shall not come at us.* VIII That the paines of hell may be eschewed, in the place before mentioned, they say, *With hell we have made agreement.* IX. That God will deferre both his particular and last generall comming to judgement. Luk. 12.19. *I will say unto my soule, soule thou hast much goods laid up for many years.* and vers. 45. *If that servant say in his heart, my master will deferre his coming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eies, they shal see these rebellious thoughts rising in their minds, as sparkles out of a chimney.

The actuall sinne of both will and affections, is every wicked motion, inclination, and desire Gal.5. *The flesh lusteth against the spirit.*

An actuall outward sinne, is that, to the committing whereof; the members of the bodie doe, together with the faculties of the soule, concurre. Such sinnes as these are infinite. Psal. 40.12. *Innumerable troubles have compassed me, my sinnes have taken such hold upon me, that I am not able to look up: yea, they are more in number then the haire of mine head.*

Actuall sinne, is of omission or commission: Againe, both these are in words or deedes.

In the sinne of commission, observe these two points. The degrees in committing a sinne, and the differences of sinnes committed.

The degrees, are in number foure. James 1.14, 15. *Every man is tempted, when hee is drawne away*

21 The verse cited is Psalm 74:8 [Ed.]

by his owne concupiscence, and is entised: Then when lust hath conceived, it bringeth foorth sinne, and sinne when it is finished, bringeth foorth death.

The first degree, is temptation, whereby man is allured to sinne. This doth Satan by offering to the mind that which. is evill. Joh.13.2. *The divell had now put into the heart of Judas Iscariot Simons sonne to betray him.* Act.5.3. *Peter said to Ananias, Why hath Satan filled thine heart that thou shouldest lye? &c.* 1.Chr. 21.1. *And Satan stood against Israel, and provoked David to number Israel.* This also is effected upon occasion of some externall object, which the senses perceive Job.31.1. *I have made a covenant with mine eyes, Why then should I looke upon a maid?*

Tentation hath two parts: abstraction, and inescation.

Abstraction, is the first cogitation of committing sinne, whereby the minde is withdrawne from Gods service, to the which it shuld be alwaies readie prest. Luk. chap.10.vers.27. *Thou shalt love the Lord thy God with all thy heart, and all they soule, with all thy thought.*

Inescation, is that whereby an evill thought conceived, and for a time retained in the minde by delighting the will and affections, doth, as it were, lay a bayt for them to draw them to consent.

The second degree is conception, which is nothing els but a consent and resolution to commit sinne. Psal.7.vers.14. *He shall travaile with wickednesse, he hath conceived mischiefe, but he shall bring foorth a lye.*

The third degree, is the birth of sinne, namely the committing of sinne, by the assistance both of the faculties of the soule, and the powers of the bodie.

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

This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearefull.

Sinne actually committed, hath five differences.

First, to consent with an offendour, and not actually to commit sinne. Ephe.5.11 *Have no fellowship with the unfruitfull works of darknes, but reprove them rather.* This is done three manner of waies.

I. When as a man in judgement somewhat alloweth the sinne of another. Numb.20.6, 10. *Moses and Aaron gathered the congregation together before the rocke, and Moses said unto them, Hear ye rebels: shall wee bring you water out of the rocke?* vers. 12. *The Lord spake to Moses and Aaron, because ye beleaved me not, to sanctifie me in the presence of the children of Israel into the land which I have given them.*

II. When the heart approveth in affection and consent. Hither may wee referre both the Ministers and the Magistrates concealing and winking at offences. 1.Sam.2.23. *Ely said, Why doe ye such things? for of all this people I heare evill of you. Doe no more my sonnes, &c.* Now that Elies will agreeth with his sonnes sinnes, it is manifest, vers.29. *Thou honourest thy children above me.*

III. Indeede, by counsell, presence, entisement. Rom.1.31.²² *They doe not onely doe the same, but also favour them that doe them.* Mark. 6.25.26. *She sayd unto her mother, What shall I aske: and*

22 The verse cited is Romans 1:32 [Ed.].

she said, John Baptists head, &c. Act.22.20. When the bloud of thy Martyr Steven was shed, I also stood by, and consented unto his death, and kept the clothes of them that slue him.

The second difference, is to sinne ignorantly, as when a man doth not expresly and distinctly know whether that which he doth, be a sinne or not, or if he knew it, did not acknowledge and marke it. 1.Tim.2.23.²³ *I before was a blasphemer, and a persecutor, and an oppressour: but I was received to mercy, for I did it ignorantly through unbeliefe.* Nomb. 35.22, 23, 24. *If he pushed him unadvisedly and not of hatred, or cast upon him any thing without laying of waite, or any stone (whereby hee might be slaine) and saw him not, or caused it to fall upon him, and he die, and was not his enemie, neither sought him any harme: Then congregation shall judge betweene the slayer and the avenger of blood, according to these lawes.* 1 Cor.4.4. *I knowe nothing by myselfe, yet am I not thereby justified.* Psal. 19.13. *Cleanse me from my secret sinnes.*

The third difference, is to sinne upon knowledge, but of infirmitie, as when a má fearing some imminent danger, or amazed at the horreur of death, doth against his knowledge denie that truth, which otherwise hee would acknowledge and embrace. Such was Peters fall, arising from the overmuch rashnes of the minde, mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so overrule the will and every good endeavour, that they may provoke man to that, which hee from his heart detesteth. Rom.7.19. *I doe not the thing which I would, but the evill which I would not, that doe I.*

The fourth difference, is presumptuous sinning upon knowledg. Psal.19.13. *Keepe thy servant from presumptuous sinnes: let them not raigne over me,* Hitherto belongeth, I. every sinne committed with an high hande, that is, in some contempt of God. Numb. 15.30. *The person that doth presumptuously, &c. shal be cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commandment.* II Presumption of Gods mercie in doing evill. Eccles.8.11. *Because sentence against an evill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe evill.* Rom, 2.4. *Despisest thou the riches of his bountifulnesse, &c. not knowing that the bountifulnesse of God ledest thee to repentance. &c.*

The fift difference, is to sinne upon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

CHAP. 14.

Of the punishment of sinne.

Hitherto we have intreated of sinne, wherewith all mankind is infected: in the next place succeedeth the punishment of sinne, which is three folde.

The first is in this life, and that diverse waies. The first concerneth the bodie, either in the provision with trouble for the things of this life, Gen.3. 17. Or a pronenesse to disease, Matth. 9 2. *Sonne be of good comfort, thy sins be forgiven thee.* Joh. 5.14. *Beholde, thou art made whole, sinne no more, least a worse thing fall upoen thee.* Deut. 28. 21.22. *The Lord shall make the pestilence cleave unto thee, until he hath consumed thee from the Land, &c.* Or shame of nakednes, Gen. 3.7. Or in womens paines in childbirth. Gen. 3.16. *Unto the woman hee said, I will greatlie encrease thy sorrowes, and conceptions: in sorrowe shalt thou bring forth children.*

²³ The verse cited is 1 Timothy 1:13 [Ed.].

II. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse. Deut. 28.28. *The Lord shall smite thee with madnesse, and with blindness, and with astonying of heart.*

III. The whole man is punished, I. with fearful subjection to the regiment of Satan. Col. 1.13. *Which freed us from the power of darknesse, and translated us into the kingdom of his beloved Son.* Heb. 2. 14. *He also himselfe tooke parte with them, that he might destroy through death, him that had power of death, that is, the devill.* II. A separation from the fellowship of God, and trembling at his presence. Ephe.4.18. *Having their cogitation darkened, and being strangers from the life of God.* Gen.3.10. *I heard thy voice is the garden, and was afraid, because I was naked, therefore I hid my selfe.* III. Upon a mans goods, divers calamities and dammages Deut. 28. 29. *Thou shalt ever bee oppressed with wrong, and be pouled, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred distinction of Lordships: & of this commeth a care to enlarge the them, and bargaining with all manner of civil servitudes. IV. The losse of that Lordly authoritie, which man had over all creatures; also their vanitie, which is not onely a weakening, but also a corrupting of that excellencie of the vertues & powers which God at the first put into them. Rom. 8.20,21. The creature is subject to vanitie, not of it owne will, but by reason of him, which hath subdued it under hope, &c. V. In a mans name, infamie and ignominie sometimes after his death. Jerem. 24.9.

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

The third is, after this life, even eternall destruction from Gods presence, & his exceeding glorie. 2.Thess.1.9. *Who shall be punished with with everlasting perdition, from the presence of God and the glorie of his power.*

CHAP. 15.

Of Election, and of Jesus Christ the foundations thereof

Predestination hath two parts; Election and Reprobation. 1. Thess. 5.9. *God hath not appointed us to wrath, but to obtaine salvation by the meanes of our Lord Jesus Christ.*

Election, is Gods decree, whereby on his owne free will, he hath ordained certaine men to salvation, to the praise of the glorie of his grace. Eph.1.4.5.6. *He hath chosen us in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glory of his grace.*

This decree, is that booke of life, wherein are written the names of the Elect. Revel. 20.12. *Another booke was opened, which is the booke of life, and the dead were judged of those thinges, that were written in the books, according to their workes.* 2.Tim.2.19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, even as he purposed with himselfe, worketh all those things, which he decreed for the salvation of the elect. For they whome God elected to this end, that they should inherite eternall life, were also elected to those subordinate meanes, whereby, as by steppes, they might attaine this end, and without which, it were impossible to obtaine it. Rom. 8.29.30. *Those which he knew before, he also predestinate to be made like to the*

image of his Son, that hee might be the first borne among manie brethren: Moreover, whom he predestinate, them hee called, whom he called, them hee justified, and whome hee justified, them also he glorified.

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

The foundation is Christ Jesus, called of his Father from all eternitie, to performe the office of the Mediator, that in him, all those which should be saved, might be chosen. Heb.5.5. *Christ tooke not to himselfe this honour, to bee made the high Priest, but hee that said unto him, Thou art my Sonne, this day begate I thee, gave it him, &c.* Esa.42.1. *Beholde my servant: I will stay upon him, mine elect, in whome my soule delighteth: I have put my spirit upon him, hee shall bring forth judgment to the Gentiles.* Ephe. 1. 4. *Hee hath chosen us is him,* meaning Christ.

Question. How can Christ be subordinate unto Gods election, seeing hee together with the Father decreed all things? *Answer.* Christ as he is Mediator, is not subordinate to the verie decree it selfe of election, but to the execution thereof only. 1.Pet. 1.20. *Christ was ordained before the foundatiō of the world.* Augustine in his booke of the predestination of the Saints, chap. 5. *Christ was predestinate that he might be our head.*

In Christ we must especiallie observe two things, his Incarnatiō, & his Office. To the working of his Incarnation, concurre: First, both his Natures. Secondly, their Union. Thirdly, their distinction.

Christs first Nature, is the Godhead, in as much as it belongeth to the Son, whereby he is God. Phil. 2.6. *Who being in the forme of God, thought it no robberie to be equall with God.* Joh. 1.1. *In the beginning was the Word, and the Word was with God, and that word was God.*

It was requisite for the Mediatour to be God; I. That he might the better sustaine that great miserie, wherewith mankind has ovrwhelmed; the greatnesse whereof, these foure thinges declare: I. The grievousnesse of sinne, wherewith Gods majestic was infinitely offended. II. Gods infinite anger against this sinne. III. The fearfull power of death. IV. The divels tyrannie, who is prince of this worlde. II. That hee might make his humane nature both of plentifull merite, and also of sufficient efficacie, for the work of mans redemption. III. That hee might instill into all the elect eternall life, and holinesse. Esa.43.12. *I am the Lord, and there is none besides me a Saviour; I have declared, and I have saved and I have shewed, when there was no strange god among you: therefore ye are my winnenses, saith the Lord, that I am God.*

I say, the Godhead, in as much as it is the Godhead of the Sonne, is Christs divine Nature: not as it is the Godhead of the Father, or the holy Ghost, for it is the office of the Sonne, to have the administration of every outward action of the Trinitie, from the Father to the holie Ghost. 1.Cor. 6.8. And he being by nature the son of the Father, bestoweth this priviledge on those that beleeve, that they are the Sonnes of God by adoption. Joh, chap. 1. verse 12. *As many as received him, to them hee gave to bee the Sonnes of God.*

If either the Father or the holy Ghost, should have been incarnate, the title of Sonne should have been given to one of them, who was not the sonne by eternall generation; and so there should be moe sonnes then one.

Christes other nature, is his humanitie, whereby he, the Mediatour, is very man. 1.Tim.2.5. *One God, and one Mediator betweene God and man, the man Christ Jesus.*

It was necessarie that Christ should be man, First, that God might be pacified in that nature, wherein he was offended. Secondlie, that he might undergo punishment due to sinne, the which the Godhead could not, being voide and free from all passion.

Furthermore, Christ, as he is man, is like unto us in all things, sinne only excepted. Heb. 2. 17. *In all things it became him to be made like unto his brethren.* 1.Cor. 13.4.

Christ therefore is a perfect man, consisting of an eternall and true soule & bodie, whereunto are joyned such faculties and properties, as are essentiall unto both. In his soule, is understanding, memorie, will, and suchlike: in his bodie, length, breadth, and thicknesse: yea, it is comprehended in one onely place, visible, subject to feeling, neither is there anything wanting in him, which may either adorne or make for the being of mans nature.

Againe, Christ in his humanitie, was subject to the infirmities of mans nature, which are these: I. to be tempted. Matth.4.1. *Jesus was carried by the sprite into the desert, to be tempted of the Divell.* II. To feare. Heb. 5. 7. *Who in the dayes of his flesh did offer up prayers and supplications with strong crying and teares, unto him that was able to save him from death, and was also heard in that which he feared.* III. To be angrie. Mark. 3.5. *Then he looked round about on them angerly, mourning also for the hardnesse of their heartes, and saide unto the man, Stretch foorth thine hande.* IV. Forgetfullnesse of his office imposed upon him, by reason of the agonie astonishing his senses, Matth. chap. 26. vers 39. *Hee went a little further, and fell on his face, and prayed, saying, O Father, if it bee possible, let this cup passe from me: neverthelesse, not as I wil, but as thou wilt.*

We must hold these things concerning Christes infirmities; I. They were such qualities as onlie affect his humane nature, and not at all continue the same: and therefore might be left of Christ. II. They were such as were common to man to all men; as to thirst, to be wearie, and to die: and not personall, as are agues, consumptions, the leprosie, blindnesse, &c. III. He was subject to these infirmities, not by necessitie of his humane nature, but by his freewil and pleasure, pitying mankind: therefore in him, such infirmities were not the punishment of his owne sin, as they are in us, but rather part of that his humiliation which he did willinglie undergoe for our sakes.

CHAP. 16.

Of the Union of the two Natures in Christ.

Now followeth the Union of the two Natures in Christ, which especiallie concerneth his Mediation, for by his humanitie did suffer death upon the crosse in such sort, as he could neither bee overcome, nor perpetuallie overwhelmed by it. Three things belong to this uniting of Natures.

I. Conception, by which his humane nature was by the woonderfull power and operation of God, both immediately, that is, without mans help, and miraculously framed of the substance of the Virgin Marie. Luke 1.35. *The holie Ghost shall come upon thee, and the power of the most High shall overshadow thee.*

The holy Ghost cannot be said to be the father of Christ, because he did minister no matter to the making of the humanitie, but did only fashion & frame it of the substance of the Virgin *Mary*.

I. Sanctification, whereby the same Humane nature was purified, that is, altogether severed by the

power of the holie Ghost, from the least staine of sinne, to the end that it might be holie & be made fit to die for others. Luk. 1.35. *That holy thing which shal be borne of thee, shal be called the Son of God.* 1 Pet.3.18. *Christ hath once suffered for sinnes, the just for the unjust.* 1.Pet. 2.22. *Who did not sinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the seconde person in Trinitie, tooke upon him flesh, and the seed of Abraham, namely that his humane Nature, to the ende that it being destitute of a proper and personall subsistence, might in the person of the Word obtaine it: subsisting, and, as it were, being supported of the Worde for ever. John 1. 14. *That Worde was made flesh.* Hebr. chap. 2. verse 16. *He tooke not upon him the nature of Angels, but the seed of Abraham.*

In the Assumption, we have three things to consider: I. the difference of the two natures in Christ. For the divine nature, as it is limited to the person of the Sonne is perfect and actually subsisting in it selfe: the other not. II. The maner of union. The person of the Sonne did by assuming the humane Nature, create it, and by creating assume it. III. The product of the Union. Whole Christ, God and man, was not made a newe person of the two natures, as of partes compounding a new thing; but remained still the same person. Nowe whereas the ancient Fathers tearmed Christ a *compound person*, wee must understand them not properly, but by proportion. For as the partes are united in the whole, so these two natures do concurre together in one person, which is the Sonne of God.

By this we may see, that Christ is one only Sonne of God, not two: yet in two respectes is be one. As he is the eternall Word, hee is by nature the Son of the Father As he is man, the same Sonne also, yet not by nature or by adoption, but only by personall union. Luke 1. verse 35. Matth. 3.17. *This is my beloved Son, &c.*

The phrase in Scripture agreeing to this Union, is the *communion of properties*, concerning which, observe two rules.

1. Of those things, which are spoken or attributed to Christ, some are only understood of his divine nature. As that Joh. 8.58. *Before Abraham was, I am.* And that Coloss. 1.15. *Who is the image of the invisible God, the first borne of every creature.* Some againe agree onelie to his humanitie, as borne, suffered, dead, buried, &c. Luke. 2.52. *And Jesus increased in wisdom and stature, and in favour with God and man.* Lastlie, other things. are understood, only of both natures united together. As Matth. 17.5. *This is my beloved Son, in whom only I am wel pleased, heare him.* Ephe. 1.22. *He hath made subject all thinges under his feete, and hath appointed him over all thinges to be the heade to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20.28. *To feede the Church of God, that is, Christ, which hee* (according to his manhood) *hath purchased with his owne blood.* 1. Cor.2.8. *If they had knowne this, they would never have crucified the Lord of glorie.* Contrarily, some things are mentioned of Christ, as hee is man, which onely are understood of his divine nature. Joh.3.13. *No man ascended up to heaven, but he that hath descended from heaven, the Sonne of man which is in heaven.* This is spoken of his manhood, whereas we must understand, that onelie his Deity came down from heaven. Joh.6.62 *What if yee should see the Sonne of man* (vz. Christes humane nature) *ascend up, where hee* (vz. his Deitie) *was before.*

Lastlie, by reason of this Union, Christ, as he is a man, is exalted above every name: yea he is adored, and hath such a great (though not infinite) measure of giftes; as far surpasses the giftes of all Saintes and Angels. Ephes. 1.21. *And set him at his right hand in heavenly places, farre above all*

principalities, and power, and might, and dominion, and every name that is named, not in this world onlie, but in that also that is to come. Heb. 1.6. When he bringeth his first begotten Son into the world, he saith, And let all the Angels of God worship him. Col. 2.3 In whome all the treasures of wisdom and knowledge are hidden. Philip. 2.9.10. Therefore God exalted him on hie, and gave him a name above all names, that at the name of Jesus, every knee should bow (namely worship & be subject to him) both of things in heaven, and things in earth, and things under the earth.

CHAP. 17.

Of the distinction of both Natures.

The distinction of both Natures, is that, whereby they, with their properties and effects, remaine, without composition, mingling, or conversion, distinct. Joh. 10.17.18. *Therefore doth my Father love me, because I lay down my life, that I might take it againe. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and have power to take it again.* Joh.13. 32. *Now is the Son of man glorified, & God is glorified in him. If God be glorified in him, God shal also glorifie him in himselfe.* Here we may observe, that there is one will in Christ, as God: another, as man. Matth. 26.39. *Not as I will, but thou wilt.* This also approoveth that sentence of the Chalcedon Creede. *We confesse, that one and the same Christ Jesus, both Sonne, Lord, and only begotten, is knowne and preached to be in two natures without confusion, mutation, distinction, or separation.*

Lastlie, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued stil that which he was (very God).

CHAP. 18.

Of Christs Nativity and Office.

Thus much concerning Christs incarnation, the cleere declaration therof was by his Nativitie.

The nativitie of Christ, is that whereby. *Mary* a Virgin, did after the course of nature & the custome of women, bring forth Christ that Word of the father, & the Son of David: so that those are much deceived, which are of opinion that Christ, after a miraculous maner, came into the world, the wombe of the Virgin being shut. Luk.2.23. *Every man child which first openeth the womb, shal be called holy to the Lord.* The which place of scripture is applied to Marie & our Saviour Christ. Hence is it, that the Virgin Marie is said (θεολόγος) to bring forth God, albeit she is not any way mother of the Godhead. For Christ as hee is God, is without mother, and as man without father.

It is convenient to be thought, that Marie continued a Virgin untill her dying day, albeit we make not this opinion any article of our beleefe. I. Christ being now to depart the world, committed his mother to the tuition and custodie of his disciple John, which it is like hee would not have done, if shee had had any children, by whom, as custome was, she might have been provided for. John 19.26. II. It is likelie that shee who was with childe by the holie Ghost, would not after know any man. III. It is agreed of by the Church in all ages.

Christ being nowe borne, was circumcised the eight day, that he might fulfill all the righteousness of the law: & being thirty yeares of age, hee was baptized, that he being publicquely and solemnly invested into the office of his Mediatorship, might take upon him the guilt of our sinnes. He was

both circumcised and baptized, that wee might learne: I. That the whole efficacie of the Sacramentes, depend alone and wholly upon him. II. That he was Mediatour of mankind, both before and after the Law, as also under grace. III. That he is the knot and bond of both covenants.

His Office followeth, to the perfect accomplishing whereof, hee was annointed of his Father, that is, he was sufficientlie furnished both with giftes and authortie, Heb. 1.9. *Therefore God, even thy God annointed thee with the oyle of gladnesse above thy fellowes.* Esa. 61.1. *The Spirit of the Lord, was upon mee, therefore he annointed mee.* Joh. 3.34. *God giveth him not the spirit by measure.*

If anie man inforce this as a reason, that Christ could not performe the Office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended and so one of the extreames; we must know that Christ is two wayes sayd to be the middle or meane. I. Betwixt God and all men: for being both God and man, hee doth participate with both extreames. II. Betwixt God and the faithfull onely: first, according to his humanitie, whereby he received the spirit without measure. Secondlie, according to his divine nature, namely, as hee is the Word. Now the Worde is *middle*, betwixt the Father and the faithfull: I. In regarde of order, because the Worde was begotten of the Father, and by it we have accesse unto the Father. This subordination, which is of the Sonne to the Father, is not in the divine essence, severallie and distinctlie considered, but in the relation or manner of having the essence. And after this manner those things which are subordinate, cannot be unequall, if they have one and the same singular essence. II. In regard of his office, the which, being imposed on him by his Father; he did willinglie undergo, and of his owne accord.

Christ doth exercise this office according to both natures united in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh performeth some things distinctlie, and the word other things distinctlie. Againe, some other thinges are done not by the word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole, or in part, can it be translated to anie other. Heb.7.24. *This man because he endureth for ever, hath an everlasting priesthood, or a priesthood that canot passe fró one to another.*

Therefore Christ, as he is God, hath under him, Emperours, Kings, Princes to be his Vicrgererents; who therefore are called Gods. Psal. 82.1. But as hee is Mediator, that is, a Priest, a Prophet and King of the Church, he hath no Vicegerent, Vicar, or Lieutenant, who, in his either Kinglie or Priestlie office, in both, or but one, can be in his stead.

Christs office is threefold, Priestlie, Propheticall, Regall. Psal. 110.1.2.3.4. Esay. 42.1.

Christs Priesthood, is an office of his, whereby he performed all those things to God, whereby is obtained eternall life. Heb 5.9. *And being consecrate, was made the authour of eternall salvation, unto all them that obey him: and is called of God an high Priest for ever after the order of Melchisedec.* Chap.7. 24. 25. *This man because he endureth for ever, hath an everlasting Priesthood, wherfore he is able also perfectly to save all them that come unto God by him.*

His Priesthood, consisteth of two partes. Satisfaction, and Intercession.

Satisfaction, is that, wherby Christ is a ful propitiation to his Father, for the elect. Job. 33.23. *If there bee a messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will hee have mercie upon him, and will say, Deliver him that hee goe not downe into the pit, for I have found a reconciliation.* Rom.3.24. *And are justified freely by his*

grace, through the redemption that is in Christ Jesus. 25 Whom God hath set forth to be a reconciliation through faith in his blood. 1 Joh. 2.2. He is a propitiator for our sins.

Christ satisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the will of God, according to his Deitie, by ministering such especiall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the salvation of the elect. Joh. 17.19. *For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Act.20.28. *To feed the flocke of God, which hee hath purchased with his owne blood.* 2 Cor. 5.19. *God was in Christ, and reconciled the world to himselfe, not imputing their sins unto them.*

Satisfaction, comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of satisfaction, by which, he having undergone the punishment of sin, satisfied Gods justice, and appeased his anger for the sins of the faithfull. His passion was on this maner.

^aSomewhat before his death, partly feare arising from the sense of Gods wrath imminent upon him, partlie grieve possessing, as it were, each part of him, so disturbed his sacred minde, ^bthat inwardly for a while it stroke into him a strange kinde of astonishment, or rather oblivion of his dutie imposed upon him and outwardlie ^cmade him pray unto his Father (if hee would) to remoove that cup from him, the which he did expresse with no small crie, manie teares, and a bloody sweate, ^dtrickling from his body unto the ground. But when hee came againe unto himselfe, ^ehee freely yeelded himselfe unto his Father to satisfie upon the crosse for the transgression of man. After this his agonie was overpassed, ^fby Judas his treacherie Christ is apprehended, and ^gfirst hee is brought to Annas, after to Caiaphas, where Peter denieth him: ^hfrom Caiaphas is he led bound to Pilate, ⁱPilate posteth him over to Herode, ^khe transposteth him backe again to Pilate, ^lwho acknowledgeth his innocencie, and yet condemneth him as an offender. This innocent thus condemned, is ^mpitifullie scourged, crowned with thornes, scoffed, spitted at, spitefully adjudged to the death of the crosse, ⁿon which his hands and feet are fastened with nayles. Here stayed not his passions, but after all these ^ohe became: accursed to God the Father, that is, God poured upon him, being thus innocent, such a sea of his wrath, as was equivalent to the sinnes of the whole world. He now being under this curse, through the sense and feeling of this straunge terrour, ^pcomplaineth to his Father, that hee is forsaken; who notwithstanding, encountring then with Sathan and his Angels, did utterly vanquished ^qand overcome them. When this was ended, his heart ^rwas pierced with a speare, till the blood gushed out from his sides, and he gave up ^sthe ghost: and ^tcommended his spirit to his Fathers protection, the which immediately went into Paradise. His bodie, ^uwherof not one bone was broken,

a Mark.4.32. Matth.26.38.

b Joh.12.27. Mark.14.35.

c Matth.26.37.42. Joh.12.27. Heb.5.7.

d Luke.22.44.

e Heb.9.5. 1 Cor.5.5.7. Esa.53.10.11.

f Matth.26.47.

g Joh.18.13.14.

h Joh.18.29.

i Luk.23.7.8.

k Luk.23.15.

l Matth.27.24.26.

m the same place.

n Joh.19.18.

o Gal.3.13.

p Matth.27.35.46.

q Coloss.1.14.15.

r Joh.19.34.

s Heb.9.15.16.

t Luk. 23.43.46.

u Joh.19.33.42.

was buried, and three dayes was ^xignominiouslie captivated of death.

In this description of Christes passion, wee may note five circumstances especiallie.

I. His Agonie, namelie, a vehement anguish, arising upon the conflict of two contrarie desires in him: The first, was to be obedient to his Father. The second to avoid the horror of death. Luk. 22.44. *Being in an agonie, he prayed more earnestlie, and his sweat was like drops of blood, trickling downe to the ground.* Heb. 5.7. *In the dayes of his flesh did offer up prayers and supplications with strong crying. and teares unto him, that was able to save him from death, and was also heard in that which he feared.*

II. His sacrifice, which is an action of Christes, offering himselfe to God the Father, as a ransome for the sinnes of the elect. Hebr. 9. 26. *Now in the ende of the world hath hee appeared once to put away sinne, by the sacrifice of himselfe.*

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

The Altar also was Christ, as he was god. Heb.13.10. *We have an altar, wherof they have no authoritie to eate which serve in the Tabernacle.* Heb.9.14. *How much more shall the blood of Christ, which through the eternal spirit offered himselfe without spot to God, purge your conscience from dead workes, to serve the living God? Hence is it that Christ is said to sanctifie himselfe, as he is man, Joh. 17.19. For their sakes sanctifie I my selfe.* Matth. 23.17. As the altar, the gift; and the temple, the gold. Mat.23.17.

Christ is the Priest, as he is God and man, Heb. 5.6. *Thou art a Priest for ever after the order of Melchisedec.* 1 Timoth. 2.5.6. *One Mediatour between God and man, the man Christ Jesus, who gave himselfe a ransome for all men, to be a testimonie in due time.*

III. God the fathers acceptation of that his sacrifice, in which he was well pleased. For, had it been that God had not allowed of it, Christs suffering had been in vaine. Matth. 3.17. *This is my beloved Sonne, in whome I am well pleased.* Ephe.5.1.²⁴ *Even as Christ loved us and gave himselfe for us to be an offering and a sacrifice of a sweete smelling savour to God.*

IV. Imputation of mans sinne to Christ, whereby his Father accounted him as a transgressour, having translated the burden of mans sinnes to his shoulders. Esay.53.4. *He hath borne our infirmties, and carried our sorowes: yet we did judge him as plagued and smitten of God, and humbled: But hee was wounded for our transgressions, he was broken for our iniquities, &c. and vs. 12. He was counted with the transgressours, and he bare the sinnes of many.* 2.Cor.5.21. *He hath made him to be sinne for us, which knew no sinne, that we should be made the righteousnes of God in him.*

V. His wonderfull humiliation, consisting of two parts. I. In that hee made himselfe of small or no reputation in respect of his deitie. Phil. 2.7,8. *He made himselfe of no reputation, &c. hee humbled himselfe, and became obedient unto the death, even the death of the crosse.*

We may not thinke, that this debasing of Christ came, because his divine nature was either wasted or weakened, but because his Deitie did, as it were, lay aside, and conceale his power and majestie for a season. And as Irenaeus saith: *The Word rested, that the humane nature might be crucified,*

^x Act.1.13.

²⁴ The verse cited is Ephesians 5:2 [Ed].

and dead.

II. In that he became execrable, which is, by the law accursed for us. Gal.3.10. *Cursed is every one that remayneth not in all things written in the booke of the Lawe to do them.*

This acursednesse, is either inward or outward.

Inward is the sense of Gods fearfull anger upon the crosse. Revel. 19.15. *He it is that treadeth the winepresse of the fiercenesse and wrath of Almighty God.* Esa. 53.5. *He is grieved for our transgressions, the chastisement of our peace was upon him, and with his stripes we were healed.* This appeared by those droppes of blood, which issued from him, by his cryings to his Father upon the crosse, & by sending of Angels to comfort him. Hence was it, that he so much feared death, which many Martyrs entertained most willinglie.

His outward accursednes, stādeth in three degrees. I. Death upon the crosse, which was not imaginarie, but true, because blood and water issued from his heart. For seeing that water and blood gushed foorth together, it is very like, the casket or coate which investeth the heart called *Pericardion*, was pierced. As Columbus observeth in his Anatomie, 7. book. Joh.19.34.

His death was necessarie, that bee might confirme to us the Testament, or covenant of grace promised for our sakes. Heb. 19.15.16.²⁵ *For this cause is he Mediator of the new Testament, that through death, &c. they which were called, might receive the promise of eternal inheritace: for where a testamēt is there must be the death of him that made the Testament, &c, ver.17.*

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

III. Descensiou into hell, which we must not understand that hee went locallie into the place of the damned, but that for the time of his abode in the grave hee was under the ignominious dominion of death. Act. 2.24. *Whom God hath raised up and loosed the sorrows of death, because it was impossible that he should be holden of it.* Ephes. 4.9. *In that he ascended, what is it but that hee also descended first into the lowest part of the earth?*

It was necessarie that Christ should be captivated of death, that he might abolish the sting, that is, the power thereof. 1.Cor.15.55. *O death where is thy sting! O hell where is thy victorie?*

Thus we have heard of Christs marvellous passion, whereby he bath abolished both the first and second death, due unto us for our sinnes, the which (as we may further observe) is a perfect ransome for the sinnes of all and every one of the elect. 1. Tim. 2.6. *Who gave himselfe a ransome for all men.* For it was more, that Christ the only begotten Sonne of God, yea, God himselfe for a small while should beare the curse of the Lawe, then if the whole world shuld have suffered eternall punishment.

This also is worthie our meditation, that then a man is wel grounded in the doctrine of Christes passion, when his heart ceaseth to sinne, & is pricked with the grieve of those sinnes, whereby, as with speares he pierced the side of the immaculate lambe of God. 1.Joh. 3.6. *Who so sinneth, neither hath seene him, nor knowne him.* Zach, 12.10. *And they shall looke upon him, whom they have pierced, and they shall lament for him, as one lamenteth for his only sonne, and be sorie for him, as one is sorie for his first borne.*

25 The verses cited are Hebrews 9:15-17 [Ed.].

After Christs passion; followeth the fulfilling of the Law, by which he satisfied Gods justice in fulfilling the whole Law. Rom.8.3.4 *God sent his own Son, that the righteonesse of the Law might be fulfilled by us.*

He fulfilled the Law, partly by the holinesse of his humane nature, and partly by obedience in the workes of the Law. Rom. 8.2. *The Law of the spirit of life, which is in Christ Jesus, hath freed mee from the Law of sinne, and of death.* Matth. 3.15. *It becommeth us to fulfill al righteousness, &c.* Joh. 17.19.

Now succeedeth the second part of Christes priesthood, namely, intercession, whereby Christ is an Advocate, and intreater of God the Father for the faithful. Rom. 8.34. *Christ is at the right hand of God, and maketh request for us.* Christes intercession is directed immediately to God the Father. 1. Joh.2.1. *If any man sin, we have an advocate with the Father, even Jesus Christ the just.* Now as the Father is first of the Trinity in order, so if he be appeased, the Sonne and the holy Ghost are appeased also. For there is one and the same agreement and will of all the persons of the Trinity.

Christ maketh intercession according to both natures. First, according to his humanity, partlie by appearing before his Father in heaven, partly by desiring the salvation of the elect. Heb.9.24. *Christ is entered into verie heaven to appear now in the sight of God for us.* and chap. 7.25. *He is able perfectly to save them that come to God by him, seeing he ever liveth to make intercession for them.* Secondlie, according to his Deity, partlie by applying the merite of his death; partlie by making request by his holy spirit, in the heartes of the elect with sighes unspeakeable. 1.Pet. 1.2. *Elect according to the foreknowledge of the Father to the sanctification of the Spirit.* Rom. 8. 26. *The Spirit helpeth our infirmities: for we know not what to pray as we ought, but the Spirite it selfe maketh request for us with sighes which cannot be expressed.*

We are not therefore to imagine or surmise, that Christ prostrateth himselfe upon his knees before his fathers throne for us, neither is it necessarie, seeing his verie presence before his father, hath in it the force of an humble perition.

The end of Christes intercession is, that such as are justified by his merites, should by this means continue in the state of grace. Now Christs intercession preserveth the elect in covering their continuall slippes, infirmities, and imperfect actions, by an especiall and continuall application of his merites. That by this means mans person may remaine just, and mans workes acceptable to god. 1. Joh. 2.2. *Hee is a reconciliation for our sinnes, and not for ours only, but for the sinnes of the whole worlde.* 1.Pet. 2.5. *Yee as lively stones, bee made is spirituall house and holy Priesthood, to offer up spirituall sacrifices acceptable to God by Jesus Christ.* Revel. 8.3.4. *And another Angel came and stood before the altar, having a golden censer; and much odours was given unto him that he should offer with the prayers of all Saints upon the golden altar, which is before the throne and the smoke of the odors with the prayers of the Saints, went up before God out of the Angels hand.*

Thus farre concerning Christes Priesthood; now follow his Prophetickall and Regall offices.

His Prophetickall office, is that, whereby he immediatelie from his Father, revealeth his word and all the meanes of salvation comprised in the same. Joh. 1.18. *The Sonne, which is in the bosome of his Father; hee hath declared unto you.* Joh.8.26. *Those thinges which I heare of my Farther, I speake to the worlde.* Deut.18 18. *I wil raise them up a Prophet, &c.*

The word was first revealed, partly by visions, by dreams, by speech; partly by the instinct & motion of the holy ghost. Heb.1.1. *At sundry times, and in divers maners, God spake in old time to*

our Fathers the Prophets: in these last dayes he hath spoken to us by his Sonne. 2.Pet.1.21. Prophecie came not in olde time by the wil of man, but holy men of God spake as they were mooved by the holy Ghost.

The like is done ordinarilie only by the preaching of the worde, where the holie ghost doth inwardly illuminate the understanding. Luk. 24.45. *Then opened he their understanding, that they might understand the Scriptures.* vers. 21.15. *I will give you a mouth and wisdom, where against all your adversaries shal not be able to speake, norre resist.* Act.16.14. *Whose heart the Lord opened that she attended on the things that Paul spake.* For this cause, Christ is called the Doctor, Lawgiver, and Counsellour of his Church. Matth.23.10. *Be yee not called Doctors, for one is your Doctor, Jesus Christ.* Jam.4.12. *There is one Lawgiver which is able to save and to destroy.* Esa.9.6. *He shall call his name Counsellour, &c.* Yea, he is the Apostle of our profession. Heb.3.1. *The Angell of the covenant.* Mal3.1 *And the Mediator of the new covenant.* Heb.9. 15. Therefore the soveraigne authoritie of expounding the Scripture, only belongs to Christ: and the Church hath onely the ministerie of judgement and interpretation committed unto her.

Christs Regall office, is that, wherby he distributeth his giftes, and disposeth all things for the benefit of the Elect. Psal.2. and 110.31.2.²⁶ *The Lord said unto my Lord, sit thou on my right hand, til I make thine enemies thy footstool.*

The execution of Christs Regall office, comprehendeth his exaltation.

Christs exaltation, is that, by which hee, after his humiliation, was by little and little exalted to glorie; and that in sundrie respects according to both his natures.

The exaltation of his divine nature, is an apparant declaration of his did divine properties in his humane nature, without the least alteration thereof. Rom. 1.4. *Declared mightily to be the sonne of God, touching the spirit of sanctification by the resurrection from the deade.* Act.2.36. *God hath made him both Lord and Christ, whome ye have crucified.*

The exaltation of his humanitie, is the putting off from him his servile condition, and all infirmities, and the putting on of such habituall gifts; which albeit they are created and finite, yet they have so great and so marvellous perfection, as possibly can be ascribed to any creature. The giftes of his minde, are wisdom, knowledge, joye, and other unspeakeable vertues of his bodie, immortalitie, strength, agilitie, brightnesse. Philip. 3.21. *Who shall change our vile bodie, that it may be fashioned like unto his glorious body.* Matth. 17.2. *Hee was transfigured before them, and his face did shine as the sunne, and his cloathes were as white as the light.* Heb. 1.9. *God even thy God hath annointed thee with the oyle of gladnesse above thy fellowes.* Eph.1.20.22.

Christs bodie, although it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certain place. Luk.24.39. *Behold my hands, and my feete, it is even I, touch me, and see: a spirit hath no flesh and bones, as ye see me have.*

There be three degrees of Christs exaltation.

I, His resurrection, wherein by his divine power he subdued death, and raised up himselfe to eternall life. 2.Cor. 13.4. *Though he was crucified concerning his infirmitie, yet liveth he through the power of God.* Mat.28.6. *He is not here, for he is risen, as he said. Come see the place where the Lord was laid.*

²⁶ The verse cited is Psalm 110:1, 2 [Ed].

The ende of Christs resurrection, was to shew that his satisfaction, by his passion and death, was fully absolute. For one onely sinne would have detained the Mediatour under the dominion of death, though hee had fullie satisfied for all the rest. 1.Cor.15.17. *If Christ bee not raised, your faith is in vaine: ye are yet in your sinnes.* Rom, 4.25. *Who was delivered to death for our sins, and is risen againe for our justification.*

II. His ascension into heaven, which is a true, locall, and visible translation of Christes humane nature from earth into the highest heaven of the blessed, by the vrtue and power of his Deitie. Act. 1.9. *When he had spoken these things, while they beheld, he was taken up: for a cloud took him up out of their sight: and while they look stedfastly towardes heaven, as he went, behold to men stood by them in white apparel: which also saide, Ye men of Galilie, why stand ye gazing into heaven, this Jesus which is taken up from you into heaven, shall come as ye have seen him goe into heaven.* Ephes. 4.10. *Hee ascended farre above all the heavens.*

The end of Christes ascension was, that hee might prepare a place for the faithfull, give them the holie Ghost, and there eternall glorie. Joh. 14.2. *In my Fathers house are many mansions: if it were not so, I would have tolde you: I goe to prepare a place for you.* Chap. 16. 7. *If I goe not away, the Comforter will not come unto you: but if I depart, I will send him unto you.*

III. His sitting at the right hand of God the Father, which metaphorically signifieth that Christ hath in the highest heavens actuallie all glorie, power and dominion. Heb. 1.3. *By himselfe he hath purged our sinnes, and sitteth at the right hand of the majestie in the highest places.* Psal.110.1. *The Lord saide to my Lord, sit thou at my right hand, till I make thine enemies thy footstoole.* 1.Cor. 15.25. *He must raigne till he hath put all his enemies under his feete.* Act.7.55. *He being full of the holy Ghost, looked stedfastly into heaven, and saw th glory of God, and Jesus standing at the right hand of God.* Marke. 20.22.

His regall office hath two partes. The first is, his regiment of the kingdome of heaven, part whereof is in heaven, part upon the earth, namely the congregation of the faithfull.

In the government of his Church, hee exerciseth two prerogatives royall. The first is to make lawes. Jam.4. 12. *There is one Lawgiver which is able to save and to destroy.* The second is, to ordaine his ministers. Ephe. 4.11. *He gave some to be Apostles, others Prophets, others Evangelists, some pastours and teachers, &c.* 1.Cor.12.28. *God hath ordained some in the Church, as first, Apostles, secondly Prophetes, thirdly teachers, then them that doe miracles, after that the giftes of healing, helpers, governours, diversitie of tongues.*

Christes govrnment of the Church, is either his collection of it out of the world, or conservation being collected. Ephe. 4.12. Psal. 10.

The second part of his Regall office, is the destruction of the kingdome of darknesse. Col. 1.13. *Who hath delivered us from the kingdom of darknes.* Psal. 2.9. *Thou shalt crush them with a scepter of yron, and breake them in peeces like a potters vessell.* Luke.19.27. *Those mine enemies, that would not that I should raigne over them, bring hither, and slay them before me.*

The kingdom of darknesse, is the whole companie of Christs enemies.

The prince of this kingdome, and of all the members thereof, is the Devill. Ephe. 2.2. *Ye walked once according to the counsell of the worlde, and after the Prince that ruleth in the aire, even the*

Prince that now woorketh in the children of disobedience. 2.Cor.. 4.4. The God of this world hath blinded the eyes of the infidels. 2.Cor. 6.15. What concord hath Christ with Belial, or what part hath the beleever with the infidell?

The members of this kingdome, and subjectes to Satan, are his angels, and unbeleevvers, among whome, the principall members are Atheistes, who say in their heart, there is no God. Psal. 14.1. And *Magitians*, who bargaine with the divell, to accomplish their desires. 1.Sam.28. 7. Psal. 58.5. *Idolatours*, who either adore false gods, or the true God in an idol. 1.Cor. 10.17.20. Turks and Jewes are of this bunch; so are Heretikes, who are such as erre with pertinacie in the foundation of religion.2.Tim. 2.18. Apostates, or revolvers from faith in Christ Jesus. Heb. 6.6. False Christes, who beare men in hand, they are true Christes. Matth.24. 26. There were many such about the time of our Saviour Christ his first comming, as Josephus witnesseth, book 20. of Jewish antitiquities, the 11.12.and 14 chapters. Lastlie, that Antichrist, who, as it is now apparant, can be none other but the Pope of Rome. 2. Thess. 2.3. *Let no man deceive you by any meanes, for that day shall not come, except there come a departing first, and that that man of sinne bee disclosed, even the sonne of perdition, which is an adversarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as god in the Temple of God, shewing himselfe that he is God.* Revel. 13.11. *And I behelde another beast coming out of the earth, which had two hornes like the Lambe, but hee spake like the Dragon: And he did all that the first beast could doe before him, and he caused the earth, and thá that dwelt therein, to worship the beast, whose deadlie wound was healed.*

There were then, first, Antichristes at Rome, when Bishops therof would be entitled Universall, or supreme governours of the whole worlde, but then were they complete, when they, together with ecclesiasticall censure usurped civill authoritie.

After that Christ hath subdued all his enemies, there two things shall ensue: I. The surrendering over of his kingdome to God the Father, as concerning the regiment: for at that time shal cease both that civil regiment, & spiritual policie, consisting in word and spirit together. II. The subjection of Christ, only in regard of his humanity, the which then is, when the Sonne of God shal most fully manifest his majestie, which before was obscured by the flesh as a vaile, so that the same flesh remaining both glorious and united to the Sonne of god. may by infinite degrees appeare inferiour.

We may not therefore imagine, that the subjection of Christ, consisteth in diminishing the glorie of the humanitie, but in manifesting most fully the majestie of the Word.

CHAP. 19. CONCERNING THE OUTWARD MEANES *of executing the decree of election, and of the Decalogue.*

After the foundation of Election, which hath hitherto been delivered, it followeth, that we should entreat of the outward meanes of the same.

The meanes are Gods Covenant and the seale thereof.

Gods covenant, is his contract with man, concerning life eternall, upon certaine conditions.

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

Gods promise to man, is that, whereby he bindeth himself to man to bee his God, if he break not the condition.

Mans promise to God, is that, whereby hee voweth his allegiance unto his Lord, and to performe the condition between them.

Againe, there are two kindes of this covenant. The covenant of workes, and, The covenant of grace. Jerem, 31.31.42.43.²⁷ *Behold, the dayes come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant I made with their fathers, when I tooke them by the hand to bring the out of the land of Egypt; the which my covenant they brake, although I was an husband to them, saith the Lord. But this shall be the covenant, that I will make with the house of Israell: after those dayes, saith the Lord, I wil put my law in their inward parts, and write it in their harts, and will be their God, and they shal be my people.*

The covenant of workes, is Gods covenant, made with condition of perfect obedience, and is expressed in the morall law.

The Morall Law, is that part of Gods word, which commaundeth perfect obedience unto man, as well in his nature, as in his actions, and forbiddeth the contrarie. Rom.10.5. *Moses thus describeth the righteousness which is of the Law, that the man, which doth these thinges, shall live thereby.* 1. Tim. 1.15.²⁸ *The end of the commandment, is love out of a pure heart, and of a good conscience, and faith unfained.* Luke. 16. 27. *Thou shalt love the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.* Rom. 7. *Wee knowe that the law is spirituall.*

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

The Decalogue or ten Commandementes is an abridgment of the whole Law, and the covenant of workes. Exod. 34. 27. *And the Lord saide unto Moses, write thou these words, for after the tenour of these words, I have made a covenant with thee, and with Israel. And was there with the Lord fourtie dayes and fourtie nights, and did neither eate bread, nor drink water; and hee wrote in the Tables the wordes of the covenant, even the ten commandments.* 1. King.8.9. *Nothing was in the Arke, save the two Tables of stone, which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when he brought them out of the land of Egypt.* Matth.22.40. *On these two commandments hangeth the whole Law and the Prophets.*

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

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

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

III. Under one vice expressly forbidden, are comprehended all of that kinde, yea, the least cause, occasion, or entisement therto, is as wel forbidden, as that. 1.Joh. 3.15. *Whosoever hateth his brother, is a manslayer.* Matth.5. 21. to the end. Evil thoughts are condemned, as well as evill actions.

²⁷ The verses cited are Jeremiah 31:31-33. Jeremiah 31:42, 43 do not exist [Ed.].

²⁸ The verse cited is 1 Timothy 1:5 [Ed.].

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

V. We must understand every commaundement of the law so, as that we annex this condition: *unless God command otherwise*. For God being an absolute Lord, and so above the lawe, may commaund that which his law forbiddeth: so he commanded Isaac to bee offered, the Egyptians to bee spoyled, the brasen Serpent to be erected which was a figure of Christ, &c.

The Decalogue, is described in two Tables.

The summe of the first Table, is, that we love God with our minde, memory, affections, and all our strength. Matth. 22. 37. *This is the first*, (to wit, in nature and order) *and great commandement*, (namely, in excellencie, and dignitie).

CHAP. 20.

Of the first commandement.

The first Table hath foure commandements.

The first, teacheth us to have and choose the true God for our God. The words are these.

I am Jehovah thy God, which brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other God, but me.

The Resolution

I am] If any man rather judge, that these words are a preface to al the commandements, then a part of the first, I hinder him not: neverthelesse, it is like, that they are a perswasion to the keeping of the first commandement: and that they are set before it, to make way unto it; as being more hard to bee received, the the rest. And this may appeare, in that the three commandements next following have their severall reasons.

Jehovah] This word signifieth three things: I. Him who of himselfe, and in himselfe, was from all eternitie. Revel.1.8. *Who is, who was, and who is to come*. II. Him which giveth being to all things, when they were not, partlie by creating, partly by preserving them. III. Him which mightilie causeth that those things which bee hath promised, should both bee made, and continued. Exod. 6.1. Rom.4. 17.

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

*He that is Jehovah, must alone be thy God,
But I am Jehovah:
Therefore I alone must be God.*

The proposition is wanting; the assumption is in these words (*I am Jehovah*) the conclusion is the

commandement.

Thy God] These are the wordes of the covenant of grace. Jer.32.33. whereby the Lord promiseth to his people, remission of sinnes, and eternall life. Yea these wordes are as a second reason of the commandements, drawne from the equalitie of that relation, which is betweene God and his people.

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

But I am thy God:

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

The assumption; or second part of this reason, is confirmed by an argument taken from Gods effects, when he delivered his people out of Egypt, as it were, from the servitude of a most tyrannous master This deliverie was not appropriate onely to the Israelites, but in some sort to the Church of God in all ages: in that it was a type of a more surpassing deliverie, from that fearfull kingdome of darknesse. 1.Cor.10.ver. 1.2. *I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the red sea, and were all baptized unto Moses in the cloud, and in the sea.* Coloss.1.13. *Who hath delivered us from the power of darknes, and translated us into the kingdome of his deare sonne.*

Other gods or strange gods] They are so called, not that they by nature are, such, or can be, but because the corrupt, and more then devilish heart of carnal man esteemeth so of them. Philip.3.19. *Whose god is their bellie.* 1.Cor.4.4.²⁹ *Whose mindes the god of this world hath bewitched.*

Before my face] That is (figuratively) in my sight or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commandement, as if he should say. If thou in my presence reject me, it is an heinous offence: see therefore thou doe it not. After the same manner reasoneth the Lord. Gen. 17.1. *I am God Almighty, therefore walke upright.*

The affirmative part.

Make choyse of Jehovah to be thy God.

The dueties here commanded are these:

I. To acknowledge God, that is, to knowe and confesse him, to bee such a God, as he hath revealed himselfe to be in his word, and creatures. Col. 1.10. *Increasing in the knowledge of God.* Jerem. 24.7. *And I will give them an heart to know me, that I am the Lord, and they shall bee my people, and I will bee their God: for they shall return unto me with their whole heart.* In this knowledge of God must we glorie. Jerem.9.24. *Let him that glorieth, glory in this, that hee understandeth and knoweth me: for I am the Lord which shew mercie, judgment and righteousness in the earth.*

II. An union with God, whereby man is knit in heart with God. Josh. 23.8. *Stick fast unto the Lord your God, as yee have done unto this day.* Act.11.23. *He exhorted all, that with purpose of heart, they would cleave to the Lord.* Man cleaveth unto God three manner of wayes in affiance, in love, and feare of God.

Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaults whatsoever, doth stedfastly rest himselfe. 2. Chron.20. 20. *Put your trust in the Lord your God, and yee shall bee assured, beleeve his Prophetes and ye shall prosper.* Psal.27.1. *God is my*

²⁹ The verse cited is 2 Corinthians 4:4 [Ed.].

light, & my salvation, whom should I feare? God is the strength of my life, of whom should I be afraid? ver.3. Though an hoast pitched against me, mine heart should not be afraid: though warre be raised against me, I will be secure.

Hence ariseth patience, and alacritie in present perilles Psalm, 39.19.³⁰ *I should have been dumbe, and not opened my mouth, because thou didst it.* 2.Sam. 16.10. *The King said, What have I to doe with you, ye sonnes of Zeruiah? If he cursed, because the Lord said, Curse David, what is he that dare say, Why doest thou so?* Gen.45.5. *Be not sad neither grieved with your sleeves, that ye sold mee hither: for God did send me before you, for your preservation.* vers. 8. *Now then, you sent me not, but God himselfe.* 2. King.6.16. *Feare not, for they that bee with us, are moe, then they that be with them.*

This affiance engendereth hope, which is a patient expectation of Gods presence & assistance in al things that are to come. Psal.37.5. *Comit thy way unto the Lord, and trust in him, and he shall bring it to passe.* vers.7. *Wayt patiently upon the Lord, and hope in him.* Prov. 16.3. *Commit thy worke unto the Lord, and thy thoughts shall be directed.*

The love of God, is that, whereby man acknowledging Gods goodnesse and favour towards him, doeth againe love him above all things. Deut.6.5. *Thou shalt love the Lord thy God with all thine heart, with al thy soule, and with all thy strength.*

The marks of the true love of God are these: I. To heare willingly his word. II. To speak often of him. III. To think often of him. IV. To do his will without yrkesomnesse. V. To give bodie, & all for his cause. VI. To desire his presence above all, and to bewayle his absence. VII. To imbrace all such things as appertain to him. VIII. To love & hate that, which he loveth & hateth. IX. In al things to seek to please him. X. To draw others unto the love of him. XI. To esteeme highly of such gifts & graces, as he bestoweth. XII. To stay ourselves upó his counsels reveiled in his word. Lastly to cal upó his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercy and justice, doth as it were a capital crime feare to displease God. Psal. 103.3.³¹ *With thee is mercie, that thou mayest be feared.* Habak. 3.16. *When I heard it, my belly trembled, my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble, when he commeth up against the people to destroy them.* Psal. 4.4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approove himselfe in all things to his God. Gen.5.22. *And Henoch walked with God, after that &c.* Gen. 17.1. *God sayd to him, I am all sufficient, walke before me and be thou perfect.*

Out of these three former vertues; proceedeth humilitie, whereby a man acknowledging Gods free bountie, and prostrating himselfe before him, doth ascribe unto him all prayse and glorie. 1.Cor. 1.31. *Let him that glorieth, glory in the Lord.* 1.Pet.5.5. *Decke your selves inwardly with lowlinesse of mind: for God resisteth the proud, and giveth grace to the humble.* v.6. *Humble your selves therefor under the mightie hand of God, that hee may exalt you in due time.* 1.Chron.29.10.11. *And David sayd, Blessed be thou, O Lord God of Israel our Father for ever, and thine, O Lorde, is greatnes and power, and glorie, and victorie, and prayse: for all that is in heaven, and in earth is thine, &c, and vers.14. But who am I, and what is my people, that wee should bee able to offer willingly on this sort: for all things come of thee, and of thine owne hand wee have given thee, &c.*

³⁰ The verse cited is Psalm 39:9 [Ed.].

³¹ The verse cited is Psalm 130:4 [Ed.].

The negative part.

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

In this place are these sinnes forbidden:

I. Ignorance of the true God and his will, which is not onely no to know, but also to doubt of such things, as God hath revealed in his word, Jerem.4.22. *My people is foolish, they have not knowne me: they are foolish children, and have none understanding: they are wise to doe evill, but to doe well, they have no knowledge.* Jerem.9.3. *They proceede from evill to worse, and have not knowne me, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Justice, Wisedome, Providence, Presence. Psal.14.1 *The foole hath said in his heart, there is no God.* Ephes.2.12. *Ye had no hope, and were without God in the world.* Malach.1.2. *I love you saith the Lord, yet ye say, wherein have we spoken against thee?* vers. 14.³² *Ye have said, it is in vaine to serve God: and what profit is it, that wee have kept his commandements, and that wee walked humbly before the Lord of hostes?*

III. Errours concerning God, the persons of the Deitie, or the attributes. Here is to bee reprooved Hellenisme, which is the acknowledging and adoring of a multiplicitie of gods. August. In his 6. booke of the Citie of God. Chap.7.

Againe, Judaisme is here condemned, which worshipeth one God without Christ.

The like may be said of the heresies of the Maniches, and Marcians, who deny God the Father: of Sabellius, denying the distinction of three persons: and, Arrius, who saith, that Christ the Sonne of God, is not very God.

IV. To withdraw, and remoove the affections of the heart, from the Lord, and set them upon other things. Esay.29.13. *The Lord said, this people draweth neere me with their mouth, and honor me with their lips, but their heart is farre from me.* Jerem. 12.2. *Thou art neere in their mouth, and farre from their reines.* The heart is many waies withdrawne from God.

I. By distrust in God. Heb.10.38. *The just shall live by faith, but if any withdraw himselfe, my soule shall have no pleasure in him.* From this diffidence arise; I. Impatience in suffering afflictions. Jerem. 20.14 *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v. 13.³³ *Cursed be the man, that shewed my father, saying, a man child is borne unto thee, and comforted him.* vers.18 *How is it that I came forth of the wombe, to see labour and sorrow, that my dayes should bee consumed with shame?* II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods truth and power. Matth.4.7. *Thou shalt not tempt the Lord thy God.* 1.Corinth.10.6.³⁴ *Neither let us. tempt God, as they tempted him, and were destroyed by serpents.* ver.10. *Neither murmur ye, as some of them murmured, and were destroyed of the destroyer.* III. Desperation. Gen.4.13. *Mine iniquitie is greater then can bee pardoned.* 1.Thess.4.13. *Sorrowe yee not, as they which have no hope.* IV. Doubtfulnes, concerning the truth of Gods benefits present, or to come. Psalm.11.6.11.³⁵ *I said in mine haste, all men are lyars.*

³² The verse cited is Malachi 3:14 [Ed.].

³³ The verse cited is Jeremiah 20:15 [Ed.].

³⁴ The verse cited is 1 Corinthians 10:9 [Ed.].

³⁵ The verse cited is Psalm 116:11 [Ed.].

II. Confidence in creatures, whether it bee in their strength, as Jerem. 17.5. *Cursed is the man, that has his confidence in man, and maketh flesh his arme, but his heart slideth from the Lord.* Or Riches. Matth.6.24. *Ye cannot serve God and riches.* Ephes.5.5. *No covetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God.* Or defenced places. Jere.49.16. *Thy feare, and the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the Rocke, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lorde.* Or pleasure, and dainties: to such their bellie is their God. Philip.3.14. Or in physitians. 2.Chron.6.12.³⁶ *And Asa in the nine and thirtieth yeere of his raigne, was diseased in his feete, and his disease was extreme, yet he sought not the Lord in his disease, but to the Physitians.* Briefly, to this place principally may bee adjoyned that divelish confidence, which Magitians, and all such as take advise at them, doe put in the divell, and his workes. Levit.20.6. *If any turne after such as worke with spirites, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among this people.*

III. The love of the creature, above the love of God. Matth 10.37. *Hee that loveth father or mother more then me, is not worthie of me, and he that loveth sonne or daughter more then me, is not worthie of me.* Joh.12.43. *They loved the praise of man, more then the praise of God.* To this belongeth selfe-love. 2 Tim.3.2.

IV. Hatred and contempt of God, when man flieth from God, and his wrath, when he punisheth offences. Rom.8.7. *The wisdom of the flesh, is enmitie with God.* Rom.1.30. *Haters of God, doers of wrong.*

V. Want of the feare of God. Psalm.36.1. *Wickednesse saith to the wicked man, even in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. Rev. 21.8. *The fearefull and unbeleeving, shall have their part in the lake which bureth with fire and brimstone.* Matth. 10.28. *Feare not them which kill the body, but feare him that can cast both bodie and soule into hell fire.* Jerem. 10.2. *Be not afraid of the signes of heaven, though the heathen be afraid of such.*

VII. Hardnesse of heart, or carnall securitie, when a man, neither acknowledging Gods judgements, nor his owne sinnes dreameth he is safe from Gods vengeance, & such perils, as arise from sinne. Rom.2.5. *Thou after thine hardnesse, and heart that can not repent, heapest to thy selfe wrath against the daye of wrath.* Luk.21.34. *Take heede to your selves, least at any time, your hearts be oppressed with surfetting, and drunkennesse, and cares of life, and least that day come on you as unawares.*

These all doe joyntly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his owne merite, and industrie, referring, and disposing them wholly unto his owne proper credit. 1.Cor.4.6. *That ye might learne by us, that no man presume above that which is written, that one swell not against another, for any mans cause.* vers. 7. *For who separateth thee? or what hadst thou, that thou hast not received? if thou hast received it, why rejoycest thou, as though thou hast not received it?* Gen.3.5. *God doth knowe, that when ye shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and evill.* The highest stayre of prides ladder, is that fearefull presumption, by which many clime rashly into Gods seate of majestie, as if they were gods. Acts 12.22.23. *The people gave a shoute, saying, The voyce of God, and not of man: But*

³⁶ The verse cited is 2 Chronicles 16:12 [Ed.].

immediately the Angell of the Lord smote him, because he gave not glorie unto God, so that he was eaten up of wormes, & gave up the Ghost. 2 Thess.2.4. Which is an adversarie, and exalteth himselfe against all that is called God, or that is worshipped so that he doth sit as God in the Temple of God, shewing himselfe that he is God.

CHAP. 21.

Of the second Commandement.

Hitherto have we entreated of the first Commandement, teaching us to entertaine in our hearts, and to make choyce of one onely God. The other three of the first Table, concerne that holy profession, which we must make towards the same God. For first, it is necessarie to make choyce of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appoynted for this profession.

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

The second Commaundement describeth such holy and solemne worship, as is due unto God. The words of the Commandement are these:

Thou shalt make thee no graven image, neither any similitude of things which are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth: thou shalt not bowe downe to them, neither serve them, for I am the Lord thy God, a jelous God, visiting the iniquitie of the fathers upon the children, upon the third generation, and upon the fourth of them that hate mee, and shew mercy unto thousands, upon them that love mee and keepe my Commandements.

The Resolution.

Thou shalt not make] This is the first part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some fained God, but also of the true Jehovah. The which may bee proved against the Papists by these arguments. The first is, Deut.4.15, 16. *Take therefore good heede unto your selves: for yee saw no image in the daye that the Lord spake unto you in Horeb, out of the midst of the fire, that yee corrupt not your selves, and make you a graven image or representation of any figure: whether it be the likenesse of male or female.* Out of the wordes uttered by Moses, a reason may be framed thus.

*If ye sawe no image (namely of God) ye shall make none.
But ye saw no image, onely heard a voyce:
Therefore ye shall make no image of God.*

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

But the Israelites idolatrie was the worship of God in an image, Hos. 2.16. *At that day, saith the Lord, thou shalt call me no more Baals, but shalt cal me Ishi.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that to *morrow should be a feast to Jehovah*. Exod.32. 5. And the same calfe is tearmed an idol. Acts 7 41.

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

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

The first part of the commandement is here illustrated, by double distribution. The first is drawne from the causes. *Thou shalt not make thee any idoll, whether it be engraven in wood, or stone: or whether it be painted in a table*. The second, is taken from the place. *Thou shalt not make thee an idoll of thinges in heaven, as starres and birdes: or in the earth, as of man, woman, beastes: or under the earth, as fishes*.

This place is so expounded by Moses, Deut. 4. 14 to the 20. verse.

Thou shalt not bow downe to them] This is the second part of the commaundement, forbidding all men to fall downe before an idoll. In this word, *Bowe downe*, againe the speciall put for the generall: for in it is inhibited all fained worship of God.

For I] These wordes are a confirmation of this commandement, perswading to obedience, by foure reasons.

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

A jealous God] This speech is taken from the estate of wedlocke: for God is called the husband of his Church. Esay. 54.5. Ephe. 5.26.27. And our spirituall worship, is, as it were, a certaine mariage of our soules, consecrated unto the Lord. Jer. 2.2. *I remember thee with the kindnesse of thy youth, and the love of thy mariage, when thou wentest after me in the wilderness, in a land that was not sowne*. Here is another argument drawn from a cóparison of things that be like. Gods people must alone worship him, because they are linked to him, as a wife is to her husband, unto whome alone she is bound: therefore if his people forsake him, & betroth themselves unto idols, he will undoubtedly give thé a bill of divorcement, and they shall be no more espoused unto him.

Visiting] To visit, is not only to punish the children for the fathers offences, but to take notice, and apprehend them in the same faults: by reason they are given over to commit their fathers transgressions, that for them they bee punished. And this is the third reason drawne from the effectes of Gods anger.

Hate me] It may be, this is a secret answer, the objection whereof is not here in expresse wordes set downe, but may be thus framed. *What if we use Idols to inflame and excite in us a love and remembrance of thee*. The answer is this by the contrarie: *You may think that your use of idols kindleth in you a love of me, but it is so far from that, that al such as use thé cannot choose but hate me*.

Shew mercy] The fourth reason derived from the effectes of Gods mercy to such as observe this commandement. Here may wee first observe, that Gods mercy exceedeth his justice. Psal. 103. 8. *The Lord is ful of compassion & mercie, slow to anger, and of great kindnes*. ver. 17. *The loving*

kindnes of the Lord, endureth forever. vers. 9. He will not always chide, neither keepe his anger for ever. Secondly; we may not surmise, that this excellent promise is made to every one particularlie, who is borne of faithfull parentes. For godlie Isaak had godlesse Esau to his sonne, and godlesse Saul, had godlie Jonathan.

The negative part.

Thou shalt neither worship false gods, nor the true God with false worship.

Many things are here forbidden:

I. The representation of God, by an image. For it is a lie. Habak.2.18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10.2. *The idols have spoken vanitie.* Jerem. 10.8. *The stocke is a doctrine of vanitie.* The Eliber Councel in the 39.canon hath this edict. *We thought it not meete to have images in Churches, least that which is worshipped and adored, should be painted upon walles.* Clement. booke 5. ad Jacob. Dom. *That serpent by others is wont to speake these words: Wee in honour of the invisible God, are accustomed to adore visible images, the which out of all controversie, is very false.* August in his treatise upon the 113 Psalme.

The image also of the crosse and Christ crucified, ought to be abolished out of Churches, as the brasen serpent was, 2.King. 18.4. Hezekiah is commended for breaking in peeces the brasen serpent to which the children of Israel did then burne incense. This did Hezekiah, albeit at the first this serpent was made by the Lords appointment. Numb. 21.8. and was a type of Christs passion. Joh.3.14. Origen in his 7.booke against Celfus. *We permit not any to adore Jesus upon the altars in images, or upon Church walles: because it is written, Thou shalt have none other gods but me.*

Epiphanius, in that epistle which hee wrote to John Bishop of Jerulalem, saith, *It is against the custome of the Church, to see any image hanging in the Church, whether it bee of Christ, or any other saint, and therefore even with his owne hands rent he asunder the vaile, wherein such an image was painted.*

Some object the figure or signe, which appeared to Constantine, wherein he should overcome; but it was not the signe of the crosse (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two greeke letters $\chi\rho$ conjoynd together, Euseb. in the life of Constant. booke I. Chap.22.25.

Neither serve the Cherubims, which Salomon placed in the temple, for the defence of images: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glorie of the Messiah, unto whome the very Angels were subject: the which we have now verified in Christ.

If any man reply, that they worship not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not bee worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more base then the smallest living creature, of the which wee may lawfully say, it is the *worke of God*. This evinceth, that no kinde of divine worship belongeth to an image, either simply or by relation, what so ever the sophisticall schoolemen jangle to the contrarie.

If any man be yet desirous of images he may have at hand the preaching of the Gospell, a lively image of Christ crucified. Galat.3.1. *O foolish Galatians, who hath bewitched you, that ye should*

not obey the truth, to whom Jesus Christ before was described in your sight, and among you crucified? The like may be sayde of the two Sacraments. And that saying of Clemens is true, in his fifth booke of Recognit. If you will truely adore the image of God, doe good unto man, and ye shall worship his true image: for man is the image of God.

II. The least approbation of idolatrie. Hos.13. 2. *They say one to another whilst they sacrifice a man, let them kisse the calves.* Now a kisse, is an externall signe of some allowance of a thing. Gen.48. 11.

Therefore it is unlawfull to bee present at Masse, or any idolatrous service, though our mindes be absent. 1.Cor.6.20. *Ye are bought with a price therefore glorifie God in your bodie, and in your spirites, which are Gods.* Rom.11.4. *What saith the Scripture? I have reserved unto my selfe seven thousand men, which have not bowed the knee to Baal.* Euseb.3. booke. *The Martyrs, when they were haled into the temples of idols, cried out, with a loud voyce in the midst of their tortures testified that they were not idolatrous sacrificers, but professed and constant Christians, rejoycing greatly that they might make such a confession.*

That which may be objected of Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered, that hee did it not with purpose to commit idolatrie, but to performe that civil obeysance, which he was wont to exhibit to the Kings majestie. 2.King.5.17.18.

And for this cause, are utterly forbidden all such processions, playes, and such feasts, as are consecrated to the memoriall, and honour of idoles. Exod. 32.6. *They rose up the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eate and drinke, and rose up to play.* 1.Cor. 10.7. *Neither be ye idolaters as some of them were, as it is written, &c.* And Paul (1.Cor.8.4. to the ende) earnestly dehortheth the Corinthians from sitting at table in the idols temple; albeit they know that an idoll is nothing in the world. Tripartite historie, booke 6.chap.30. *Certaine souldiers refused to adore, as the custome was, the banner of Julian, in which were painted the images of Jupiter, Mercurie, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had received: Crying, that they were Christians, and would live and die in that profession: and as for their former fact, it was of ignorance: yea though they had polluted hands with idolatry of the Painims, yet they kept their consciences cleane.*

III. All reliques and monuments of idols: for these, after the idols themselves are once abolished, must bee rased out of all memorie. Exod.23.13. *Ye shall make no mention of the name of other gods, neither shall it bee heard out of thy mouth.* Esay 30.22. *And ye shall pollute the covering of the images of silver, and the rich ornament of the images of gold, and cast them away as a menstrous cloath, and thou shalt say unto it, Get thee hence.*

IV. Societie with infidels, is here unlawfull, serveth not onely to maintaine concord, but also to joyne men in brotherly love. Of this societie there are many branches.

The first, is marriage with infidels. Gen.6.2. *The sons of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Malach.2.11. *Judah hath transgressed, and an abominatió is committed in Israel, and in Jerusalem: for Judah hath defiled the holinesse of the Lord, which hee loved, and hath married the daughters of a strange god.* Ezra. 9. 14. *Should wee returne to breake thy commaundements, and joye in affinitie with the people of such abomination?* 2.King.8.18. *He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and hee did evill in the sight of the Lord.*

The second, is the league in warre: namely, a mutuall confederacie to assist one another in the same warre, and to have one and the same enemies. This is sundrie waies impious: I. If it bee unlawfull to crave assistance of Gods enemies, it is likewise unlawfull to indent with them, that wee will assist them. II. It obscureth Gods glory, as though he himselfe, either would not, or could not ayd his Church. III. It is a thousand to one lest we be infected with their idolatrie, and other impieties. IV. It endangereth us to bee made partakers of their punishments. 2.Chron. 19.2. *And Jehu the sonne of Hanani the Seer, went out to meete him, and said to King Jehosaphat, wouldest thou helpe the wicked, and love them that hate the Lord? therefore for this thing is the wrath of the Lord is upon thee.*

The third, is Traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things as he knoweth must serve to an idoiatrous use. This condemmeth all those marchants, which transport wares to idolatours, and sell them frankencense, waxe, cloath, or other such things as helpe them in the service of their idols.

The fourth, is triall of suites in lawe before Judges which are infidels, when Christian courts may be frequented: but if they cannot, and we have to deale with infidels, we may appeale to infidels. 1.Cor.9.6.³⁷ *Brother goeth to Law with brother, and that under infidels.* Act.25.11. *Paul appealeth to Cesar.*

The fifth, is the worshipping of the beast, and receiving his marke. Rev.14.9. *If any man worshippe the beast, and his image, and receive the marke in his forehead, or in his hand.* vers. 10. *The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that olde, but this new Rome, now no better then an hereticall and apostaticall Synagogue.

V. Will worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Coloss.2.23. *Which things in deed have a shew of wisdom in voluntarie religion, and humbleness of minde, and in not sparing the bodie; neither have they it in estimation to satisfie the flesh.* 1.Sam. 13.9.10. *And Saule said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an end of offering the burnt offering, behold, Samuel came, and vers 13. said to Saul, Thou hast done foolishly, thou hast not kept the commaundement of the Lord thy God, which he commanded thee.* Hitherto may wee adde popish superstitions in sacrifices, meates, holidiaies, apparell, temporarie and beadridden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate, conversation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To these may bee added consort in musicke in divine service, feeding the eares, not edifying the minde. 1.Cor. 14.15. *What is it then? I will pray with the spirit, but I will pray with the understanding also. I will sing with the spirit, but I will sing with the understanding also.* Justinus Martyr in his booke of Christian quaest. and Ans. 107. *It is not the custome of the Churches, to sing their meeters with any such kinde of instruments, &c. but their manner is onely to use plaine song.*

Lastly, monasticall vowes, which I. repugne the law of God: as that unchast vow of single life, and proud promise of povertie doe plainly evince: *For he that laboureth not, must not eate,* saith Paul: *And it is better to marrie, then to burne in lust,* saith the same Paul. II. They are greater then mans nature can performe: as in a single life, to live perpetually chaste. III. They disanull Christian libertie, and make such things necessary, as are indifferent. IV. They renue Judaisme. V. They are idolatrous, because they make them parts of Gods worship, and esteeme them as meritorious. VI. Hypocrisie,

³⁷ The verse cited is 1 Corinthians 6:6 [Ed.].

which giveth to God painted worship, that is, if you regard outward behaviour, great sinceritie: if the inward and heartie affections, none at all. Matth.15.7. *Hypocrites, wel hath Esaias prophecied of you, saying, This people commeth neere me with their mouth, and honour me with their lippes, but their heart is farre from me.* Psal. 10.4. *The wicked man is so proud, that he seeketh not for God.*

The effects of hypocrisie are these: 1. To seeke the pompe and glorie of the world, and by all meanes to enrich it selfe, notwithstanding it make a glorious shewe of the service of God. 2. It is sharpe sighted, and hath eagles eyes to observe other mens behaviour, when in the regarding its own; it is as blinde as a beetle. 3. To be more curious in the observation of ancient traditions, then the statutes and commaundements of almightie God. 4. To stumble at a straw, and skip over a blocke, that is, to omit serious affaires, and hunt after trifles. Matth. 23.4. 5. To doe all things that they may be seene of men. Matth.6.5.

Popish fasting, is meere hypocrise: because it standeth in the distinction of meates, and it is used with an opinion of merite.

Externall abstinence from meates, without internall and spirituall fasting from sinne, and unlawfull desires. Esay. 58.5.6. *Is this such a fast, as I have chosen, that a man should afflict his soule for a day, and bowe downe: his head as a bulrush, and lye downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day unto the Lord? Is not this the fasting that I have chosen, to loose the bands of wickednesse, to take off the heavie burdens, and to let the oppressed goe free, and that ye breake every yoke?*

VII. Contempt, neglect, and intermission of Gods service. Rev. 3.15.16. *I knowe thy workes, that thou art neither cold nor hote: I would thou werest cold or hote. Therefore because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.*

VIII. Corrupting of Gods worshippe, and that order of government, which he hath ordained for his Church: the which is done, when any thing is added, detracted, or any way, against his prescripts, mangled. Deut. 12.32. *Every thing which I command you, that doe: neither add to it, nor detract from it.* This condemneth that popish elevation of bread in the Lords Supper, and the administration of it alone to the people without wine, together with that fearefull abomination of the Masse.

By this we may learne to reject all popish traditions, Matth. 15.9. *In vaine doe they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serve as well to superstition and false worship, as to enrich that covetous & proud Hierarchie: whereas the Scriptures contained in the Old & New Testament, are all sufficient, not only to cõfirme doctrines, but also to reforme manners. 2 Tim.3. 16. *The whole Scripture is given by inspiration of God, and is profitable to teach, to improove, and to correct, and to instruct in righteousnes: that the man of God may be absolute, being made perfect unto all good workes.*

The Romish Hierarchie is here also condemned, from the parratour to the Pope: the government whereof, is an express image of the old Romane Empire, whether wee consider the regiment it selfe, or the place of the Empire, or the large circuite of that government. Revel. 13.15. *And it was permitted to him, to give a spirite to the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.*

IX. A religious reverence of the creature, as when wee attribute more unto it, then we ought. Revel.

22.8. *When I had heard and seene, I fell downe to worship before the feete of the Angel, which shewed me these things. But he said unto me, See thou doe it not: for I am thy fellow servant. Act. 10.25. As Peter came in, Cornelius him, and fell downe at his feet, and worshipped him; But Peter took him up, saying, Stand up, for even I my selfe am a man.*

If then it be so haniuous a thing, to reverence the creature, much more to pray unto it, whether it bee Saint or Angell. Rom.chap. 10. vers. 14. *How shall they call upon him, in whom they have not beleaved.* Matth. 4.10. *Thou shalt worship the Lord thy God, and him, onely shalt thou serve.*

Neither may we pray unto Christ, as he is onely man, but as he is God and man: for wee direct not our prayers unto the humanitie, but to the deitie, to which the humanitie is knit by an hypostaticall union.

This teacheth us plainely, that invocation of any creature is unlawfull: for wee must pray to them, that are able to knowe the secrets of the heart, and discerne the wisdom of the spirit: now none is able to doe that, but such a nature as is omnipotent. Rom.8.27.*He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.*

Neverthelesse, such as are Saints indeede, are to bee honoured by an approbation of Gods gifts in them, and by an honorable mention of them, and also by imitation of their manners and lives, being as patternes for us to walke after.

X. Worshipp of divels: I. Magique, which is a mischievous art, accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for hee alone both beyond, and against the course of nature, dooth wonderfull things. Now the instruments which God useth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith.

Albeit the divels cannot worke miracles, yet may they effect mervailles, or wonders, and that, not by making a new thing, which before was not at all: but rather by mooving, transporting, and applying naturall things diversly, by causing a thinn bodie, as the ayre, to be thick and foggie and also by bewitching the senses of men.

The foundation of Magique, is a covenant with Satan.

A covenant with Satan, is such a contract, by which Magitians have mutually to doe with the divell. In this observe:

The originall of this mutuall contract: I. Satan maketh choice of such men to bee his servants, as are by nature either notorious bad persons, or very sillie soules. II. Hee offereth unto them divers meanes, either by other Magitians, or by some bookes written by such: Satanicall meanes, I call those, which are used in the producing of such an effect, to the which they, neither by anie expresse rule out of Gods word, nor of their owne meanes were ever ordained. Such are concealed speeches, words of the Scripture wrested, and abused, to the great contumelie and disgrace of the Lord God; holy, or rather unholy water, sieves, seales, glasses, images, bowings of the knee, and such like divers gestures. III. When the wicked see these meanes offered unto them, they presently are not a little glad, and assuredly beleieve, that in those things there is vertue to worke wonders by. IV. They declare this their satanicall confidence, by their earnest desire, practising, and abusing the meanes. V. Then the divell is at their elbowes, being thus affected, that he may both assist them, & in them shew divers trickes of his legerdermaine; because he alone doth by meanes voyd of all such vertue, effect that, which his wicked instrument intended.

Againe, observe Satans counterfaiting of God. He is Gods Ape, and taketh upon him, as though he were God. I. As God hath his word, his Sacraments, and faith due unto him: so hath the divell his word; and to seale it unto the wicked, he annexeth certaine signes, namely, characters, gestures, sacrifices, &c. as it were sacraments, that both hee may signifie his divellish pleasure to his Magitians, and they againe may testifie their satanicall both obedience and confidence to him. II. As God heareth such as call upon, trust in, and obey him: so the divell is greatly delighted with magicall ceremonies and invocations, because by them God is dishonoured, and hee magnified: therefore, if God cut him not short, he is readie prest to assist such, as shall use such ceremonies or invocations.

The covenant is either Secret, or Expresse.

Secret, or implicate, when one doth not expressly compact with Satan, yet in his heart alloweth of his meanes, assuredly and upon knowledge beleeving, that if such means were used, there might indeed that great wonder be wrought which he desired.

Expresse, when one doth not onely put his confidence in Satan, but covenanteth with him upon conditions, that he, giving himselfe wholly over to the divell, may againe, by observing certaine ceremonies, accomplish his desire.

Magique, is either conjecturall, or operative.

Conjecturall, whereby things are by Satans direction prophesied of before. Of prophesies, some are done with meanes, others without.

Prophesies done with meanes, are these:

I. Soothsaying, divination by the flying of birds Deut. 18.11.

II. The kind of divination, which is, by looking into beasts entrails. Ezech. 21.21. *The King of Babel, &c. consulted with idols, and looked in the liver.*

III. Necromancie, or conjuring: by which the divell, in the form of some dead man, is sought unto for counsell. 1.Sam.28.11. *Then said the woman, Whom wilt thou I call up unto thee? And he said, Call up Samuel unto me.* vers.13. *Then said he unto her, Feare not, but what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.* vers.14. *Then said he unto her, What fashion is he of? and she answered, An olde man commeth up lapped in a mantle. And Saul knew that it was Samuel, & he enclined his face to the grouid, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? Thé Saul answered, I am in great distresse: for the Philistins make warre against me, &c.* This Samuel, was not that true Prophet of God, who anointed Saul King over Israel: for, I. the soules of the Saints departed, are farre from the divels clawes and dominion. 2. That good Samuel, if it had been he indeede, would never have permitted Saul to worship him. 3. He saith to wicked Saul, To morrow shalt thou be with me, vers.14. Neither could this bee a bare illusion, and, as I may say, legerdemaine of the witch, for he plainly foretold Sauls destruction, which an ignorant woman could not know, much lesse durst she constantly avouch any such matter to the King. It remaineth then, that this Samuel was a meere illusion of of Satan.

Divining without meanes is, when such as are possessed with an uncleane spirit, use immediately the helpe of the same spirit, to reveile secrets. Act.16.16. *A certaine mayd having a spirit of divination, met us, which gate her master much vantage with divining.* Esay 94.4.³⁸ *Thy voyce shall*

³⁸ The verse cited is Isaiah 29:4 [Ed.].

be out of the ground, like him that hath a spirit of divination, and they talking shall whisper out of the dust.

Magique operative, hath two parts: Juggling, and Inchantments.

Juggling, whereby, through the divells conveyance, many great and very hard matters, are in shew effected. Exod 7.10,11,12, Aaron cast foorth his rod before Pharaoh, and before his servants, and it was turned into a serpent: Then Pharaoh called also for the wise men, and sorcerers, and those charmers also of Egypt did in like manner with their enchantments: for they cast downe every man his rod, and they were turned into serpents: but Aarons rodde devoured their rod.

Enchantment, or charming, is that, whereby beasts, but especially yong children, and men of riper yeares, are by Gods permission infected, poysoned, hurt, bounden, killed, and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling up some few words, making certaine characters and figures, framing circles, hanging amulets about the necke, or other parts, by hearbs, medicines, and such like trumperie, that thereby the punishment of the faithles may be augmented, in reposing their strength upon such rotten staves, and the faithfull may be tried, whether they will commit the like abomination. Psal. 18.4. *Their poison is even like the poison of a serpent: like the deafe adder that stoppeth his eare, which heare not the voyce of the enchanter, though he bee most expert in charming.* Eccles. 10.11. *If the serpent bite when he is not charmed, &c.*

Thus have we heard Magique described out of Gods word, the which, how as yet, common it is, in those especially which are without God in the world, and whom Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places have thereof; can sufficiently prove unto us. And surely, if a man will but take a view of all poperie, he shall easily see, that the most part is meere Magique.

They which spread abroad by their writing or otherwise, that witches are nothing els, but melancholike doting women, who, through the divels delusion, suppose that they themselves doe that, which indeede the divell doth alone: albeit they endeavour cunningly to cloake this sinne, yet by the same meanes they they may defend murther, adulterie, and what other sinne so ever.

II. Those which doe consult with Magtians, they doe also woshippe the divell: for they revolt from. God to the divell, how soever they plaister up their impietie will untempered morter, that they seeke Gods helpe, though by the meanes of Magitians. 1.Sam.28.13. *The woman said to Saul, I saw gods ascending frö the earth.* Lev. 20.6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Esay. 8.19,20. *When they shall say to you, Enquire at them which have a spirit of divination, and at the soothsayers, which whisper and murmure. Should not a people enquire at their God? from the living to the dead? to the Law and to the testimonie.*

The affirmative part.

Thou shalt worshippe God in spirit and trueth.

Jon.4.24. *God is a spirit, and hey that worshippe him, must worship him in spirit and trueth.* For so soone as any man beginneth to worship God after an overthwart and unlawfull manner, he then adareth an idoll, how soever he seemeth to colour his impietie. Paul therefore Rom. 1.23. saith, *that such as worshipped the creature, and turned the glorie of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator.* vers. 25. and 1.Cor.10.20. *Those things which the*

Gentiles sacrifice, they sacrifice to divels, and not unto God.

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

I. The true and ordinarie means of Gods worship, as. calling upó the name of the Lord by humble supplication, and heartie thanksgiving: and the ministerie of the Word, and Sacraments.

Act.2.41.42. They that gladly received his word, were baptized: and the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, and fellowship and breaking of bread, and of prayers. 1.Tim. chap.2.vers. 1. I exhort you especially, that prayers and supplication be made for all men, for kings, and all in authoritie. Act. 20. vers.7. The first day of the weeke, the Disciples being come together to breake bread, Paul preached unto them, readie to depart on the morrowe, and continued the preaching unto midnight. Tertull. Apolog. chap. 39. We come into the assemblie and congregation, that with our prayers, as with an armie, we might compasse God. This kinde of violence offered to God, is acceptable to him. If any man so offend, that hee must bee suspended from the publique place of prayer, and holie meetings, all ancient men, that be of any account, beare rule, being advanced to his honour, not by bribes, but by their good report, &c reade the rest.

II. An holy use of the meanes. First, in the ministers, who ought to administer things belonging to Gods worship, according to his word. *Matth. 28.20. Teaching them to observe all things, which I have commaunded. 1.Corinthians 11.23. I have received of the Lord that, which also I have delivered.* Secondly, in y rest of the assemblie: whose dutie is in praying unto God, in hearing the word preached and read, and in receiving the Sacraments to behave themselves outwardly in modestie, and without offence. *1.Corinth.14.40. Let all things bee done honestly, and by order.* Inwardly, they must take heede, that their hearts be well prepared to serve God. *Eccles.4. 17.³⁹ Take heede to both thy feete, when thou entrest into the house of God, &c. and chap.5.1. Be not rash with thy mouth, nor let thine heart be hastie to utter a thing before God.* Againe, wee must looke that wee approach neere God in confidence of his mercie, together with a contrite and repentant heart for all our sinnes. *Hebr.4.2. The word that they heard profited not, because it was not mixed with faith in those that heard it. Psalm.26.6. I will wash mine hands in innocencie, O Lord, and so come before thine altar.*

III. The helps and furtherances of the true worship, are two: Vowes, and Fasting; and they are not to be taken, as the worship of God it self. For we may not obtrude any thing to God, as good service, and as though it did binde the conscience, except he have ordained it for that end and purpose.

A vow, in the New Testament, is a promise to God, with a full intent to observe some corporall and externall duties, which a Christian hath on his owne accord, without injunction, imposed upon himself, that he may thereby the better bee excited unto repentance, meditation, sobrietie, abstinence, patience, and thankfulnes towards God. *Gen. 28.20. Then Jaakob vowed a vow, saying, If God will be with me, and will keepe me in this journey, which I goe, and will give me bread to eate, and cloathes to put on, so that I come againe to my fathers house in saftie: then shall Lord be my God, and this stone which I have set up as a pillar, shall be Gods house, and of all that thou shalt give me, I will give a tenth to thee.*

In vowing, we have these things to observe: I. Wee must not vow that which is unlawfull. Wee ought not to vow the performance of that, which is contrarie to our vocation. 3. Vowes must bee of that which wee can doe. 4. They must bee farre from so much as a conceit of merite, or worshippe of God. 5. Wee must so performe our vowes, as that they encroch not upon Christian libertie, given

39 The verses cited are Ecclesiastes 5: 1, 2 [Ed.].

us in Christ: for wee are bounden to pay our vowes, no longer then the causes thereof either remaine, or are taken away. Deut.23.18. *Thou shalt neither bring the hire of a whore, nor the price of a dogge, into the house of the Lord thy God, for any vow.* vers.21. *When thou shalt vow a vow unto the Lord thy God; thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: But when thou abstainest from vowing, it shall be no sin unto thee, &c.* verse.23. Psal.66.14. *I will pay thee my vowes which my lips have promised.*

Fasting, is when a man perceiving the want of some blessing, or suspecting and seeing some immment calamitie upon himselfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that he thereby may make a more diligent search into his owne sinnes; or offer most humble praier unto God, that he would withhold that, which his anger threatned: or bestow upon us some such good things as we want. Matth.9.15. *Can the children of the marriage chamber mourne, so long as the bridegrome is with them?* 1.Cor.7.5. *Defraud not one another; except for a time, that ye may the better fast and pray.* Joel.2.12. *Wherefore even now, saith the Lord, be ye turned unto me, with all your heart, with fasting and prayer.* vers.13. *Rend your hearts, and not your garments and turne unto the Lord your God: for he is gracious and mercifull, long suffering, and of great kindnes, that he might repent him of this evil.* vers.15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* vers. 16. *Gather the people, sanctifie the Congregation, gather the Elders, assemble the children, and those that sucke the breast. Let the bridegrome goe foorth of his chamber, and the bride out of her bride chamber.* vers. 17. *Let the Priests the ministers of the Lord, weepe betweene the porch and the altar, and let them say, Spare thy people, O God, &c.*

A fast, is sometime private, sometimes publike. 2.Chron. 20.3. *Jehosaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Judah.* Hest.4.16. *Fast ye for me, and neither eate nor drink for the space of three daies and nights. I also and my maides will fast.*

A fast is either for one day alone or for many daies together. Each of them is as occasion serveth, an abstinence from meate at dinner alone, or supper alone, or both dinner and supper. Judg.20.23. *The children of Israel had gone up and wept before the Lord unto the evening &c.* Dan.10.3. *I Daniel was in heavines for three weekes of daies, I ate no pleasant bread, neither came flesh or wine in my mouth, &c.*

IV. Leagues of amitie among such as feare God according to his word, are awfull: as, contracts in matrimonie, league in warre, especially if the warre be lawfull, and without confidence in the power of man. 2Chron. Chap.19.vers.2. Mal.chap.2.vers.11.

To these may bee added, that covenant which the magistrate and people make among themselves, and with God. for the preservation of Christian religion. 2Chron 15. 12. *And they made a covenant to seeke the Lord God of their fathers with all their heart, and with all their soule, &c* vers.14. *And they sware unto the Lord with a loud voyce, and with shouting, and with trumpets, and with cornets.*

CHAP.22.

Of the third Commandement.

The third Commandement concerneth the glorifying of God in the affaires of our life, without the solemne service of God.

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

The Resolution.

Name.] This word properly signifieth Gods title: here figuratively it is used for anything, whereby God maybe knowne, as men are by their names; so it is used for his word, workes, judgements. Act.9.15. He is an elect vessell, to convey my name among the Gentiles. Psalm.8.1. O Lord our God, how great is thy name through all the world! which setteth thy glorie above the heavens.

Take] That is, usurpe: this word is translated from pretious things, which may not be touched without licence. And in trueth, men, which are no better then wormes creeping on the earth, are utterly unworthie to take, or, as I may say, touch the sacred name of God with minde, or mouth: neverthelesse God of his infinite kindnesse pennitteth us to so doe.

In vaine] Namely, for no cause, any matter, and upon each light and fond occasion.

For] The reason of this commandement is taken from the penaltie annexed. He that abuseth Gods name, is guiltie of sinne before Gods judgement seate: and therefore is most miserable. Psal.32.1.2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is covered: blessed is the man to whom God imputeth not sinne.*

Guiltlesse] That is, he shall not be unpunished.

The negative part.

Thou shalt not bereave God of that honour that is due unto him.

Here is included each severall abuse of any thing, that is used in the course of our lives, out of the solemne service of God.

I. Perjurie, when a man performeth not that, which he on his owne accord sware to doe. Matth.5.33. *Thou shalt not for sweare thy self, but performe thine oth to the Lord.*

Perjurie containeth in it foure capitall sinnes. 1. Lying. 2. False invocation on Gods name, because a forswearer calleth on God to confirme a lye. 3. Contempt of Gods threatnings, that he will most grievously punish perjurie. 4. A lye in his covenant with God, for the forswearer bindeth himselfe to God, and lieth unto God.

II. To sweare that which is false. This is to make God and the divell both alike. Job 8.44. *Ye are of your father the divell, &c. when he speaketh a lie, he speaketh of himselfe, because he a liar, and the father of lies.* Zach.5.4. *It shall enter into the house of him, that sweareth falsly by my name.*

III. To sweare in common talke. Matth.5.37. *Let your communication be yea, yea, and nay, nay: for whatsoever is more then these, commeth of evil.*

IV. To sweare by that which is not God. Matth.5.34.35. *But I say unto you, sweare not at all, neither by heavé, for it is Gods throne: neither by the earth, for it is his footstoole: neither by Hierusalem, for it is the citie of the great king.* 1King.19.2. *Jesabel sent a messenger to Elias, saying, Thus doe the gods, and so let them deale with me, if I by tomorrow this time, make not thy life, as is the life of*

every one of them. Jere.12.16. They taught my people to sweare by Baal. Jere. Chap.5.7. Thy sonnes forsake me, and sweare by them which are no gods.

This place condemeth that usuall swearing by the masse, faith, and such like. Matth.23.22. *Hee that sweareth by heaven, sweareth by Gods throne, and him that sitteth thereon.*

But for a man to sweare by Christs death, wounds, bloud, and other parts of his, is most horrible: and is as much, as to crucifie Christ againe with the Jewes, or account Christs members, as God himselfe.

V. Blasphemie, which is a reproach against God; and the least speech, that savoureth of contempt to his Majestie. Levit.24.15,16. *Whosoever curseth his God, shall beare his sinnes. And he that blasphemeth the name of the Lord, shall bee put to death.* 2.King.19. 10. *So shall ye say to the King of Judah: let not thy God deceive thee, in whom thou trustest, saying, Jerusalem shall not be given into the hand of the king of Asshur.* Ajax in the Tragedie, hath this blasphemous speech, That every coward may overcome, if he have God on his side: as for him, he can get the victorie without Gods assistace. That slie taunt of the Pope is likewise blasphemous, wherein he calleth himselfe *the servant of all Gods servants*: when as in trueth, he maketh himselfe Lord of Lords, and God subject to his vaine fantasie.

VI. Cursing our enemies: as, Goe with a vengeance: or, the divell goe with thee: Or, ourselves; as, I would I might never stirre: or, as God shal judge my soule, &c. To this place we may referre the execrations of Job 3. Jere.15.

VII. To use the name of God carelesly in our common talke: as, when we say, Good God! good Lord! O Jesus! or, Jesus God! &c. Phil. 2.10. *At the name of Jesus, shall every knee bow, of things in heaven, things in earth, & things under the earth.* Esay.45.23. *Every knee shall bowe unto me, and every tongue shall sweare by me.*

VIII. Abusing Gods creatures: as when wee either deride the workmanship of God, or the manner of working: againe, when we debase the excellencie of the worke, obscure Gods gifts in our brother, or discommend such meats as God hath sent us to eate: finally, when as wee in the contemplation of any of Gods creatures, give not him the due praise and glorie. 1.Cor. 10.31. *Whether ye eate or drinke, or whatsoever ye doe els, see that ye doe all to the glorie of God.* Psal.19.1. *The heavens declare the glorie of God, and the firmament sheweth his handie worke.*

IX. Lots, as when we search what must be (as they say) our fortune, by dice, bones, bookes, or such like. For we are not to use lots, but with great reverence: in that the disposition of them immediatly commeth from the Lord, and their proper use is to decide great controversies. Prov. 16.33. *The lot is cast into the lappe, but the whole disposition thereof is in the Lord.* Prov. 18.18. *The lot causeth contentions to cease, and maketh a partition among the mightie.* For this cause the land of Canaan was devided by lots. Josh. 14. and 15. chap. By which also both the hie Priests, and the Kings were elected: as Saul, 1.Sam. 10. And Matthias into the place of Judas Iscariot. Act.1.23.

X. Superstition, which is an opinion conceived of the workes of Gods providence: the reason whereof, can neither bee drawne out of the word of God, nor the whole course of nature. As for example, that it is unluckie for one in the morning to put on his shoe awrie or to put the left shoe on the right foote, to sneeze in drawing on his shoes, to have salt fall toward him, to have an hare crosse him, to bleede some few drops of bloud, to burne on the right eare. Againe, that it is contrarily good luke to finde olde yron, to have drinke spilled on him, for the left eare to burne, to

pare our nailes on some one day of the weeke, to dreame of some certaine things. The like superstition, is to surmise that beasts may bee tamed by verses, prayers, or the like: that the repetition of the Creede or the Lords prayer, can infuse into hearbes a facultie of healing diseases. Deut.18.11. Here also is Palmestrie condemned, when by the inspection of the hand, our fortune is foretold.

These and such like, albeit they have true events, yet are we not to give credence unto them: for God permitteth them to have such successe, that they which see and heare such things, may be tried, and it may appeare what confidence they have in God. Deut. 13.

XI. Astrologie, whether it bee in casting of nativities, or making of Prognostications. This counterfeit arte is nothing els, but a meere abuse of the heavens, and of the starres. 1. The twelve houses, which are the ground of all figures, are made of the fained signes of a supposed Zodiake, in the highest spheare commonly called the *first Mooveable*: and therefore to these houses a man cannot truly ascribe any influence or vertue. 2. This arte ariseth not from experience, because it never happeneth that the same position of all starres is twice together observed: and if it were, yet could there not certaine around arise from thence, in that the efficacie & influence of the stars is confusedly mixed both in the ayre and in the earth, as if all hearbes were mingled together in one vessell. 3. This arte withdraweth mens mindes from the contemplations of Gods providence, when as they heare, that all things fall out by the motion and disposition of the starres. 4. Starres were not ordained to foretell things to come, but to distinguish daies, moneths, and yeares. Gen.1.14. *Let there bee lights in the firmament of the heaven, to separate the day from the night: and let them be for signes and for seasons, and for daies and for yeares.* Esay 47.13. *Thou art wearied in the multitude of thy counsels: let now the Astrologers, the starre gazers, and Prognosticators stand up and save thee from these things, that shall come upon thee.* vers. 14. *Behold, they shall be as stubble: the fire shall burne them, &c.* Dan.2.2. *The king commanded to call the Inchanters, Astrologers, Sorcerers, and Chaldeás, to shew the King his dreames.* Act.19.19. *Many of them which used curious arts, brought their bookes, and burned thé before all men.* 5. Astrologicall predictions are conversant about such things, which either simply depend on the meere will and disposition of God; and not on the starres; or els such, as depending upon mans free-will are altogether cotingent: and therefore can neither be foreseeene, nor foretold. 6. It is impossible by the bare knowledge of such a cause, as is both common to many, and farre distant from such things as it worketh in, precisely to set downe particular effects but the starres are such causes as are both common to many, and farre distant from all things done upon earth: and therefore a man can no more surely foretell what shall ensue by the contemplation of the starres, then he which seeth an henne sitting, can cell what kinde of chickens shall be in every egge.

Question. Have then the starres no force in inferiour things?

Answer. Yes undoubtedly, the starres have a very great force, yet such as manifesteth it selfe onely in that operation which it hath in the foure principall qualities of naturall things, namely in heate, cold, moysture, and drinesse: and therefore in altering the state, and disposition of the ayre, and in diversely affecting compound bodies, the starres have no small effect. But they are so farre from enforcing the will to doe any thing, that they cannot so much as give unto it the least inclination. Now to define how great force the starres have, it is beyond any mans reach. For albeit the effects of the Sunne, in the constitution of the foure parts of the yeare, are apparant to all, and the operation of the Moone not very obscure; yet the force and nature both of planets and fixed starres, which are to us innumerable, are not so manifest. Therefore seeing man knoweth onely some starres, and their onely operation, and nor all, with their forces, it cannot be that he should certainly foretel future things, although they did depend on the starres. For what if the position of such and such certaine starres, doe demonstrate such an effect to ensue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrarie?

Question. Is then the use of Astrologie utterly impious?

Answer. That part of Astrologie; which concerneth the alteration of the ayre, is almost all both false and frivolous; and therefore in a manner all predictions grounded upon that doctrine are meere toyes, by which the sillie and ignorant people are notably deluded. As for that other part of Astrologie, concerning nativities, revolutions, progressions, and directions of nativities, as also that which concerneth election of times, and the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with implicate and close Magique. My reasons are these. I. The word of God reckoning Astrologers amongst Magitians, adjudgeth them both to one and the same punishment. II. But the Astrologer saith, he foretellet many things, which, as he sayd, come so to passe: be it so: But how, I demaund? and by what meanes? He saith by arte, but that I denie. For the precepts of his arte will appeare to such as reade them not with a prejudicate affection, very ridiculous. Whence then, I pray you, doth this curious diviner fore shew the trueth, but by an inward and secret instinct & from the divell? This is *Augustines* opinion in his 5.booke and 7 chapt. Of the Citie of God. *If we weigh all those things, sayth he, we will not without cause beleue, that Astrologers, when they doe woderfullie declare many trueths, worke by some secret instinct of evill spirits, which desire to fill mens braines with erroneous and dangerous opinions of starrie destinies, and not by any arte, derived from the inspection and consideration of the Horoscope, which indeede is none.*

XII. Popish consecration of water and salt, to restore the minde unto health, and to chase away divels. The reformed Missal. Pag.96.

XIII. To make jests of the Scripture phrase. Esay 66.2. *I will looke, even to him that is poore, and of a contrite spirit, and which trembleth at my words.* We have an example of such scoffing in the Tripart. hist. chapter 36. booke 6. *The heathen did grievously oppresse the Christians, and inflicted sometimes upon their bodies corporall punishments. The which when the Christians signified unto the Emperour, he distained to assist them, and sent them away with this scoffe: Ye are to suffer injuries patiently, for so are ye commanded of your God.*

XIII. Lightly to passe over Gods judgements, which are seene in the world. Matth. 26.34. *Verely, verely, I say unto thee, this night before the cocke crow, thou shalt denie me thrise.* vers 35. *Peter sayd unto him, Though I should dye with thee, I will not denie thee.* Luk.13.1,2,3. *There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. And Jesus answered, and sayd unto them, Suppose ye that these Galileans were greater sinners, then all the other Galileans, because they have suffered such things? I tell you nay, but accept ye amend your lives, ye shall likewise perish.*

XV. A dissolute conversation. Matth.5.16. *Let your light so shine before men, that they seeing your good workes may glorifie your Father which is in heaven.* 2.Sam.12.14. *Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the child that is borne unto thee, shall surely dye.*

The affirmative part.

In all things give God his due glorie. 1.Cor.10.13. To this appertaine:

I. Zeale of Gods glorie above all things in the world besides Numb. 25.8.⁴⁰ *When Phineas the sonne of Eleazer saw it, he followed the man of Israel into his tent, and thrust them both through: to wit,*

⁴⁰ The verses cited are Number 25:7, 8 [Ed.].

both the man of Israel and the woman through hir bellie. Psal.69.22.⁴¹ The zeale of thine house hath eaten me up, and the reproaches of the scornfull have fallen upon me.

II. To use Gods titles onely in serious affaires, and that with all reverence. Deut. 28.58. *If thou wilt not keepe and doe all the words of this law (that are written in this booke) and feare this glorious & fearfull name, THE LORD THY GOD. Rom.9.5. Of whom are the farthers, and of whom, concerning the flesh, Christ came, who is God over all, blessed forever; Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellencie thereof, yeeld an approbation when wee name it, and celebrate the praise of God, brightly shinning in the same. Psal. 64.9.10. *And all men shall see it, and declare the worke of God, and they shall understand what he hath wrought: but the righteous shall be glad in the Lorde, and trust in him: and all that are upright of heart shall rejoyce. Luke 2.18.19. And all they that heard it, wondered at the thinges that were tolde them of the shepheards: But Marie kept all these things, and pondered them in her heart. Jerem.5.12.⁴² Feare ye not me, saith the Lord? or will ye not be afraid at my presence, which have placed the sands for the bounds of the seas by the perpetuall decree, that it cannot passe it, and though the waves thereof rage, yet can they not prevaile, though they rore, yet can they not passe over.*

IV. An oth, in which wee must regarde: 1. How an oth is to bee taken. 2. How it is to bee performed. In taking an oth, foure circumcances must be observed.

I. The matter or parts of an oth: the parts are in number foure, 1. Confirmation of a truth. 2. Invocation of God alone, as a witnesse of the truth, and a revenger of a lye. 3. Confession that God punisheth perjurie, when he is brought in as a false witnesse. 4. An obligation, that we will undergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare 1. truely, least we forswear. 2. Justly, least we commit impietie. 3. In judgement, for feare of rashnesse. Jerem.4.2. *Thou shalt sweare, the Lord liveth, in trueth, in judgement, and righteousness. Esay 48.1. Which sweare by the name of the Lord, and make me mention of the God of Israel, but not in trueth nor in righteousness, &c.* Therefore the oth of drunken, furious, and franticke men, also othes of children, they doe not impose an observation of them, but by law are no othes.

III. The ende, namelie to confirme some necessarie trueth in question. Heb. 6.16. *Men sweare by him that is greater then themselves: and an oath for confirmation, is among and end of all strife.* I call that a necessarie trueth when some doubt, which must necessarily be decided, can none other way bee determined then by an oth: as whé Gods glory, our neighbours body or goods, or the credit of the partie for whom the oth is ministred, are necessarily called into question. Rom.1.9. *God is my witnes (whom I serve in my spirit in the Gospell of his Sonne) that without ceasing I make mention of you. 2.Cor. 1.23. I call God for a record into my soule, that to spare you, I came not as yet unto Corinth.*

IV. The divers kinds or sorts of othes. An oth is publike, or private.

Publike, when the Magistrate, without any perill to him that sweareth, doth upon just cause exact a testimonie together with an oth.

⁴¹ The verse cited is Psalm 69:9 [Ed.].

⁴² The verse cited is Jeremiah 5:22 [Ed.].

A private oth is, which two or more take privately. This, so that it be sparingly, and warily used, is lawfull. For if in serious affaires, and matters of great importance, it bee lawfull in private to admit God as a Judge, why should he not as well be called to witnesse? Againe, the examples of holie men shew the practise of private othes, as not unlawfull. Jacob and Laban confirmed their covenant one with an other by a private oth: the like did Booz in his contract with Ruth.

To this place may bee added an *asseveration*, the which albeit it bee like an oth, yet indeede is none: and is nothing els, but a constant assertion of our mind, intersetting sometimes the name of a creature. Such was Christs assertion, *Verely, verely, I say unto you*. And Pauls. *I call God to record in my spirit*. Where is both an oth & an asservation. 1.Cor. 15.31. By your rejoycing which I have in Jesus Christ, I die daily. 1.Sam.20.3. Indeed, as the Lord liveth, and as my soule liveth, there is but a step between me & death. And surely in such a kind of asseveration there is great equitie: for albeit it bee unlawfull to sweare by creatures, least Gods honour and power should bee attributed unto them: yet thus farre may we use them in an oth, as to make pledges, and as it were cognisances of Gods glorie.

The performance of an oth, is on this manner If the oth made bee of a lawfull thing, it must be performed, bee it of much difficultie, great dammage, and extorted by force of him that made it. Psal. 15.4. *He that sweareth to his owne hinderance and changeth not, he shall dwell in Gods tabernacle* Yet may the Magistrate, as it shalt seeme right and convenient, either annihilate or moderate such othes.

Contrarily, if a man sweare to performe things unlawfull, and that by ignorance, error, or infirmitie, or any other way, his oth is to be recalled. For we may not adde sinne unto sinne. 1.Sam.25.21. *And David said, Indeepe I have kept all in vaine, that this fellow had in the wilderness. &c, vers.22. So and more also doe God unto the enemies of David: for surely I will not leave of all that he hath, by the dawning of the day, any that pisseth against the wall. vers.33. David said, Blessed be thy counsell, and blessed bee thou, which hast kept me this day from coming to shed bloud, and that mine hand hath not saved me. 2.Sam.19.23. David promiseth that Shimei should not dye: but 1 Kings.2.8,9. David saith to Salomon, Though I sweare so yet thou shalt not count him innocent, but cause his hoare head to goe downe to the grave with bloud.*

V. Sanctification of Gods creatures and ordinance, the which is a separation of them to an holy use. Thus ought we to santifie our meates and drinks, the workes of our calling, and marriage.

The meanes of this sanctification are two: Gods word, and prayer. 1.Tim.4.4. *All which God hath created is good, and nothing must be rejected, if it be received with thanksgiving: for it is sanctified by the word and prayer.*

By the word we are instructed: first, whether God alloweth the use of such things, or not: secondly, wee learne after what holy manner, in what place, at what time, with what affection, and to what end we must use them. Heb.11.6. *Without faith it is impossible to please God.* Psal. 119:24 *Thy testimonies are my delight, they are my counsellors.* Josh. 22.19,29. 1.Sam.15.23.

Prayer, which sanctifieth, is petition and thanksgiving.

By petition, we obtaine of Gods majestie, assistance by his grace, to make an holy use of his creatures, and ordinances. Co1.3.17. *Whatsoever ye shall doe in word or deede, doe all in the name of the Lord Jesus, giving thanks to God even the Father by him.* 1.Sam.17.45. *Then said David to the Philistism, Thou comest to me with a sword, and with a speare, and with a shield: but I come*

to thee in the name of the Lord of hosts, the God of the host of Israel, whom thou hast railed upon. Mich.4.5. We must walke in the name of the Lord our God, for ever and ever. Here may we observe prayer made upon particular occassion. 1. For a prosperous journey. Acts. 21.5. When the daies were ended, wee departed, and went our way, and they accompanied us with their wives and children, even out of the citie and wee kneeling downe on the shore prayed, &c. 2. For a blessing upon meates at the table. Joh.6.11. Then Jesus tooke the bread, and when he had given thanks, he gave it to his Disciples, and the Disciples to them that were set downe: and likewise the fishes as much as they would. Acts.27.35. He tooke bread, and gave thanks to God, in presence of them all, and brake it, and began to eate. 3. for issue in childbirth. This did Anna, 1.Sam.1.14., And Zacharie, Luk.1.13,14, For good successe in busines, Gen.24.12. Abrahams servant praied.

Thanksgiving is the magnifying of Gods name, even the Father through Christ, for his grace, ayde and blessing in the lawfull use of the creatures. Phil. 4.6. *In all things let your requests be shewed unto God, in prayer, and supplication, and giving of thanks, 1.Thess.5.18. In all thinges give thanks: for this is the will of God in Christ towards you.* This wee may reade used, 1. after meate. Deut.8.10. *When thou hast eaten and filled thy selfe, thou shalt blesse the Lorde thy God, for the good land which he hath given thee.* 2. After the losse of out ward wealth. Job.1.21. *And Job said, Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath given, and the Lord hath taken away, blessed be the name of the Lord forevermore.* 3. For deliverance out of servitude. Exod.18.10. *Jethro said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who also hath delivered the people from under the hands of the Egyptians.* 4. For. children. Gen.29.35. *She conceived againe and barre a sonne, saying, Now will I praise the Lord: therefore she called his name Judah.* 5. For victorie. 2.Sam.22.1. *And David spake the words of this song unto the Lord, what time the Lord hath delivered him out of the hands of all his enemies, and out of the hand of Saul, & said, The Lord is my rocke, and my fortresse, &c.* 6. For good successe in domesticall affaires. Abrahams servant, Gen.24.12. *blessed the Lord of his master Abraham.*

CHAP. 23.

Of the fourth Commandement.

The fourth Conmandement concerneth the Sabbath: namely, that holie time conserated to the worship and glorifying of God The words are these:

Remember the Sabbath to keepe it: sixe daies shalt thou labour, and doe all thy worke: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man servát, nor thy mayd, nor thy beast, nor thy straunger that is within thy gates. For in sixe daies the Lord made the heaven and the earth, the sea and all that in them is, and rested the seventh daye: therefore the Lord blessed the seventh day, and hallowed it.

The Resolution,

Remember] This cause doth insinuate, that in times past there was great neglect in the observation of the Sabbath: and would that al degrees and conditions of men shuld prepare themselves to sanctifie the same: especially those that be governours of families, incorporations, and cities, to whom this commandement is directed.

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

Sixe daies] These words containe a close answer to this objection. It is much to cease from our callings one whole day. The answer (together with a first reason to inforce the sanctification of the Sabbath) is in these words, which is taken from the greater to the lesse. *If I permit thee to follow thy calling sixe whole daies, thou maist well, and must leave one onely to serve me. But the first is true. Therefore the second.*

The first proposition is wanting: the second, or assumption are these words, *Sixe daies*, &c. The conclusion is the commandement it self.

Here may wee see, that God hath given us free libertie to worke all the sixe daies. The which freedome no man can annihilate. Neverthelesse, upon extra ordinarie occassions, the Church of God is permitted to separate one daye or more of the seven, as neede is, either to fasting, or for a solemne day of rejoycing, for some benefit received. Joel.2.15.

The seventh day] The second reason of this commaundement taken from the end thereof. *If the Sabbath were consecrated to God, and his service, wee must that day abstaine from our labours. But it was consecrated to God, and his service. Therefore we must then abstaine from our labours.*

The assumption in these words (*the seveth day*, &c.) where we must note, that God alone hath this priviledge, to have a Sabbath consecrated unto him: and therefore all holie daies dedicated to what soever either Angell or Saint, are unlawfull: how soever the Church of Rome have imposed the observation of them upon many people.

In it thou shalt doe] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy sonne, thy daughter, thy servant, thy cattell, thy stranger, shall cease that day from your labours.*

Any worke] That is, any ordinarie worke of your callings, and such as may be done the day before, or left well undone till the day after. Yet for all this we are not forbidden to performe such workes even on this day, as are both holie and of present neecessitie.

Such are those workes, which doe upon that day preserve and maintaine the service and glorie of God, as I. A Sabbath daies journey. Act. 1.12. *Which is now Hierusalem, containing a Sabbath daies journey.* 2. The killing and dressing of sacrificed beasts in the time of the law. Mat. 12.5. *Have ye not read in the law, how that on the Sabbath daies, the priests in the Temple breake the Sabbath, and are blamelesse.* 3. Journeies unto the Prophets, and places appointed unto the worship of God. 2.King 4.23. *He said, Why wilt thou goe to him this day? it is neither new moone, nor Sabbath day.* Psalm.84.7. *They goe from strength to strength, till every one appeare before God in Zion.*

Such also are the workes of mercie, whereby the safetie of life or goods is procured: as that which Paul did, Act. 20.9. *As Paul was lóg preaching, Eutychus overcome with sleepe, fell downe from the third loft, and was taken up dead: But Paul went downe and laid himselfe upon him, and embraced*

him, saying, *Trouble not your selves: for his life is in him.* vers. 12. *And they brought the boy alive, and they were not a little comforted.* 2. To helpe a beast out of a pit. Luk.14.5. *Which of you shal have an ox, or an asse fallé into a pit, & will not straight way pull him out on the Sabbath day?* 3. Provision of meate and drinke. Matth. 12.1. *Jesus went through the corne on a Sabbath day, and his Disciples were an hungred, and began to pluck the eares of corne, and to eate.* In provision, we must take heed that our cookes, and houshold servants breake not the Sabbath. The reason of this is framed fró the lesser to the greater, out of that place, 2 Sam 25.15.⁴³ *David longed, and said, O that one would give me to drinke of the water of the well of Beth-lehem, which is by the gate;* vers.16. *Then the three mightie brake into the host of the Philisitne and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to David, who not drink thereof, but powred it for an offering unto the Lord.* vers.17. *And said, O Lord be it farre from me that I should doe this: is this not the bloud of the men, that went in jeopardie of their lives? therefore would he not drink.* The reason standeth thus. If David would not have his servants adventure their corporall lives for his provision, nor drinke the water when they had provided it: much lesse ought we for our meates to adventure the lives of our servants. 4. Watering of cattell Mat.10.11.⁴⁴ *The Lord answered, and said, Thou hypocrite, will not any of you on the Sabbath daies, loose his ox or asse out of the stable, and bring him to the water?* Upon the like present and holy necessitie, Phisitians, upó the Sabbath day, may take a journey to visit the diseased, Mariners their voyage, Shepheards may tend their flock, and Midwives may helpe women with child. Mark.2.27. *The Sabbath was made for man, and not man for the Sabbath.*

Within thy gates] This word gate, signifieth by a figure, jurisdiction and authoritie. Matth. 16. 18. *The gates of hell shall not overcome it.* Let this be a looking glasse, wherein all Inholders, and intertainers of strangers may looke into themselves, and behold what is their dutie.

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

*That which I did, thou also must doe,
But I rested the seventh day and hallowed it:
Therefore thou must doe the like.*

God sanctified the Sabbath when hee did consecrate it to his service; men sanctifie it when they worship God in it. In this place we are to consider the Sabbath, how farre foorth it is ceremoniall, and how farre foorth morall.

The Sabbath is ceremoniall, in respect of the strict observation thereof, which was a type of the internall sanctification of the people of God, and that is, as it were, a continuall resting from the worke of sinne. Exod. 31.13. *Speake thou also unto the children of Israel, and say, Notwithstanding keepe ye my Sabbath: for it is a signe betweene me and you in your generation, that ye may know that I the Lord doe sanctifie you.* The same is recorded, Ezech. 20.12.

It signified also that blessed rest of the faithful, in the kingdome of heavé. Esay. 66.23. *From moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worshippe before me, saith the Lord.* Hebr.4.8.9,10. *If Jesus had given them rest, &c.*

The Sabbath is likewise ceremoniall, in that it was observed the seventh day after the creation of the world, and was then solemnized with such ceremonies. Numb.28.9. *But on the Sabbath day ye shall offer two lambes of a yeare old without spot, and two tenth deales of fine floure for a meate*

⁴³ The verse cited are Matthew 23:15-17 [Ed.].

⁴⁴ The verse cited is Luke 13:15 [Ed.].

offering, mingled with oyle, and the drinke offering thereof. 10. This is the burnt offering of every Sabbath, beside the continuall burnt offering and drinke offering thereof.

But now in the light of the Gospell, and the Churches professing the same, the ceremonie of the Sabbath is ceased. Col.2.16. *Let no man condemne you in meate and drinke, or in respect of an holy day, or of the new moone, of the Sabbath: 17. which are but shadowes of things to come, but the bodie is Christ.* The observation of the Sabbath was translated by the Apostles from the seventh day, to the day following. Act.20.7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached to them.* 1.Cor.16.1.2. *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.* This day, by reason that our Saviour did upon it rise againe, is called the Lords day. Rev.1.10. *I was ravished in the spirit on the Lords day.*

The observation of the Sabbath thus continued by the Apostles, was neverthelesse neglected of those Churches which succeeded them, but after was revived and established by Christian Emperors, as a day most apt to celebrate the memerie of the creation of the world, and to the serious meditation of the redemption of mankind. *Leo and Anton Edict.* on holy daies.

The observation of the Sabbath is morall; in as much as it is a certaine seventh day, preserveth and conserveth the ministrie of the word, and the solemne worship of God, especially in the assemblies of the Church. And in this respect we are upon this day, as well injoynd a rest from our vocations, as the Jewes were. Esay. 58.13. *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth servants and cattell from their labours, which on other daies doe service unto their owner.

The affirmative part

Keepe holy the Sabbath day. This wee doe, if we cease from the workes of sinne, and our ordinarie calling: performing those spirituall workes, which are commaunded in the seconde and third Commaundement.

I. To arise early in the morning, that so we may prepare our selves to the better sanctifying the Sabbath ensuing. This preparation consisteth in private praiers & taking account of our severall sinnes. Mark. 1.35. *In the morning very early before day, Jesus arose and went into a solitarie place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 32.5.6. *Aaron proclaimed, saying, Tomorrow shall bee the holy day of the Lord: So they rose up the next day early in the morning.* Eccle. 4. ver. last.⁴⁵ *Take heed to thy feet when thou enterest into the house of God.*

II. To be present at publique assemblies, at ordinarie howers, there to heare reverétly and attentively the word preached & read, to receive the Lords Supper, and publikely with the congregation, call upon and celebrate the name of the Lord. 1. Tim. 1.1.2.3. Act.20.7. 2.King. 4.22.23. Act 13.14.15. *When they departed from Perga they came to Antiochia, a citie of Psidia, and went into the Synagogue on the Sabbath day, and sate downe. And after the lecture of the Law and Prophetes, the*

⁴⁵ The verse cited is Ecclesiastes 5:1 [Ed.].

rulers of the Synagogue sent unto them saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

III. When publique meetngs are dissolved, to spende the rest of the Sabbath in the meditation of Gods word, and his creatures. Psal. 29. *from the beginning into the ending.* Act 17.11. *These were also more noble men, then they which were at Thessalonica, which received the worde with all readinesse, and searched the Scriptures dayly whether those thinges were so.* We must also exercise then the workes of charitie: as to visite the sicke, give almes to the needie, admonish such as fall, reconcile such as are at jarre and discord amongst themselves &c. Nehem. 8.12. *Then all the people went to eate and to drinke, and to send away part, and to make great joy.*

The negative part.

Pollute not the Sabbath of the Lord.

This is a grievous sinne. Matth. 24.20. *Pray that your flight be not in winter; nor on the Sabbath day.* Lament. 1.7. *The adversarie saw her, and did mock at her Sabbathes.* Levit. 19.30. *Ye shall keep my Sabbathes, and reverence my Sanctuarie, I am the Lord.* In this part are these things forbidden:

I. The workes of our calling, wherein if we doe ought, it must bee altogether in regard of charitie, and not in regard of our owne private commodity.

II. Unnecessarie journeyes. Exod. 16. 29. *Tarie everie man in his place, let no man goe out of his place the seventh day.* By this reason, the maister of the familie must that day remaine at home, to sanctifie the Sabbath with his houshold.

III. Faires upon the Sabbath day. Nehem. 3. 19.⁴⁶ *When the gates of Jerusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my servants, set I at the gate, that there should be no burthen brought in on the Sabbath day.* read. vers. 15.16.17.18.

IV. And all kind of hubandrie; as plowing, sowing, reaping mowing, bringing home harvest, and other the like. Exod. 34.21. *In the seventh day shalt thou rest, both in earing time, and in harvest shalt thou rest.*

V. To use jesses, sportes, banquetting, or any other thing whatsoever, which is a means to hinder, or withdraw the mind from that serious attention, which ought to be in Gods service: for if the workes of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods service, as by the greatest labour.

VI. An externall observation of the Sabbath, without an internall regard of godlinesse. Esa. 1.14.15. *My soule hateth your newe moones, and your appointed feasts, they are a burthen unto me, I am weary to beare them: and when you shall stretch forth your hands, I will hide mine eies from you, and though you make many prayers, I will not heare: for your handes are full of blood.* 2. Tim. 3.5. *Which have a shew of Godlinesse, but denie the force thereof, such therefore avoyde.*

VII. The manifest prophanation of the Sabbath, in pampering the bellie, surfeiting, adulterie, and

46 The verses cited are from Nehemiah Chapter 13 [Ed.].

other like prophanenesse; which is nothing els, but to celebrate a Sabbath to the divell, and not to God.

CHAP. 24.
Of the fift Commandement.

Hitherto we have spoken of the Commandementes of the first Table: now followeth the second Table, which concerneth the love of our neighbour. Rom. 13.9. *Thou shalt not commit adullterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witnesse, thou shalt not covet: and if there be any other commandement, it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy selfe.*

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

The maner of loving, is so to love our neighbour as our selves, to wit truly and sincerely: when as contrarily, the true manner of loving God, is to love God without measure.

The second Table containeth sixe commandements: whereof the first, and, in the order of the ten commandements, the fift, concerneth the preservation of dignity and excellencie of our neighbor.

The words are these:

Honour thy Father and thy mother, that they may prolong thy dayes in the lande, which the Lorde thy God giveth thee.

The Resolution.

Honour] This Worde, by the figure, signifieth all that duty, whereby our neighbours dignity is preserved, but especially our Superiours. This dignitie preceedeth of this, that every man beareth in him some part of the image of God, if we respect the outward order and decencie, which is observed in the Church and common wealth. In the Magistrate there is a certaine image of the power and glorie of God. Dan. 2. 37. *O King, thou art a King of Kings, for the God of heaven hath given thee a Kingdome, power, and strength, and glorie.* Hence is it, that Magistrates are called Gods. Psal. 32.1. In an olde man is the similitude of the eternity of God: in a father, the likenesse of his fatherhood. Matth. 23. 9. *And call no man your father upon the earth for there but one, your Father which is in heaven.* In a man is the image of Gods providence & authoritie. 1. Cor.11.7. *For a man ought not to cover his head, because he is the image of the glorie of God: but the woman is the glorie of her husband.* Finally, in a learned man, is the likenesse of the knowledge and wisdom of God. Now therefore that person, in whome even the least title of the image of God appeareth, is to be honoured and revered.

Thy Father] By a figure, we must here understand, all thofe that are our superiours: as, Parents, and such like of our kindred, or aliance which are to us in stead of parents; Magistrates, Ministers, our Elders, and those that doe excell us in any giftes whatsoever. The kinges of Gerar were called *Abimelech*, my Father the king. Gen. 20.2. Gen. 45.8. *God hath made me a Father unto Pharaoh, and Lord over all his house.* 1. Cor. 4.15. *For though ye have ten thousand instructors in Christ, yet have ye not many Fathers: for in Christ Jesus I have begotten you.* 2.King.5.13. *But his servantes came, and spake unto him, and said, Father, if the Prophet had commanded thee a great thing,*

wouldest thou not have done it? 2. King. 2.12. *And Elisha saw it, and he cryed, My Father, my Father, my Father, the chariot of Israel, and the horsemen thereof.*

And thy mother] This is added, least we should despise our mothers, because of their infirmities. Prov. 23. 22. *Obey thy father which hath begotten thee, & despise not thy mother when she is old.*

Here we are put in mind to performe due honour to our stepmothers and fathers in law, as if they were our proper and naturall parentes. Ruth. 3.1. and 5. *Afterward Naomi her mother in law sayde unto her, My daughter, shall not I seeke rest for thee, that thou mayest prosper? And she answered her, All that thou biddest me, I wil do.* Exo. 18.17. *But Moses father in law sayd unto him, The thing which thou doest, is not well.* 19, *Hear now my voyce, I will give thee counsell, and God shall be with thee.* 24. *So Moses obeyed the voyce of his father in lawe, and did all that he had said.* Mich. 7. 6. *For the sonne revileth the Father, the daughter riseth up against her mother, the daughter in law against her mother in law.*

That they may prolong] Parentes are said to prolong the lives of their children, because they are Gods instruments, whereby their childrens lives are prolonged: for oftentimes, the name of the action is attributed to the instrument, wherewith the action is wrought. Luke 16.9. *Make you friendes with the riches of iniquity, that when ye shal want, they may receive you into everlasting habitations.* 1. Tim. 4.16. *For in doing so, thou shalt both save thy selfe and them that heare thee.*

But Parentes doe prolong the lives of their children in commanding them to walke in the wayes of the Lord, by exercising justice and judgement. Gen. 18. 19. For being become godly, they have the promise both of this life, and the life to come 1. Tim. 4.8.

Further, the effect the same thing by their prayers made in the behalf of their children. Heereby it plainly appeareth, that the usuall custome of children saluting their parentes, to aske them their blessing, is no light or vaine thing.

Moreover, in these wordes, the reason to moove us to the obedience of this commandement is drawne from the end, which reason is also a promise, yet a speciall promise. Ephe. 6.2. *Honour thy father and thy mother, which is the first commandement with promise, (I say, speciall)* because the promise of the second commandement is generall, & belongeth to all the rest of the commandements.

And God promiseth long life not absolutely, but so farre as it is a blessing. Ephe.6.3. *That it may be well with thee, and that thou maist live long on earth.* For wee must thinke that long life is not alway a blessing, but that some time it is better to die then to live. Esay. 57.1. *The righteous perssheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the evil to come.*

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

The affirmative part.

Preserve the dignitie of thy neighbour.

Under this part is commanded:

First, reverence towards all our superiours: the actions whereof, are; reverently to rise up before any man which passeth by us. Lev. 19.32. *Rise up before the hoarehead, and honour the person of the old man, and dreade thy God: I am the Lord.* To meete him that commeth towards us. Gen. 18.2. *And he lifted up his eies, and looked: and loe, three men stood by him, and when he saw them, he ran to meet them from the tent doore.* 1.King. 2.19. *When Bethsheba came to speake to king Salomon, the King rose to meete her, and bowed himselfe unto to her.* To bow the knee. Marke 10.17. *And when hee was gone out out of the way, there came one running, and kneeled to him.* Gen. 18. 2. *He ran to meet them, and bowed himselfe to the ground.* To stand by those that sit downe. Gen.18.8. *And he tooke butter, and milke, and the calfe that he had prepared, and set before them, and stood himselfe by them under the tree, and they did eate.* Exod. 18.13. *Now on the morrow, when Moses sate to judge the people, the people stood about Moses from Morning unto Even.* To give the chiefe seat. 1 King.2.19. *And he sate down on his throne, and he caused a seat to be set for the Kings mother, and she sate downe at his right hand.* Luke 14.7.8.9. *He spake also a parable unto the ghestes, when he marked how they chose out the chiefe roomes, and said unto them, When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chieftest place, least a more honourable man then thou be bidden of him, and he that had both him and thee, come and say to thee, Give this man roome, and thou then begin with shame to take the lowest roome.* Gen.43.33. *So they sate before him, the eldest according to his age, and the yoongest according to his youth, and the men marvelled among themselves.* To let our Superiours speak before us. Job.32.6.7.1 7. *To keepe silence in courtes and judgement places, untill we be bidden to speake.* Act.24.10 *Then Paul, after that the Governour had beckened unto him that he speake, answered.* To give them such their right and just titles, as declare our reverence when wee speake unto them. 1 Pet 3.6. *As Sarah obeyed Abraham and called him Lord: whose daughters ye are, whiles ye doe well.* Marke 10.17. *Good Master, what shall I do, that may possesse eternall life?* 20. *Then he answered, and said unto him, Master, all these things have I observed from my youth.* 1.Sam.1.14.15. *And Eli said unto her, How long wilt thou be drunken? Put away thy drunkennes from thee: then Hannah answered, and said, Nay my Lord, but I am a woman troubled in spirit: I have drunke neither wine nor strong drinke.*

Secondlie, towards those that are our superiours in authoritie: and first obedience to their commandements. Rom. 13.1. *Let every soule be subject to the higher power.*

We are to be admonished to obedience: because every higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himselfe and to Christ. Rom. 13.2. *Whosoever therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shal receive to theselves judgment.* Col.3.23. *And whatsoever ye doe, do it hartilie, as unto the Lord, & not unto thé.* 24. *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.* Obedience is to be performed to our superiours with diligence and faithfulness. Gen. 24.2. *Abraham said unto his eldest servát of his house, which had the rule over al that he had: put now thy hand under my thigh, and I will make thee swear by the Lord God of heaven, and God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, amnongst whó I dwell.* 10. *So the servant took ten Camels of his master; & departed.* 12 *And he said, O Lord God of my master Abraham, I beseech the send me good speed this day, and shew mercy unto my maister Abraham.* 33. *Afterward the meat was set before him, but he saide, I will not eate, until I have said my message: And Laban said, Speak on.* 56. *But he said, Hinder me not, seeing the Lord hath prospered my journey: send mee away that I may go to my maister.* Gen. 31.38. *This twenty yeares have I been with thee, thine ewes and thy goates have not cast their yoong, and the rammes of thy flock have I not eaten.* 39. *Whatsoever was torne of beastes, I brought it not unto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night.* 40. *I was in the day consumed with heat, and*

with frost in the night, and my sleep departed from mine eies.

Furthermore, wee must yeelde obedience to our Superiours: yea, although they be cruell and wicked, but not in wickednesse. 1. Pet. 2.18. *Servants, be subject to your masters with all feare, not only to the good an curteous, but also to the froward.* Act. 4.19. *Whether it be right in the sight of God, to obey you rather then God, judge ye.*

Subjection in suffering the punishments inflicted by our superiours. Gen.16. 6. *Then Abraham said to Sarai, Behold thy maide is in thine hand, doe with her as it pleaseth thee: then Sarai dealt roughly with her: wherfore she fled from her.* 9. *Then the Angell of the Lord said unto her, Returne unto thy dame, and humble thy selfe under her hands.*

And althogh the punishment shuld be unjust, yet must we suffer it, until we can get some lawfull remedie for the same. 1. Pet. 2. 19. *For it is thankworsthy, if a man for conscience toward God endure grieffe, suffering wrongfully.* 20. *For what praise is it if when ye be buffeted for your faultes, ye take it patiently? but and if, when, ye doe wel, ye suffer wrong, and take it patiently, this is acceptable to God.*

III. Thankfulnes in our praiers. 1.Tim. 2.1.2. *I exhort you therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and for all that are in authority, that wee may leade a quiet and a peaceable life, in all godlinesse and honesty.* 1. Tim.5.17. *Elders that rule well, are worthy of double honour.* Gen. 45.9. *Haste you, & go up to my Father, & tel him, Thus saith thy son Joseph, God hath made me Lord over al Egypt, come down to me, tarrie not.* 10. *And thou shalt dwell in the land of Goshen.* 11. *Also I will nourish thee there for yet there remaine five yeares of famine, least thou perish through povertie, thou and they houshold, and all that thou hast.*

Thirdlie, towards those that excell us in giftes: our dutie is to acknowledge the same giftes, and speake of them to their praise. 1. Cor. 8.22.23.⁴⁷

Fourthly, toward all our equals: to think reverenty of them. Phil.2.3. *Let no thing be done through contention or vain glorie, but in meeknes of mind, let every man esteeme other better then himselfe.*

In giving honour, to go one before another, and not in receiving it. Rom. 12.10. *Submtting your selves one to another in the fear of God. To salute one another with holie signes, wherby may appeare the love which wee haue one to another in Christ.* 1.Pet.5.14. *Greet ye one another with the kisse of love.* Rom. 16.16. *Salute one another with an holy kisse.* Exod. 18.7. *And Moses went out to meet his father in law, and did obeysance, and kissed him.* Ruth. 2.4. *And behold, Boaz came from Bethlehem, and said unto the Reapers, the Lord be with you. And they answered, The Lord blesse thee.*

Fiftly, the duties of all Superiours towards their inferiours: to yeeld to them in good matters, as to their brethren. Deut. 17.20. *That his heart bee not lifted up above his brethren, and that he turne not from the commandement, to the right hand or to the left.* Job. 31.13. *If I did contemne the judgment of my servant, and of my maide.* 2. King. 5.13. *But his servant came and spake unto him, and saide.* 14. *Then he went downe, and washed himselfe seven times in Jordan, &c.* To shine before their inferiours by an ensample of a blamelesse life. Titus 2. 2. *That the elder men bee sober, honest, discreete, sound in the faith, in love, and in patience.* 3. *The elder women likewise, that they be in such behavior as becommeth holinesse, not false accusers. not given to much wine, but teachers of*

⁴⁷ This should be 2 Corinthians 8:22, 23 [Ed.].

honest things. 1 Pet. 5.3 Not as though ye were Lords over Gods heritage, but that ye may be ensamples to the flocke. Phil. 4.9 To shew forth gravitie joined with dignitie, by their countenance, gesture, deedes and wordes. Tit.2.3.4.5.6.7. Job 29.8. The yoong men saw me and hid themselves, the aged arose, and stood up.

Sixtly, towardes inferiours in obedience, that is, toward their subjectes. I. To rule them in the Lord, that they doe not offend. 1. Pet. 2.13. *Submit your selves unto all manner of ordinance of man, for the Lordes sake, whether it bee unto Kinges as unto superiours, 14. or unto governours, as unto them that are sent of the King, for the punishment of evill doers, and for the praise of them that doe well. Deut.17.19. And it shall be with him (namely the booke of the lawe) and he shall reade therein all the dayes of his life, that he may learne to feare the Lord his God, and to keep all the words of this Lawe, and those ordinances to doe them. Col. 4.1. Ye maisters doe unto your servants, that which is just and equall: knowing that ye also have a master in heaven. 2. To provide such thinges as shall be to the good of their subjectes, whether they belong to the bodie or to the soule. Rom. 13.4. For he is the minister of God for thy wealth. Esa. 49. 23. And Kinges shall be thy nursing Fathers, and Queenes shall be thy nurses. Psa. 132.1. Lord remember David with all his troubles. 2. Who sware unto the Lord, and vowed unto the mightie God of Jaakob, saying, 3. I will not enter into the tabernacle of mine house, nor come upon my pallet or bed, 5. nor suffer mine eyes to sleep, nor mine eye lids to slumber, 5. until I find out a place for the Lord, an habitation for the mighty God of Jaakob. 3. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodilie punishment.*

There is an holie maner of punishing the guiltie, whereunto is required: I. After diligent and wise examination being had, to be assured of the crime committed, II. To shew forth of Gods word, the offence of the sine that the conscience of the offender may be touched. III. It is convenient to defer or omit the punishment, if thereby any hope of amendment may appeare. Eccl. 7.23.⁴⁸ *Give not thy heart also to al the words that men speake, least thou doe heare thy servant cursing thee, 24. For often times also thine heart knoweth, that thou likewise hast cursed others. 1. Sam.10 vers. 27. But the wickcd men said, How shall he save us? so they dispised him, and brought him no presents: but he held his tongue. IV. To inflict deserved punishment, not in his owne name, but in Gods name, adding the same holily and reverently. Josh 7.19. Then Joshua said unto Achan, My son, I beseech thee, give glorie to the Lord God of Israel, and make confession unto him, and shew me now what thou hast done, hide it not from me, 20. And Achan answered Joshua, and said. Indeed I have sinned against the Lord God of Israell, and thus and thus have I done. 25. And Joshua said, In as much as thou hast troubled us, the Lord shal trouble thee this day: and all Israell threw stones at him, and burned them with fire and stoned them with stones. V. and lastly, When thou punishest, aime at this one only thing that the evill may be purged and amended, and that the offender by sorrowing for his sin, may unfainedly repent for the same. Pro. 20.30. *The blewnesse of the wound serveth to purge the evil, and the stripes within the bowels of the bellie.**

Seventhly, and lastly, there is a certaine dutie of a man to bee performed toward himselfe, which is, that a man should preserve and maintaine with modestie, the dignitie and worthinesse, which is inherent in his owne person. Phil.4.8. *Furthermore, brethren, whatsoever thinges are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, if there be anie vertue, or if there be any praise, think on these thinges.*

The negative part.

⁴⁸ The verses cited are Ecclesiastes 7:21, 22 [Ed.].

Diminish not the excellencie, or dignitie, which is in the person of thy neighbour.

Hither are referred these sinnes:

First, against our superiours: I. Unreverent behaviour and contempt of them. The sinnes hereof, are, deriding our superiours. Gen .9.22. *And when Ham the Father of Canaan saw the nakednesse of his father, he told his two brethren without.* Prov. 20.17.⁴⁹ *The eie that mocketh his father, and despiseth the instruction of his mother, let the ravens of the valley picke it out, and the yoong eagles eate it.* To speake evill of, or revile our superiours. Exod.21.17. *And he that curseth his father or his mother, shall die the death.*

II. Disobedience, wherby we contemne their just commandements. Rom. 1.30. *Disobedient to Parentes.* 2.Tim. 3.3. *No striker, but gentle, no fighter.* The sinnes hereof are, To make contractes of mariage, without the counsell & consent of the Parents. Gen. 6. 2. *Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wives of all that they liked.* Gen. 28.6.9. *And Esau seeing that the daughters of Canaan displeased Izhac his father, then went Esau to Ishmael, and tooke unto the wives which hee had. Mahalath the daughter of Ishmael, Abrahams son, the sister of Nabaioth, to be his wife.* The eie service of servants. Coloss. 3.22. *Servants, be obedient to them that are your masters according to the flesh, in al things, not with eie service as men pleasers, but in singlenes of heart, fearing God.* Ephe. 6.6. *Not with service to the eie, as men pleasers.* Answering againe, when they are reprehended. Tit. 2.9. *Let servants be subject to their masters, and please them in all thinges, nor answering againe.* Deceitfulnesse and wasting their Masters goods. Titus. 2.10. *Neither pikers, but that they shew all good faithfulness.* To flee from the power of their superiour. Gen. 16.6. *Then Sarah dealt roughly with her, wherefore she fled from her.* To resist the lawfull authoritie of their Superiours. 1. Pet. 2.20. To obey them in things unlawful. Act.4.19. To extol themselves above their betters: this is the sin of Antichrist. 2.Thess. 2. 3.4. *Which (man of sinne) exalteth himselfe against al that is called God.* Lastlie, the freedom of the Papists, whereby the free children from the government of their parents: and subjects from the authorie of their Princes: so that they make it lawfull for them to pretend and procure their death 1. Sam. 26 .8.9. *Then said Abishai to David, God hath closed thine enemie into thine hand this day; now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe: And David said to Abishai, Destroy him not: for who can lay his hand on the Lordes Anointed, and be guiltlesse?*

III. Ingratitude and want of a loving affection towards Parentes. Matth. 15. 5. 6. *But ye say, whosoever shall say to father or mother, By the gift that is offered by me, thou maist have profite, though he honour not his father or mother, shall be free.* 1.Tim. 5.4.

Secondly, wee offend against our equalles in preferring our selves before them, in talking or in sitting downe. Matth.20. 20. *Then came unto him the mother of Zebedeus children, with her sonnes, worshipping him, and desiring a certaine thing of him.* 21. *And he said, What wouldest thou? And shee saide to him, Grant, that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdom.* 24. *And when the other ten heard this, they disdayned at the two brethren.*

Thirdly, toward our inferiours: I. Through negligence in governing them, and providing for their good estate. Hagg. 1.4. *Is it time for your selves to dwel in your sieled houses, and this house to lie waste?* Dan. 3.28. This condemneth those mothers, which put foorth their children to be nursed, having both sufficient strength and store of milke themselves to nurse them. 1.Tim. 5.10. *If she*

⁴⁹ The verse cited is Proverbs 30:17 [Ed.].

have nourished her children. II. By too much gentlenesse and lenitie in correcting them 1.King.1.5 Then Adonijah the sonne of Haggith exalted him selfe, saying. I will be king. 6. And his father would not displease him from his childhood, to say, Why hast thou done so? 1.Sá.2.22. So Eli was very old, & heard all that his sons did unto all Israel, & how they lay with the women that assembled at the doore of the Tabernacle of the congregation. 23. And hee said unto them, Why doe ye such things?for of all this people I heare evill reportes of you. 24. Do no more, my sonnes, for it is no good report that I heare, namely, that ye make the Lords people to trespasse. 25. Notwithstanding they obeyed not the voyce of their Father, because the Lord would slay them. III. By overmuch crueltie and threatnings. Ephe. 6.4. And ye Fathers provoke not your children to wrath. 9. And ye masters doe the same things unto them, putting away threatnings.

Fourthlie, and lastlie, a man offendeth against himselfe, when through his naughtie behaviour he doth obscure and almost extinguish those giftes which God hath given him. Matth. 25. 2.16. Or contrarilie, when he is too wise in his owne conceit. Rom, 12. 3. *For I say through the grace that is given unto me, to everie one that is among you, that no man presume to understand, above that which is meet to understand.*

CHAP. 25.

Concerning the sixt Commandement.

THOU shalt not kill.

The Resolution.

Kill] The part is here set for the whole, by a Synecdoche: for killing signifieth any kind of endomaging the person of our neighbour.

The equitie of this commandement appeareth by this, that man was created after the likenesse of God. Gen.9.6. *He that sheadeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Againe, al men are the same flesh. Esa. 58.7. *When thou seest the naked, cover him, and hide not thy face from thine owne flesh.*

Neither ought we to be ignorant of this also, that it is unlawful for any private person not called to that dutie, to kill another, but a publike officer may, that is, if he be warranted by a calling. So did Moses, Exod.2.12. *And hee looked round about, and when he sawe no man, hee slue the Egyptian, and hid him in the sand.* Act. 7.25. *For he supposed his brethren would have understood, that God by his hand should give them deliverance.* And Phinehas. Nomb.25.8. *And he followed the man of Israell into the tent, and thrust them both through (to wit, the man of Israel and the woman) through her bellie: so the plague ceased from the children of Israell. 31.⁵⁰ Phinehas the son of Eleazar, hath turned mine anger away from the children of Israell, while he was zealous for my sake among them: therefore I have not consumed the children in my jealousy.* And Elijah, 1.King.18.40. *And Elijah said unto them, Take the Prophetes of Baall, let not a man of them escape: and they tooke them, and Elijah brought them to the brook of Kishon, and slue them there.* And souldiors in battels waged upon just causes. 2.Chron. 20.15. *Feare ye not, neither bee afraide of this great multitude: for the battell is not yours, but Gods.*

The negative part.

⁵⁰ The verse cited is Number 25:11 [Ed.].

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

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

Against our neighbor, are these following: I. In hart; as, I. Hatred against him. 1.Joh.3.15. *Whoso hateh his brother, is a manslayer.* 2. Unadvised anger. Matth. 5.22. *I say unto you, whosoever is angrie with his brother unadvisedlie, is in danger of judgement.* 3. Envie. Rom. 1.29. *Full of anger, murther, contention.* 4. Grudges. Jam.3.14. *If ye have bitter envying and strife in your heartes, rejoyce not.* 5. Want of compassion, and sorrowe at our neighbours calamities. Amos. 6. 5.6. *They sing to the sound of the Viole, &c. but no man is sorry for the affliction of Joseph.* 6. Frowardnes, when we wil not be reconciled to our neighbour. Rom. 1. 30. *Such as can never be appeased, unmercifull.* 7. Desire of revenge. Psal. 5.6 *The Lord wil abhorre the bloody man & deceitfull.*

II. In wordes I. Bitternes in speaking. Prov. 12. 18. *There is that speaketh wordes, like the prickings of a sword: but the tongue of wise men is health.* 2. Reproches and rayling, which is a castng of a mans sinnes in his teeth which he hath committed, or an objecting unto him some inherent infirmities, Mat.5.22 . *Whosoever saith unto his brother, Raca, shall be worthy to be punished by the councell: And whosoever shall say, Foole, shall be worthy to bee punished with hel fire.* 2.Sam. 6 16. *As the Arke of the Lord came into the citie of Davild, Michal Sauls daughter looked through a windowe, and saw King David leape and dance before the Lord, and shee despised him in her heart,* 20. *And Mical the daughter of Saule came out to meet David, and saide, O how glorious was the King of Israel this day, which was uncovered to day in the eies of the maydens of his servantes as a foole uncovereth himselfe.* 3. Conentions' when two or more strive in speech one with another, for any kind of Superiority. 4. Brawlings in any conference. 5. Crying, which is an unseemly elevation of the voicc against ones adversarie. Gal.5.19. *The workes of the flesh are manifest, which are, 20. emulations, wrath, contentions, seditions.* Ephe. 4.31. *Let all bitterness, and anger, and wrath, crying and evil speaking be put away from you, with all maliciousnesse.* 32 *be courteous one to another.* Gen. 16. 11. *He (vz. Ismael) shal be a wild man, his hand shal be against everie man, and every mans against him.* 6. Complaintes to every one of such as offer us injuries. Jam.5.9. *Grudge not one against another, brethren, least ye be condemned.*

III. In countenance and gesture, all such signes as evidentlie decipher the malitious affections lurking in the heart. Gen. 4.5.6. *His countenance fell downe: And the Lord said unto Cain, Why art thou so wrath?* Math. 27.39. *They that passed by rayled on him, nodding their heads.*

Hence is it, that derision is tearmed persecution. Gen. 21.9. *Sarai saw the son of Hagar the Egyptian mocking, &c.* Gal. 4.29. *He that was born after the flesh, persecuted him, that was borne after the spirit.*

IV. In deedes: I. To fight with, or to beate our neighbour, and to maim his bodie. Levit. 24.19.20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him, breach for breach, eie for eie, tooth for tooth.* 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poison. Gen. 4.8. *Cain rose up against his brother, and slue him.* 3. To exercise tyrannous crueltie in inflicting punishments, Deut.25.3. *Fourty stripes shall he cause him to have, and not past, least if he should exceed, and beate him above that with many stripes, thy brother should appeare despised in they sight.* 2.Cor.11.24. *Of the Jewes I received five times fourty stripes save one.* 4. To use any of Gods creatures hardly. Prov.12.10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell.* Deut. 22.6. *If thou find a birds nest in the way, in any tree, or on the ground, whether they be young, or egs, and the dam sitting upon the*

yong, or upon the egges, thou shalt not take the dam with the yong, but shalt in any wise let the dam goe, & take the yong to thee, that thou maist prosper & prolong thy dayes. 5 To take occasson by our neighbours infirmities, to use him discourteouslie, and to make him our laughing stocke, or tainting recreation, Levit. 19.14. *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind.* 2.King. 2. 23. *Little children came out of the citie, & mocked him, and said unto him, Come up thou baldhead, come up thou baldhead.* 6. To injury the impotēt, feeble, poore, strangers, fatherlesse or widowes. Exod. 22. 21.22. *Thou shalt not doe injurie to a stranger; neither oppresse him: for ye were strangers in the land of Egypt. Yee shall not trouble any widow or fatherles child.* 25. *Thou shalt not be an usurer unto the poore.* We then injurie these: 1. If we pay not the labourer his hire. Deut. 24. 14. *Thou shalt not oppresse an hired servant that is needy and poore, neither of thy brethren, nor of the stranger that is within thy gates.* 15. *Thou shalt give him his hire for his day: neither shal the sun go downe upon it: for he is poore, and therewith sustaineth his life least he crie against thee to the Lord, and it be sin unto thee.* 2. If thou restore not the pledge of the poore. Exo. 22.26. *If thou take thy neighbours raiment to pledge, thou shalt restore it unto him before the Sun goe down: for that is his garment only, and his covering for his skin.* 3. If we withdraw corne from the poore. Pro.11.26. *He that withdraweth the corne, the people wil curse him: but blessing shal be upon the head of him that selleth corne.*

Againe, this law is as well transgressed by not killing, when the law chargeth to kill and by pardoning the punishment due unto murther, as by killing when we should not. Nomb. 25.16. *If one smite another with an instrument of yron, that he die, he is a murtherer; & the murtherer shal dy the death.* 33. *The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shead it.*

By this place also are combates of two men hand to hand, for deciding of controversies, utterly unlawful. 1. Because they are not equall means ordeined of God, to determine controversies. 2. In that it falleth out in such combates that he is conquerour before man, who indeed is guiltie before God.

This also condemneth Popish Sanctuaries, and places of priviledge: as Churches, and the like, wherein murtherers shelter and shroude themselves from the danger of the Lawe. For God expresselie commandeth (Exod. 21.14) *that such an one shal be taken from his altar, that he may die.* And Joab, 1.King. 2.24⁵¹ *touching the hornes of the altar, was slaine in the Temple.*

Hitherto in like sort belong such things as concerne the soule of our neighbour. 1. To be a scandale or offence to the soule of our neighbor, either in life or doctrine. Mat. 18.7. *Wo be to the worlde because of offences: it is necessariie that offences should come: but wo be to them by whom they doe come.*

2. To minister occasions of strife and discord. The which we then doe: 1. When wee cannot be brought to remit somewhat of our owne right. 2. When wee returne snappish and crooked answeres. 3. When wee interpret everie thing amisse, and take them in the woorst part. 1. Sam.25. 25. *Naball is his name, and follie is with him.* 2. Sam. 10.3. *And the Princes of the children of Ammon said to Hanun their Lord, Thinkest thou that David dost honour thy father, that he hath sent comforters to thee? Hath not David rather sent his servants unto thee, to search the citie, to spie it out, and to overthrowe it? Wherefore Hanun tooke Davids servantes, and shaved off the halfe of their beardes, and cut off their garments in the middle, even to their buttockes, and sent them away.*

3. The Ministers sinne against their neighbours, is this, not to preach the word of God to their

51 The verses cited appear to be 1 Kings 2:29, 34 [Ed.].

charge, that they thereby might bee instructed in the wayes of life. Proverb. 29. 18. *Where there is no vision the people decay, but he that keepeth the Law is blessed.* Esa 56.10. *Their watchmen are all blind, they have no knowledge, they are all dumbe dogs, they cannot barke: they lie and sleep, and delight in sleeping. And these greedy dogges can never have ynough: and these shepheardes they cannot understand: for they all looke to their owne way, everie one for his advantage, and for his owne purpose.* Ezech. 3.18. *When I shall say to the wicked; Thou shalt surely die, and thou givest him not warning, the same wicked man shall die in his iniquitie, but his blood will I require at thy handes.*

And not onely not to preach at all, but to preach negligently, is utterly condemned. Jer. 48.10. *Cursed be he that doth the worke of the Lord negligently.* Revel. 3.16. *Because thou art luke warme, and neither hot nor colde: it will come to passe that I shall spew thee out of my mouth.* This reprooveth nonresidencie of ministers, which is an ordinarie absence of the minister from his charge; namely, from that particular congregation committed unto him. Esay. 62.6. *I have set watchmen upon the walles, O Hierusalem, which all the day and all the night continually shall not cease: yee that are mindfull of the Lorde, keep not silence, and give him no rest, til he repaire, and until he set up Jerusalem the praise of the world.* Act 20.28.29.30.31. *Take heed therefore unto your selves, and to all the flocke wherof the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his owne blood. For I knowe this, that after my departing, shal grievous wolves enter in among you, not sparing the flocke. Moreower, of your selves shall men arise, speaking perverse things to draw disciples after them. Therefore watch and remember; that by the space of three yeares, I ceased not to warne every one night and day with teares.* 1.Pet. 5.23. *Feed the flocke of God, which dependeth upon you, caring for it, not by constraint but willingly: not for filthy lucre, but of a ready minde: not as though yee were Lords over Gods heritage, but that ye may be ensamples to the flocke.* Ezech. 34.4 and 33. The Councell of Antioch, the 17. Can. *If any Bishop by imposition of handes inducted into a charge, and appointed to governe a people, and hee neglect to take upon him that office, but delayeth to goe unto the congregation allotted unto him: such an one shall bee prohibited from the Lords table, till he be enforced to attend upon that charge, or at the least some what bee determined by a complete assembly of the Ministers of that province.* The Councell of Sardice, the 34. Canon. *We remember that our brethren in a former assembly decreed, that if any lay man remaining three Sabbaths or Lords dayes, that is, three weeks in a citie, did not in the same citie frequent the church assemblies, he should be excommunicated: If then such thinges are not allowable in lay men, much lesse in ministers, for whom it is neither lawfull nor convenient, without urgent necessitie, to be absent from his parish Church longer the time above mentioned. To this decree there was not one non placet, but every one said, It liketh us wel.* The Council held at Cont. in the 24. Canon decreed that *ministers ought not to have their substitutes, or vicars, but in their own persons, with feare and cheerfulness, performe all such duties, as are required of them in the service of God.* The Canon law doth conclude the same thing. dist. 36. Canon. *fiquis vult. debent indefinenter, &c. The Bishops (saith the Canon) ought to be continually resident in Gods tabernacle, that they may learne somewhat of God, and the people of them, whilst they reade often and meditate upon Gods word.* Againe, in the Canons intituled Pontifices, and *fiquis in clero. Episcopos, qui dominici gregis suscipiunt curarm, &c. The Bishops which take upon them to feede Gods flocke, ought not to depart from their dutie, least they loose that excellent talent which God hath bestowed upon them but rather strive with that one talent, to get three more talentes.* And in the 80. Canon of those which are tearmed the Canons of the Apostles, there is an expresse mandate *that such, whether Bishop or Senior, who attendeth not upon their office in the Church, shall foorthwith be remooved from that place.* The Chalcedon Councell, Canon. 10. *Let no man be ordayned Minister of two Churches, in two severall cities, but let him remaine in that, unto which he was first called. And if for vaine glorie, hee shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely exercise*

his ministrie. But if one bee called to another charge, let him simplie give over the former and have no interest in the same, &c. For this thing, looke to the decree of Damasus and the Councell of Trent, sect.7.Can.8.

There are, notwithstanding the former testimonies, some cases, wherein it is permitted to the Minister that he may be absent: if by his absence the congregation be not endommaged: I. Sicknesse: the Councell of Mentz, 25. Canon. *If a Bishop be not at home, or be sicke, or upon some exigent, cannot bee present at his parish, let him procure one, who upon, Sabbathes and festivall dayes, will preach unto his charge.* Augustine testifieth, epist. 138. that he was absent on the like occasion.

II. Allowance of the Church, to be absent for a time upon some necessary and publike commoditie for the same. Coloss. 1.7. *Epaphras is their minister*, but chap. 4.12. he being absent *salueth them*. And Ambrose though he were Bishop of Millaine, yet went he twice Ambassador into France, to make agreement betwixt Maximus and Valentinian. Ambrose 5. booke. and 27. epist. to Valentinian the Emperour.

III. If by reason of persecution he be enforced to flee, & see no hope to procure the safetie of his people. This made Cyprian to bee absent from Carthage, as he testifieth in his epistles.

Thus much concerning sinness against our neighbour. Nowe followe such sinnes, as a man committeth against his owne person, as when a man doeth hurt, kill, and endanger himselfe. Matth. 16.24. *If any man will followe mee, let him denie himselfe, take up his crosse, and follow me.* Matth. 4.6. *Hee saide unto him, If thou be the son of God, cast thy self down headlong: for it is written, He shall give his Angels charge over thee, and with their handes they shall lift thee up, least at anie time thou shouldest dash thy foot against a stone.* 7. *Jesus said unto him: It is written againe, Thou shalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, though to escape a most shameful death, is utterly unlawfull and ungodly.

The affirmative part.

Thou shalt preserve the life of thy neighbour.

Hitherto may we referre these duties:

I. Such as apertaine to the person of our neighbour, and concerne, first his welfare both of bodie and minde; as to reioice with them that reioice. Rom. 12.15. Mark. 10.20. *Then he answered & said unto him, All these things I have observed from my youth. And Jesus beheld him, and loved him.* Secondly, his miseries, to be grieved with him for them. Rom. 12.15. *Mourne with those that mourne.* Esa. 24.16. *And I sayde, My leannesse, my leannesse, woe is me, the transgressours have offended, yea the transgressours have grevously offended.* Psal. 119. vers. 136. *Mine eyes gush out with water, because men observe not thy Lawe.* Again, wee must helpe him as much as in us lieth. Job. 29. vers. 15. *I was an eye to the blinde, and foote to the lame.* 2. Corinth 8. ver. 3. *To their power, yea beyond their power, they were willing.* And that we doe, we must doe speedilie. Proverb. 3. vers. 28. *Say not to thy neighbour, Goe and come againe to morrowe, and I will give thee, if thou now have it.* Levit. 19.17. *Thou shalt plainlie rebuke thy neighbour, and not suffer him to sin.*

Thirdlie, concerning such injuries, as he offereth unto thee: I. Thou shalt not be angrie against him, upon a small occasion. Nomb. 12.3. *Moses was a meeke man above all that lived upon the earth.*

Proverb. 9. 11.⁵² *The discretion of a man deferreth his anger, and his glorie is to passe by an offence.* II. Thou must be slowe to wrath, and never angrie, but for a most just cause. Mark. 3.5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hearts.* Pro.14. 29 *He that is slow to wrath, is of great wisdom: but he that is of an hastie mind exalteth follie.* III. Thine anger must bee but for a while. Ephe. 4. 26. *Be angrie and sin not, let not the Sun, goe down upon thy wrath.* IV. Forgive freely an injurie, and revenge it not. Ephe. 4. 32. *Be ye curteous one to another, and tender hearted, forgiving one another, even as God for Christs sake forgave you.*

Fourthly his wantes & infirmities: I. Avoid occasion wherby they may be stirred & laid open. Gen.13.8. *Then said Abraham to Lot, Let there be no strife I pray thee, between thee and me, neither between thy heardmen and mine:for we are brethren.* 9. *Is not the whole land before thee? depart I pray thee from me: If thou wilt take the left hand, I wil take the right, or if thou goe to the right hand, I will take the left.* Gen. 27.44. *And tarie with him a while until thy brothers fiercenesse be asswaiged,* 45. *And til thy brothers wrath turne away from thee, & he forget the things which thou hast done to him.* 2. Depart sometimes from thine owne right. Mat. 17.25.26. *What thinkest thou Simon? of whom do the kings of the earth take tribute, or poll money? of their children, or of strangers? Peter saide unto him, Of strangers. Then said Jesus unto him, Then are the children are free,* 27. *Nevertheles, least we should offend thé go to the sea, and cast in an angle, and take the first fish that commeth up, and when thou hast opened his mouth, thou shalt find a peece of twentie pence: that take & give it unto them for me and thee.* 3. To appease anger kindled: which is done: I. by overcoming evill with goodnes. Rom. 12.21. *Be not overcome of evil but overcome evil with goodnes.* II. By following after peace. 1.Pet.3.11. *Decline from evil, & doe good, seek peace, & follow after it.* III. By courteous answers. Pro. 15.1. *A soft answer putteth away wrath but greivous words stir up anger.* 1.Sam.1.14. *Eli said unto her, How long will thou be drunken? Put away thy drunkenes from thee.* 15. *Then Hannah answered and said, Nay my Lord, but but I am a woman crushed in spirit: I have drunk neither wine nor strong drinke, but have poured out my soule before the Lord.* Philem. ver. 15. *It may be that he therefore departed for a season, that thou shouldest receive him for ever.* IV. By overpassing some wants and infirmities in mens words and deedes. Prov.19.11. *It is a mans honour to passe by infirmities.* V. By covering them with silence. 1.Pet.4.8. *Above all things have fervent love amongst you, for love covereth a multitude of sinnes.* Pro. 17.9. *He that covereth transgression, seeketh love: but he that repeateth a matter, separateth the Prince.* VI. By taking every thing (if it bepossible) in the best part. 1.Corin. 13.5. *Love thinketh none evill.*

This sheweth the lawfulness of truces, covenants, and other agreements concerning peace, being made to avoyd injuries, maintaine ancient bounds, procure securitie in traffique, possessions, and journies, set pensions, commons for cattell, liberties of hunting, fishing, or fouling, and getting sewell, or other neccessaries for publike commodities, if there bee no unlawfull conditions annexed unto the same. And wee may make this covenant not onely with Christiás, but for y maintenace of peace, with infidels also. For that which is godly to be performed, is no lesse godly to bee promised. But it is a note of true godlines, to bee as much as may bee, at peace with all men. Therefore to promise peace by covenant, is very godly. We may see the experience of this in the lives of holie men. Gen. 21.22. *At that samme time Abimelech and Picol his chiefe captaine, spake unto Abraham, saying, God is with thee in all that thou doest.* 23. *Now therefore sweare unto me here by God, that thou wilt not hurt me, nor my childré, nor my childrens children, &c.* 24. *Then Abraham said, I will sweare.* 27. *Then Abraham tooke sheepe and beeves, and gave them unto Abimelech: and they two made a covenant.* Gen. 31.44.⁵³ *Now therefore come and let us make a covenant, I and thou, which may bee a witnessse betweene me and thee.* 45. *Then Laban said to*

52 The verse cited id Proverbs 19:11 [Ed.].

53 The verses cited are Genesis 31: 44-45, 51 and 53 [Ed.].

Jaakob, Behold this heape, and behold the pillar, which I have set up betweene me and thee. 53. The God of Abraham, and the gods of Nahor, and the god of their father bee judge betweene us: But Jaakob sware by the feare of his father Izhak.

II. Concerning his bodie, wee are to regard it alive and dead. Being alive, we ought if need be: I. To minister unto it food and raiment. Matth. 25.41.42. *Depart from me ye cursed into everlasting fire, which is prepared for the divell and his angels. For I was anhungered, and ye gave me no meate, I thirsted, and ye gave me no drinke, &c. 45 In as much as ye did it not to one of the least of these, ye did it not to me.* II. To lend our helping hand, when our neighbours bodie is in any danger.

1.Joh.3.16. *Hereby we perceived love, that he laid downe his life for us, therefore also ought we lay downe our lives for the brethren.*

When a man is dead, wee ought to commit the dead corps to the grave, as may appeare by these arguments: I. The instinct of Nature it selfe. II. The examples of the Patriarks, and other holy personages. *Abraham buried Sarah.* Gen.23.19. *Jaakob is buried by his sonnes.* Gen. 50.12. *Steven by religious and devout men.* Act.8.2. III. The Lords owne approbation of buriall, in that he numbred it amongst his bentfits. For the want thereof is a curse. Jere.22. 19. *He (vz Jehoiakim) shall be buried as an asse is buried, even drawne and cast forth without the gates of Jerusalem.* Therefore rather then Moses should bee unburied, the Lord himselfe did burie him. Deut. 34.5,6. *Moses the servant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, over against Beth-peor, but no man knoweth his sepulchre unto this day.* IV. There is no dead carkase so lothsome as man is, the which both argueth the necessitie of buriall, and how ugly wee are in the sight of God, by reason of sinne. V. The bodie must rise againe out of the earth, that it may be made a perpetuall mansion house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, and therefore must rise againe to glorie. VII. Buriall is a testimonie of the love and reverence we beare to the deceased.

A funerall ought to be solemnized after an honest and civill manner: namely, agreeable to the nature, and credit as well of those which remaine alive, as them which are dead. Concerning the living, they must see that I. Their mourning bee moderate, and such, as may well expresse their affection & love to the partie departed. Joh. 11.34. *He said, Where have ye laid him? they answered, Lord, come and see. 35. Then Jesus wept.* And vers. 36. *the Jewes said, Behold how he loved him.* 2. They must avoyd superstition, and not surmise that funerall ceremonies are availeable to the dead. Such are the rites of the Church of Rome; as to bee buried in a Church, especially under the altar, and in a Friars coole. 3. They ought to take heede of superfluous pompe and solemnities. For of all ostentations of pride, that is most foolish, to bee boasting of a loathsome and a deformed corps. Esay. 22.15.16. *Thus saith the Lord God of hostes, Goe, get thee to that treasurer, Shebna the steward of the house, and say, What hast thou to doe here? and whom hast thou here? that thou shouldest here hew thee out a sepulchre, as he that heweth out his sepulchre in an high place, or that graveth an habitation for himselfe in a rocke.*

To this commaundement belongeth these duties: I. Before the vintage or harvest, we ought to permit any man, for the represing of hunger, to gather grapes, or plucke off the eares of corne in the field Deut. 23.24, 25. *When thou comest into they neighbours vineyard, then thou maist eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell. When thou comest into they neighbours corne, thou maist plucke the eares with thine hand, but thou shalt not moove a sickle to thy neighbours corne.* Matth.12.1. *Jesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the eares of corne, and to eate. &c.* II. In the vintage, and time of harvest, wee ought neither to leave the trees naked of grapes, nor rake up after

the reaping, eares of corne; but leave the after gatherings for the poore. Levit. 23.22. *When you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest: neither shalt thou make any after gathering of thy harvest: but shalt leave thé unto the poore, & to the stranger: I am the Lord your God.* Ruth 2.8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens. 7. So she gleaned in the field until evening.*

III. Concerning the soule of our neighbour: I. We must seeke all meanes to winne him to the profession of Christian religion. 1.Cor.10.33. *I please all men in all things, not seeking mine owne profite, but the profite of many, that they might bee saved.* Hebr. 10.24. *Let us consider one another, to provoke unto love and to good workes.* II. We must have amongst men without offence. 1.Cor. 10.32. *Give no offence neither to the Jewes, nor to the Grecās, nor to the Church of God.* 1.Cor.8.13. *If meate offend they brother, I will eate no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a lanterne to direct the waies of our neighbours. Act. 24.14. *This I confesse unto thee that after the way (which they call heresie) so worship I the God of my fathers, beleeving all things which are writté in the Law and the Prophets, 15. And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of the just and unjust. 16. And herein I endeavour my selfe to have always a cleere conscience toward God, and toward men.* IV. If our neighbour offend, we are to admonish him. 1 Thess. 5. 14. *Wee desire you, brethren, admonish them that are unruly: comfort the feeble minded: beare with the weake: bee patient towards all men.* V. If our neighbour runne the waies of Gods commandement (as David speaketh) wee ought to encourage him in the same.

VI. We may referre such things unto this commandement, as appertaine to the peculiar preservation of every severall mans life: 1. Recreation, which is an exercise joyned with the feare of God, conversant in things indifferent, for the preservation of bodily strength, and confirmation of the minde in holines. Eccles 2.2. *I said of laughter, thou art mad, and of joy, what is this that thou doest?* Esay 5.12. *The harp, violl, timbrel, & pipe, and wine, are in their feasts, but they regarde not the worke of the Lord., neither consider the workes of his hands.* 1.Cor. 10.7. *Neither bee ye idolaters, as were some of them, as it is written: The people sate down to eate and drinke, & rose up to play.* Luk.6 25. *Wo be to you that laugh: for ye shall waile and weepe.* Deut. 12.7. *There ye shall eate before the Lord your God, and ye shall rejoyce in all that ye put your hands unto, both ye and your housholds, because the Lord thy God hath blessed thee.* To this end hath the word of God permitted shooting. 2.Sam. 1.18. *He bade them teach the children of Judah to shoot, as it is writté in the book of Iash r.* And musicall comfort. Neh.7. 67. *Besides their servants & maidens, which were seven thousand, three hundreth, and seven & thirtie: they had two hundreth and five & fourtie singing men, and singing women.* And putting forth of riddles. Judg.14.12. *Sampson said unto thé, I will now put foorth a riddle unto you: and if you can declare it me within seven daies of the feast, & finde it out, I will give you thirtie sheets, and thirte change of garments.* 13. *And they answered him, Put forth thy riddle that we may heare it.* 14. *And he said unto them, Out of the eater came meate, and out of the strong came sweetnes: & they could not in three daies expound the riddle.* And hunting of wild beasts. Cant.2. 15. *Take us the foxes, the little foxes which destroy the vines: for our vines have small grapes.* Lastly, the searching out or y contéplatió of the works of God. 1. King. 4.33. *And he spake of trees from the ceeder tree that is in Lebanon, even unto the hyssop that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.* 2. Phisicke, the use whereof is holie, if before the receit of it, a man crave remission of his sinnes, and repose his confidence only upon God, not upon the meanes. Mat.9.2. *And lo, they brought unto him a man sicke of the palsie, lying on a bed. And Jesus seeing their faith, said to the sicke of the palsie, Sonne, be of good comfort, thy sins are forgiven thee.* 6. *Then he said to the sicke of the palsie, Arise, take up thy bed and walke to thine house.* Joh. 5.5 *A certaine man was there, which had been diseased eight & thirtie yeares.* 8. *Jesus said unto him, Take up thy bed and walke.*

14. *After that Jesus found him in the temple, and said unto him, Behold, thou art made whole: sinne no more, least a worse thing come unto thee.* 2. Chro. 16.12. *And Asain the nine and thirtieth yeare of his reigne was diseased in his feete, and his disease was extreme: yet he sought not to the Lord in his disease, but to the Phisitians.* 3. Avoyding of an injurie, offered by some private person: this, if it be against an unruly and unstaid adversarie, and the defence bee faultlesse, is very lawfull, and is so farre from a private revenge, that it is to bee accounted a just defence. The defence is then faultlesse, when a man doth so assault his adversarie, as that he neither purposeth his owne revenge, or his enemies hurt, but only his alone safetie from that imminent danger.

A doubt. Whether may a man flie in the plague time? *Answer.* Such as bee hindered by their calling, may not; as, Magistrates, and Pastours, having charge of soules: yet free men not bound by calling may. *Reasons.* I. A man may provide for his owne safetie, if it bee not to the hinderance of another. II. A man may flie warres, famine, flouds, fire, and other such daungers: therefore the plague. III. There is lesse daunger of sicknesse, the more the multitude of people is diminished. *Objection.* I. To flie, is a token of distrust. *Answer.* This diffidence is no fault of the fact, but of the person. II. It is offensive. *Answer.* The offence is given, not taken. III. To flie, is to forsake our neighbour against the rule of charitie. *Answer.* It is not, if kinsfolke and magistrates bee present. IV. Men are to visite the sicke by Gods appointment. *Answer.* Lepers were excepted among the Jewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it be dangerously contagious.

CHAP. 26.

Of the seveth Commandement.

The seventh Commandement sheweth how wee may preserve the chastitie of ourselves, and of our neighbour. The words are these:

Thou shalt not commit adulterie.

The Resolution.

Adulterie] To commit adulterie, signifieth as much, as to doe anything, what way soever, whereby the chastitie of our selves, or our neighbours may be stained. Matth. 5.28.

The negative part.

Thou shalt no way either hurt, or hinder thy neighbours chastitie.

In this place are prohibited:

I. The lust of the heart, or the evill concupiscence of the flesh. Math.5.28. *I say unto you, whosoever looketh on a woman to lust after her, he hath already committed adulterie with her in his heart.* Colos. 3.5. *Mortifie your members which are on earth: fornication, uncleannesse, the inordinate affection, evill concupiscence.*

II. Burning in the flesh, which is an inward fervencie of lust, whereby the godly motions of the heart are hindered, overwhelmed, and, as it were, with contrarie fire, burnt up. 1.Cor.7.9. *If they cannot abstaine, let them marrie: for it is better to marrie then to burne.*

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

I. With beasts. Levit. 18.23. *Thou shalt not bee with any beast, to bee defiled therewith, neither shall any woman stand before a beast to lie downe thereto: for it is an abomination.*

II. With the divell, as witches do by their owne confession. For why should not a spirit as well have societie with a witch, as to eate meate?

III. With one of the same sexe. Levit. 18.22. *Thou shalt not lie with the male, as one lieth with a woman: for it is abomination.* This is a sinne which they commit, whom God hath given over into a reprobate sense. Rom. 1.26. *For this cause God gave them up to vile affections: for even their women did change their naturall use into that which is against nature. 27. And the men left the naturall use of the women, and burned in their lust one toward another; and man with man wrought filthinesse.* It was the sinne of Sodome. Gen. 19. where it was so common, that to this day it is tearmed Sodomie

IV. With such as be within the degrees of consanguinitie or affinitie, prohibited in the word of God. Levit. 18.6. *None shall come neere to any of the kindred of his flesh, to uncover her shame. I am the Lord.*

V. With unmarried persons. This sinne is termed fornication. Deut.22.28. *If any man finde a maid that is not betrothed, and take her and lie with her, and they be found. 29. The man that lay with her, shall give unto the maides father fifite shekels of silver: and she shall be his wife because he hath humbled her: he cannot put her away all his life. 1.Cor. 10. 8. Neither let us commit fornication, as some of them committed fornication, and fell in one day one and twentie thousand.*

VI. With those, whereof one is married, or at the least betrothed. This sin is called adulterie: and God hath inflicted by his word the same punishment upon them, which commit this sinne, after they bee betrothed, as he doth upon such as are already married. Deut. 22.22. *If a man be found lying with a woman married to a man, then they shall die even both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away evill from Israel. 23. If a maid bee betrothed to an husband, and a man finde her in the towne and lie with her, 24. Then shall ye bring them both out unto the gates of the same citie, and shall stone them to death with stones.* This is a marvellous great sinne, as may appeare in that it is the punishment of idolatrie. Rom. 1.23. *They turned the glorie of the uncorruptible God, to the similitude of the image of a corruptible man &c. 24. Wherefore God gave them up unto their hearts lusts, unto uncleannes.* Yea, this sin is more hainous then theft. Pro.6.30. *Men do not despise a theefe, when he stealeth to satisfie his soule when he is hungrie: 32. But he that committeth adulterie with a woman, is destitute of understanding: he that doth it destroyeth his owne soule.* Againe, the adulterer breaketh the covenant of mariage, which is Gods covenant. Pro. 2.17. *Which forsaketh the guide of her youth, and forgetteth the covenant of her God.* Adulterers dishonest their owne bodies. 1.Cor.6.18. *Flee fornication, every sinne that a man doth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.* And bereave their neighbours of great and unrecoverable benefit: namely, of chastitie. As for the children which are begotten in this sort, they are shut out from that preheminance, which they otherwiswe might obtaine in the congregation. Deuter. 23.2. *A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord.* He maketh his familie a stewes, as appeareth in David, whose adulterie was punished by Absoloms lying with his fathers concubines. 2.Sam. 16.21. *Achitophel said to Absolom, Goe to thy fathers concubines, which he hath left to keepe the house. Job. 31.9. If mine heart have been*

deceived by a woman, or if I have laid wait at the doore of my neighbour: let my wife grind unto another man: and let other men bowe downe upon her. Mans posteritie feeleth the smart of this sinne. Job. 31.12. *This (adulterie) is a fire that shall devoure to destruction, and which shall roote out all mine encrease.* To conclude, though this sinne be committed never so closely, yet God will reveale it. Numb. 5. from the 12. verse to the 23. And it usually hath one of these two, as companions: namely dulnesse of heart, or a marveilous horror of conscience. Hose. 4.11. *Whoredome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marryng of many wives, albeit it can not be defended, yet it may bee excused: either because it served to the enlarging of the number of mankinde, when there were but few: or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their libertie, if they know each other so long as the woman is in her flowers. Ezek. 22.10. *In thee have they discovered their father shame: in thee have they vexed her that was polluted in her flowers.* Levit. 18.19. *Thou shalt not goe unto a woman to uncover her shame, as long as she is put apart for her disease.* Ezek. 8.6. *If a man hath not lien with a menstruous woman.* Ambros. lib. de. Philos. which Augustine citeth, lib. 2. contra Julian. saith, that he committeth adulterie with his wife, who in the use of wedlocke hath neither regard of seemelines, nor honestie. Hierome in his I. booke, contra Julianum, saith: A wise man ought to rule his wife in iudgement, not in affection. He will not give the bridle unto headstrong pleasure, not headily companie with his wife. Nothing (saith he) is more shamelesse, then to make a strumpet of his wife.

VIII. Nocturnall pollutions, which arise of immoderate diet, or unchaste cogitations, going before in the day. Deuter. 23.10. Onans sinne (Gen. 38.8) was not much unlike these.

IX. Effeminate wantonnesse, whereby occasions are sought to stir up lust. Galat. 5.19. *The works of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse.* Of this kinde are, I. eyes full of adulterie. 2. Pet. 2.14. *Having eyes full of adulterie, and that cannot cease to sinne.* 2. Idlenes, 2. Sam. 11.2. *When it was evening tide, David arose out of his bed, and walked upon the roofof the kings palace: and from the roofof he sawe a woman washing her selfe: and the woman was very beautiful to looke upon.* 3. *And David sent, and inquired what woman it was: and one said, Is not this Bathsheba the daughter of Eliá, wife to Uriah the Hittite? Then David sent messengers, and tooke her away: and she came unto him, and he lay with her.* 3. Riotous and lascivious attire. 1. Tim. 2.9. *The women shall aray themselves in comely apparell, with shamefastnes and modestie, not with broydered haire, or gold or pearles, or costly apparell, but (as becommeth women that profess the feare of God) with good works.* Esay 3.16. *Because the daughters of Zion are hautie, and walke with stretched out neckes, and with wandering eyes, walking and minsing as they goe, and making a tinkling with their feete.* 17. *Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.* 18. *In that day shall the Lord take away the ornament of the slippers, & the caules, and the round tyers,* 19. *The sweete balles, and the braclets, and the bonnets,* 20. *The tyers of the head, and the sloppes, and the headbands, and the tablets, and the earrings,* 21. *The rings and the mufflers,* 22. *The costly apparell and the vailles, and the wimples, and the crisping pinnes,* 23. *And the glasses, and the fine linnen, and the hoodes, and the launes.* And no marvaile if the Prophet be so sharpe against excesive & wanton apparell: for this is I. a lavish and prodigall wasting of the benefits of God, which might well be employed upon better uses. II. It is a testimonie, and, as it were, the cognisance or ensigne of pride, whereby a man would have him selfe in greater reputation then another. III. It is a note of great idlenesse and slouthfulnesse. For commonly such as bestow much time in tricking and trimming themselves up, doe quite neglect other busines, and of all things, can not away with paines. IV. It argueth levitie, in

devising every day some new fashion, or imitating that which others devise. V. It maketh a confusion of such degrees and callings as God hath ordained, when as men of inferiour degree and calling, cannot be by their attyre, discerned from mé of higher estate. 4. Fulnesse of bread and meate, which provoke lust. Ezech.16.45.⁵⁴ *This was the iniquitie of thy sister Sodome, pride, fulnese of bread, and idlenese was in her; and in her daughters.* Luk. 16. 19. *There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately every day.* Rom. 13.13 *Walke honestly, as in the day time, not in gluttonie and drunkenness, neither in chambring and wantonnesse.* 5. Corrupt, dishonest and unseemely talk, 1.Cor. 15.33. *Erre not, evill talke corrupteth good manners.* Such are vaine love songs, ballades, enterludes, & amorous books. This is the thing we are carefully to shun in the reading of Poets, yet so, as mariners doe in navigation, who forsake not the sea, but decline and flie from the rockes. 6. Lascivious representations of love matters, in Playes and Comedies. Eph.5.3, 4. *Fornication and all uncleannesse, let it bee not once bee named among you, as it becommeth Saints, neither filthinesse, nor foolish talking, neither jesting, which are things not commely.* 7. Undecent and un seemely pictures. 1. Thess. 5.22. *Abstaine from all appearance of evill.* 8. Lascivious dauncing of man and woman together. Mark. 6.22. *The daughter of the same Herodias came in and daunced, and pleased Herod, &c.* 9. Companie with effeminate persons. Prov.7.25 *Let not thine heart decline to her waies: wander thou not in her paths.*

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

The Affirmative part.

Thou shalt preserve the castitie of thy neighbour.

Chastitie is the puritie of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupiscence. The bodie is chaste, when it putteth not in execution the concupiscences of the flesh. 1.Tess.4.3. *This is the will of God, even your sanctification, and the yee should abstaine from fornication.* 4. *That every one of you should know how to possesse his vessell in holines and honour,* 5. *And not in the lust of concupiscence, even as the Gentiles, which know not God.* 1.Cor.7.34. *The unmarried woman careth for the things of the Lord, that she may be holy both in bodie and spirit.*

There are two especiall vertues which preserve chastitie, Modestie, and Sobrietie. Modestie is a vertue which keepeth in each worke an holy *decorum'* or comelines: and it is seene, I. in the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Job. 31.1. *I made a covenant with minne eye, why then should I thinke on a mayde?* Gen.24.64. *Rebekah lift up her eyes, and when she saw Izhak. She lighted downe from the camell.* 65. *So she tooke a vaile, and covered her face.* Prov.7. 13. *She caught him, and kissed him, and with an impudent face said unto him, &c.* II. In words: when a mans talke is decent, in speaking of such things, we cannot but bee ashamed of. Gen.4. 1. Then Adam, knew Hevah his wife: who &c. Psalm. 51.1. *A Psalm of David, when the Prophet Nathan came unto him, after he had gone into Bathsheba.* Esay.7.20. *In that day shall the Lord shave with a razor that is hired, even by them beyond the river; by the King of Asshur, the head and the haire of the feete, and it shall consume the beard.* Judg.3.24. *When he was gone out, his servants came: who seeing that the doores of the parlar were shut, they said, Surely he covereth his feete, (that is, he doth his easement) in his*

⁵⁴ The verse cited is Ezekiel 16:49 [Ed.].

summer chamber. Againe, a mans talke must be little and submissive. Matth. 12.19. *Behold my servant whom I have chosen, he shall not strive, nor crie, neither shall any man heare his voyce in the streetes.* Prover. 10.19. *In many words there cannot want iniquitie: but he that refraineth his lips is wise.* And it is a note of a strumpet to bee a giglot, and loud tongued. Prov.7.11. *She is babbling and loud.* In apparell, wee must observe an holy comelines. Tit. 2.3. *The elder women must bee of such behaviour, as becommeth holinesse.* Holy comelines is that which expresseth to the eye the sinceritie, that is, the godlinesse, temperance, and gravitie, either of man or woman. This decencie will more plainly appeare, if we consider the ends of apparell, which are in number five. 5. Necessitie, to the end that our bodies may be defended against the extremitie of parching heate, and pinching colde. 2. Honestie, that that deformitie of our naked bodies might be covered, which immediatly followed the transgression of our first parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different, so doe they apparell themselves: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugalitie, when a mans attyre is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, times, and actions. For a man hath his set attire, a woman hers, a young man apparelled on this fashion, an old man on that. And therefore it is unseemely for a man to put on a womans apparell, or a woman the mans. Deut.22.5. *The woman shall not weare that which pertaineth to the man, neither shall a man put on womans raiment: for all that doe so, are an abomination to the Lord thy God.*

To set downe precisely out of Gods word what apparell is decent, is very hard: wherefore in this case, the judgement and practice of modest, grave, and sincere men, in every particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to steepe on foote without the precincts. Concerning the purging of excrements of nature, care must bee had, that they bee cast forth in some separate and close place, and there also covered. Deut. 23.12. *Thou shalt have a place without the hoste, whither thou shalt resort.* 13. *And thou shalt have a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning, thou shalt cover thine excrements.* 14. *For the Lord thy God walketh in the midst of the campe to deliver thee: therefore thine host shall be holy, that he see no filthie thing in thee, and turne away from thee.* 1.Sam.24.4.⁵⁵ *And he came to the sheepe-coats by the way, where there was a cave, and Saul went in to cover his feete.*

Sobrietie is a vertue, which concerneth the usage of our diet in holinesse For the better observation thereof, these rules may serve: I. The chieftest at the banquet, let him consecrate the meates to God, by saying grace. 1.Sam.9.13. *The people will not eate, till he (that is, Samuel) came, because he will blesse the sacrifice: and then eate they, that he bidden to the feast.* Mark. 6. 39. *He commanded them to make them all sit downe by companies upon the grasse, &c.* 41. *And he tooke the five loaves and two fishes, and looked up to heaven, and gave thanks.* Acts 27.35. *When he had thus said, he (that is, Paul) gave thanks in the presence of them all, and when he had broken bread, he began to eate.* II. It is lawfull to furnish a table with store of dishes, not onely for necessitie, but also for the good entertainment of a friend, and for delight. Luk. 5.29. *Levi made him (that is, Jesus) a great feast in his owne house, where there was a great companie of Publicanes, and of other that sate at table with him.* Psal. 104.15. *He giveth wine that maketh glad the heart of man, and oyle to make the face shine, and bread that strengtheneth mans heart.* John. 12.2. *There they made him a supper, and Martha served, but Lazarus was one of the that sate at table with him.* 3. *Then tooke Marie a pound of oyntment of Spikenard, very costly, and annointed Jesus feete.* III. Choose the lower rume at a banquet, and rather then be troublesome, sit as the master of the feast assigneth thee. Luk.14.7. *He spake a parable to the guests, when he marked how they chose out the chief rumes and said,* 8. *When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chieftest place, lest a more honourable man then thou be bidden of him.* 9. *And he that bade*

⁵⁵ The verse cited is 1 Samuel 24:3 [Ed.].

both him and thee, come and say, Give this man rounne. 10. But goe and sit downe in the lowest rounne, that when he that bade thee, commeth, he may say unto thee, Friend, sit up higher. Prov. 25.5.⁵⁶ Stand not in the place of great men, &c. IV. Man must eate at due times, not at unseasonable houres. Eccles. 10.16. *Woe to thee, O land, when thy Princes eate in the morning.* 17. *Blessed art thou, O land, when Princes eate in time.* V. Man must eate and drinke moderately, so that the bodie may receive strength thereby, and the soule bee more fresh and lively, to performe the actions of godlines. Luk. 21.34. Take heede to your selves, least any time your hearts be oppressed with surfeting and drunkenesse. Prov. 23.29. *To whom is woe? &c. Even to them that tarrie long at wine, to them that goe and seeke mixt wine.* 3. *Looke not thou upon the wine when it is red, and when it sheweth his colour in the cuppe, and goeth downe pleasantly, &c.* Prov. 25.16. *If thou hast found honie, eate that is sufficient for thee, least thou be overfull, and vomite.* Prov. 31.14. *It is not for Kings to drinke wine, nor for Princes strong drinke.* 5 *Least he drink and forget the decree, and change the judgement of all the children of affliction.* VI. Wee must then especially regard these things, when we eate at great mens tables. Prov. 23.1. *When thou sitest to eate with a ruler, consider diligently what is before thee.* 2. *Put the knife to thy throte, if thou bee a man given to thine appetite.* 3. *Be not desirous of his daintie meates: for it is a deceivable meat.* VII. Godly mirth at meate is tolerable. Act. 2.46. *They did eate their meate together with gladnes and singlenes of heart.* VIII. Table talke (according as occasion of talke is offered) must bee such as may edifie. Such was Christs talke at the Pharises table. Luk.14. from the 1.verse to the 16.verse. IX. See that after the banquet ended, the broken meate bee not lost, but reserved. Joh.6.12. *When they were satisfied, he said unto his Disciples, Gather up the broken meate which remaineth, that nothing be lost.* X. At a feast leave somewhat. Ruth. 2.14. *She did eate, and was sufficed, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single, must. I. with great care keepe their affections and bodies in holinesse. Psal. 119.9. *How shall a young man purge his waies! by directing the same after they word.* 1.Joh.2.13. *I write unto you fathers, because ye have knowne him, that is from the beginning. I write unto you yong men, because ye have overcome that wicked one.* 14. *I write unto you babes, because ye have kowne the Father.* Eccl 12.1. *Remember thy creator in the daies of thy youth, whiles the evill daies come not, nor the yeares approach, wherein thou shalt say, I have no pleasure in them* II. They must fast often. 1.Cor.9.27. *I beate downe my bodie, and bring it into subjection, least by any meanes, after I have preached to others, I my selfe should be reproved.* III. They must take heed they burne not in lust: for, 1.Cor.7.9. *It is better to marrie then to burne.*

Chastitie in wedlocke, is when the holy and pure use of wedlocke is observed. Heb. 13.4. *Mariage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge.* To preserve puritie in wedlocke, these cautions are profitable: I. Contracts must be in the Lord, and with the faithfull onely. Malac.2.11. *Judah hath transgressed and an abomination is committed in Israel, and in Jerusalem: for Judah hath defiled the holines of the Lord, which he loved, and married the daughter of a strange god.* 1.Cor.7.39. *If her husband be dead, she is at libertie to marrie with whom she will, onely in the Lord.* II. Both parties must separate themselves in the time of a womans disease, and at appointed fasts. Ezech.18.6. 1.Cor.7.5. *Defraud not oneanother except it bee with consent for a time, that ye may give your selves to fasting and prayer, and againe come together, that Satan tempt you not for your incontinence.* III. Wedlocke must be used rather to suppress, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God. Rom. 13.14. *Put on the Lord Jesus Christ, and take not care of the flesh to satisfie the lusts thereof.* IV. It must bee used with prayer and thanksgiving. 1.Tim.4.3,4.

⁵⁶ The verse cited is Proverbs 25:6 [Ed.].

CHAP. 27.
Of the eight Commandement.

This Commmaundement concerneth the preservation of our neighbours goods. The words are these:

Thou shalt not steale.

The Resolution.

Steale] To steale, is properly to convey any thing closely from another. Gen. 31.20. *Jaakob stole away the heart of Laban the Aramite.* In this place it signifieth generally, to wish that which is another mans, to get it by fraud, and any way to impair his wealth.

The negative part.

Thou shalt neither bee wanting to preserve, nor a meanes to hinder or hurt thy neighbours goods.

In this place these sinnes are forbidden:

I Inordinate living, whether it bee in no set calling, or idly, wherein by neglecting their duties, such persons mispend their time, goods, and revenues. 2.Thes.2.11.⁵⁷ *We heare that there are some among you, which wallk inordinately, and worke not at all, but are busie bodies.* Gen. 3.9.⁵⁸ *In the sweate of thy browes shalt thou eate thy bread, till thou returne to the earth.* 1.Tim.5.8. *If there be any that provideth not for his owne, especially for them of his houshold, he denieth the faith, and is worse then an infidel.*

II. Unjust dealing, the which is either in heart, or deede. Unjust dealing in heart, is named covetousnesse. Matth.15. 19. *Out of the heart come evill thoughts, murthers, adulteries, fornications, thefts, &c.* Covetousnesse is idolatrie. Eph. 5.5. *We know that no covetous person, which is an idolatour, shall enter into the kingdome of Christ and of God.* Yea, it is the very roote of all evill. 1.Tim.6.9.⁵⁹ *The love of money is the roote of all evil, which while of some lusted after, they erred from the faith, and pierced themselves through with many sorrowes.*

Unjust dealing indeede is, in bargaining, or out of bargaining. Unjust dealing in bargaining, hath many branches. 1.Thes.4.6. *Let no man oppresse, or deceive his neighbour in a bargaine: for God is the avenger of such things.*

1. To sell, or bargaine for that which is not saleable. Of this kind, I. Is the gift of the holy Ghost, which cannot be bought with money. Act.8.18. *When Simon saw, that through laying on of the Apostles hands, the holy Ghost was given, he offered them money,* 19. *Saying, give me also this power, that on whom soever I lay the hands, he may receive the holy Ghost.* 20. *Then Peter said unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.* II. Church goods are not saleable. Therefore it is not to be allowed, for men to sell or alienate them from the Church. Pro.20.25. *It is destruction for a man to devoure that which is sanctified, and after the vowes to enquire.* Mala. 3.8. Church goods are the possessi^on of the Lord. III. Whatsoever is unprofitable either to the Church, or common-weale, must not bee sold.

⁵⁷ The verse cited is 2 Thessalonians 3:11 [Ed.].

⁵⁸ The verse cited is Genesis 3:19 [Ed.].

⁵⁹ The verse cited is 1 Timothy 6:10 [Ed.].

II. All coloured forgerie and deceit in bargaining. Luk.19.8. *Zaccheus stood forth, and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken ought from any man by forged cautillation I restore it fourefold.* This deceit is used, I. when men sell that, which is counterfeit, for good: as copper for gold, and mingle any waies bad with good, making shew onely of the good. Amos 8.4,5,6. *Heare this, ye that swallow up the poore, saying, When will the new moneth bee gone, &c. that wee may sell the refuse of the wheat.* II. When men falsifie measures and weights. Deuter.25.13. *Thou shalt not have in thy bagge two manner of weights, a great and a small.* 14. *But thou shalt have a right and a just weight: a perfite, and a just measure shalt thou have.* Levit.10.35. *Ye shalt not doe unjustly in judgement, in line, in weight, or in measure.* 36. *Ye shall have just balances, true weights, a true Ephra, and a true Hin.* Amos. 8.4. *Heare this, ye that say, When will the Sabbath bee gone, that we may sell corne, and make the Ephra small, and the shekell great, and falsifie the weights by deceit.*

III. When the buyer concealeth the goodnes of the thing, or the seller the faults of it, and blindfoldeth the trueth with counterfeit speeches. Matth.7.12. *Whatsoever ye would that men should doe to you, even so doe to them: for this is the Law and the Prophets.* Pro. 20.14. *It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.*

IV. When in buying and selling the people are oppressed. And this is, 1. When the just price of things is raised. For in bargaining, it is not lawfull to purse one pennie, without the giving of a penniworth. 2. Sale upon a set day, which is, when day is given, that the price may be inhanced. For what is this, I pray you, but to sell time, and to take more of our neighbour, then right? To ingrosse, which is to buy up all of one commoditie into thine owne hands, that when no other hath any of the same, thou maist sell it at thine owne price. 4. To become bankrupt that thou maist bee enriched by the domages, and goods of other men. 5. Not to restore that, which was lent to one, pledged to him, or found by him. Ezech. 18.7. *Neither hath oppressed any, but hath restored the pledge to his debter: he that hath spoyled none by violence, &c.* 6. To delay any kinde of restitucion, from one day to another. Prov.3.28 *Say not to thy neighbour, Depart, and come againe, tomorrow I will pay you, when thou maist doe it then.* Psalm. 37.21. *The wicked man borroweth, and paieth not againe, but the righteous is mercifull, and lendeth.* 7. To practise usurie. Psal. 15.5. *Which hath not put his money to usurie.* Exod. 22.25. *If thou lendest money to my people, to the poore man which dwelleth with thee, bee not to him as an usurer, lay not usurie upon him.*

Usurie is a gaine exacted by covenant, above the principall onely in lue, and recompence of the lending of it. Usurie being considered as it is thus described, is quite contrary to Gods worde, and may very fitly bee tearmed biting lucre. Exod. 22.14. *If any man hath borrowed any thing of another; whatsoever is hurt or dieth, if the owner of the thing bee not present, let him bee recompensed.* 15. *If he be present, recompence him not: if it be hired for a price, it is sold for the same price.* Ezek.18.8. *He hath not given to usurie, neither hath taken increase.* 2. Cor.8.13. *Neither is it that other men should be eased, and you grieved.* 14 *But upon like condition at this time, your abundance supplied their lacke, that also their abundance may be for your lacke: that there may be equalitie.*

And this usurie, positive lawes doe not onely restraine, but not allow.

Quest. Is it not lawfull to take at some time above the principall? *Answer.* Yes surely, with these conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes. II. Hee may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinketh up the living of him that useth the money. III. Hee must sometimes bee so farre from taking gain; that he must not require the principall, if his debter be by inevitable and just

casualties brought behinde, and it be also plaine that he could not make, no not by great diligence, any commoditie of the money borrowed. The reasons why a man may take sometimes above the principall, are; 1. That which the debter may give, having himselfe a honest gaine besides, and no man any waies endomaged, that the creditor may safely receive. 2. It is convenient, that he which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whole goods he is enriched. 3. it is often for the benefit of the creditor, to have the goods in his owne hands which he lent.

Object. Money is not fruitfull, therefore it is unlawfull to receive more then wee lent out *Answer.* Albeit money in it selfe bee not fruitfull, yet it is made very fruitfull by the borrowers good use, as ground is, which is not fruitfull, except it be tilled.

Last of all, when a man detaineth the labourers wages. Jam.5.4. *Behold, the hire of the labourers (which have reaped your fields, which is of you kept backe by fraud) crieth, and the cries of them which have reaped, are entred into the eares of the Lord of hoasts.*

Vnjust dealing out of bargaining, is likewise manifold: I. To pronounce false sentence or judgement for a rewarde, either profered, or promised. Esay. 1.23. *Thy princes are rebellious, and companions of theeves: every one loveth gifts, and followeth after rewards: they judge not the fatherlesse, neither doth the widowes cause come before them.* This is the Lawyers and Judges sinne. II. To feede, or clothe stout and lustie rogues or beggers. 2.Thess.3.10. *When we were with you wee injoynd you this, that if any would not labour, the same should not eate.* What then think you, must those licensed rogues and beggers by authoritie, I meane all idle Monkes & Abby-lubbers have? Socrates in the Tripartite historie, saith plainly, that *that Monke which laboureth not with hands, is no better then a theefe.* III. Gaming for money and gaine. For thou maist not enrich thy selfe by impoverishing thy brother. This gaming is worse farre then usurie, and in a short while will more enrich a man.

IV. To get money by unlawfull arts: such are Magicke, Judiciall Astrologie, Stage-playes, and such like. Ephes.4.28. *Let him that hath stollen, steale no more, but rather let him Labour, working with his owne hands the thing that is good, that he may give unto him that hath neede.* Deut.18.11. Eph.5.3. 1.Thes. 5.22. *Abstaine from all appearance of evill.* V. To filch or pilfer the least pin, or point from another. Mark. 10.19. *Thou shalt not steale, thou shalt not hurt any man.* Rom. 3.8. *And (as we are blamed, and as some affirme that we say) why doe we not evill, that good may come thereof? whose damnation is just.* VI. To remove ancient bounds. Pro. 22.28. *Thou shalt not remove the ancient bounds, which thy fathers have made.* Hose.5.8. *The Princes of Judah are like them which remoove the bounds.* VII. To steale other mens servants, or children, to commit sacriledge, or robberie. 1.Timoth.1.10. *To whoremongers, buggers, and menstealers.* Josh.7.19. *Achans theft.* 1.Cor.6.10. *Neither theeves, nor covetous persons, nor robbers, &c. shall inherit the kingdome of God.* For robberies, these sorts of men especially are famous: Theeves by the Queenes high wayes, Pyrates upon the seas, Souldiers not content with their pay, and whosoever they be, that by maine force take that which is none of their owne. Luk.3. 14. *The souldiers asked him, saying, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your wages.* VIII. To conspire with a theefe, whether by giving advice how he may compasse his enterprise, or by concealing his fact, that he be not punished. Prov.29.24. *He that is a partaker with a theefe, hateth himselfe, and he that heareth cursing, and discovereth it not.*

The punishment of the theft, may at the discretion of the Judge be sometimes aggravated, as he seeth the qualitie of the offence to bee. Therefore theeves sometimes are punished with death.

Now if any man object, that the Judiciall law of God, doth onely require the restitution thereof fourefold for such an offence: I answere, that the civill Magistrate, when he seeth some one, or many offences to increase, he may by his authoritie encrease the civill punishment due to that sinne, Now it is manifest, that the sinne of theft is farre more grievous in our common-weale, then it was among the Jewes. For first the inhabitants of this common-weale, are generally by many degrees poorer then the Jewes were: therefore to steale a thing, but of some small value, from one in this countrie, doth more endamage him, then a thing of great value would have done the Jewes.

Againe, the people of this countrie are of a more stirring and fierce disposition: the which maketh theeves to bee more outrageous, with their robberies joyning violence, and the disturbance of the publike tranquillitie of the countrie: whereof more regard ought to be had, then of one private mans life.

The affirmative part.

Thou shalt preserve and increase thy neighbours goods.

To this are required these that follow:

I. A certaine calling: wherein every man, according to that gift which God hath given him, must bestow himselfe honestly, to his owne, and neighbours good. 1.Cor.7.24. *Let every man wherein he was called, therein abide with God.* Eph.4.28. 1Pet.4.10. *According as every man hath received a gift, so let him administer to another, that ye may be good dispensers of the manifold graces of God.* Galat.5.13. *in love seve one another.*

II. The true use of riches, and all the goods a man hath: to which belong two vertues; Contentation, and Thriftinesse.

Contentation is a vertue, whereby a man is well pleased with that estate, wherein he is placed.

1.Timot. 6.6. *Godlinesse is great gaine, with a contented mind.* 7. *For we brought nothing into the world, neither shall we carrie any thing out of the world. But, having foode and raiment, let us be content.* Philip.4.11. *I have learned, in whatsoever estate I am, therewith to be content.* 12. *I can be abased, and I can abound, every where in all things I am instructed, both to be full, and to be hungrie, and to abound, and to have want.* Matth.6.11. *Give us this day our daily bread.* Heb.13.5. *Let your conversation bee without covetousnesse, and be content with the things which you have: for he saith, I will not forsake thee, nor leave thee.*

Thriftinesse or frugaltie, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imloyeth them to such uses, as are both necessarie and profitable. Pro.5.15. *Drinke the water of thy cesterne, and of the rivers out of the middes of thine owne well.* 16. *Let thy fountaines flow foorth, and the rivers of waters in the streetes.* 17. *Let them be thine owne, yea, thine onely, and not the strangers with thee.* Prov. 21.5. *The thoughts of the diligent doe surely bring abundance.* 17. *He that loveth pastime, shall be a poore man, and he that loveth wine and oyle shall not bee rich.* Prov. 12.27. *The deceitfull man resteth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Joh.6.12.

III. To speake the trueth from the heart, and to use an harmelesse simplicitie in all affaires.

Psal.15.2. *He that walketh uprightly, & worketh righteousness, he speaketh the truth in his heart.* Gen. 23.15. *Ephron said to Abraham. The land is worth foure hundreth shekels of silver; What is that between mee and thee? burie therefore thy dead.* 16. *So Abraham harkened to Ephron, and Abraham weighed to Ephron the silver; which hee had named in the audience of the Hittites, even*

four hundred shekels of currant money among the marchants, &c.

IV. Just dealing. 1. Thess. 4. 6. Of this there are many kinds:

1. In buying and selling, in letting and hiring of Farmes, tenementes, landes: in marchandize, and all manner of commodities, men must racke nothing, but keepe a just price. A just price is then observed, when as the things prized, and the price given for them, are made equall, as neere as may bee. For the observation of this equalitie, these four rules are to bee considered: for by them all bargaines must bee ordered. I. There must bee a proportion and equalitie in all contractes: the which will then be when as the seller doth not value the thing, only according to his owne paines, and costes bestowed upon it, but also seeth what profit it may be to the buyer, and in what need he standeth of it. Levit. 25.14. *When thou sellest ought to thy neighbour, or buyest ought at his handes, ye shall not oppresse one another: 15. But according to the number of the yeeres after the jubilee, thou shalt buy of thy neighbour. Also according to the number of yeeres of thy revenues, he shall sell unto thee. 16. According to the number of yeeres thou shalt increase the price thereof: and according to the fewnesse of the yeeres, thou shalt abate the price of it: for the number of fruites doth he sell unto thee.* II They must bee squared according to the lawe of nature, the summe thereof Christ propoundeth in these wordes: *Whatsoever ye would that men should doe to you, doe the same unto them.* III. The bonde of nature must bee kept, which bindeth him that receiveth a benefite, and maketh a lawfull gaine of another mans goods, that hee being once enriched, shall make a proportionable and naturall recompence, even above the principall. IV. Men must communicate and make use of their goods, with that caveat which Paul giveth. 2. Corinth. 8.13. Not so to bestowe them, *as that others may be eased, and they grieved:* or contrarwise.

II. Men must make sale of such thinges, as are in their kinde substantiall, and profitable.

III. They must use just waights and measures. Deu. 25.13. *Thou shalt not have in thy bag two maner of waights, a great and a small but thou shalt have a right and just waight, a perfect and just measure shalt thou have.* Ezech. 55.10.⁶⁰ *Ye shall have just ballances, a true Ephah, and a true Bath.* Micah.6.11. *Shal I justifie the wicked ballances, and the bag of deceitfull waights?*

IV. He that hireth any thing, must not onely pay the appointed hire, but make that which hee hired good, if ought but good come unto it, by his default. Exod.22.14.15. *If a man borrow any thing of his neighbour, and it bee hurt, he shall surely make it good, &c.*

V. The pledge or pawne ought be redeemed, and if it bee of importantie, necessitie, as that which preserveth the life of our neighbour, it must bee restored to him incontinently. Exod. 22. vers. 26. *If thou take thy neighbours raiment to pledge, thou shalt restore it againe before the Sunne goe downe: for that is his covering onely.* Deut. 24.ver 6. *No man shall take the neather or upper milstone to pledge: for this gage is his living.* Neither may a man in a pledge bee his owne carver, but hee must take such an one as is offered. Deu.24. vers. 10. *When thou shalt ask againe of thy neighbour anything lent, thou shalt not goe into his house to fetch his pledge. 11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores unto thee. 12. Furthermore, if it be a poore body, thou shalt not sleepe with his pledge. 13. But shalt restore him the pledge, &c.*

VI. To become suretie only for men that are honest, and very well knowne: and that warilie, with much deliberation. Prov. 11.15. *He shall be sore vexed, that is suretie for a stranger. And hee that hateth suretiship is sure.* Proverb. 17. 18. *A man destitute of understanding toucheth the hand, and becommeth suretie for his neighbour.* Prov.22. 26. But if it be so that a man hath intangled himselfe

⁶⁰ The verse cited is Ezekiel 45:10 [Ed.].

by suretiship, the best way is to crave his creditours favor, by his on humble sute, and the instant request of his friendes. Prov. 6.1. *My sonne, if thou be suretie for thy neighbour, and hast stricken handes with the stranger.* 2. *Thou art snared with the words of thine owne mouth.* 3. *Do this now, my son, and deliver thy selfe, seeing thou art come into the hand of thy neighbour, go, and humble thy selfe, and sollicite thy friends.* 4. *Give no sleepe to thine eies, nor slumber to thine eie lids.* 5. *Deliver thy selfe, as a Doe from the hand of the hunter, and as a bird from the hand of the fouler.*

VII. All just covenants and promises, though they bee to our hinderance, must bee perfourmed. For a promise doth binde, if it bee lawfull, so farre foorth as hee will, unto whome we make the promise. Psal. 15. vers. 14. *Which sweareth to his hurt, and changeth not.* Proverb. 25. vers. 14. *A man that boasteth and keepeth not promise, is like cloudes and winde without raine.* Judg. 1. 24. *The spies sawe a man come out of the citie, and they saide unto him, Shewe us, wee pray thee, the way into the citie, and we will shew thee mercie.* 25. *And when he had shewed them the way into the citie, they smote the city with the edge of the sword, but they let the man and all his housholde depart.* Therefore if after promise made, he either see that he shall be endamaged thereby, or hindered in the performance of his promise, he may crave release, and if it be graunted, accept of it.

VIII. To lend that we do, freely. Luke. 6.35. *Lend, looking for nothing againe, and your reward shall be great.* And when we borrow, we must be carefull to make restitution, even, if need be, with the sale of our owne goods. 2.King.4.2.3.4.5.6.7. *Here the wife of the sonnes of the Prophets selleth her oyle which God sent by the hand of Elisha, to pay her creditour.*

IX. To restore that, which is committed to our custodie without delay. Math.21.41. *He will destroy the evill husbandman, and let out his vineyard to others, which shall deliver him the fruites in their season.* Proverb. 3.28. But such a thing be lost, not by our default, we are not urged to repay it. Exod.22. 7. *If a man deliver his neighbour money, or stuffe to keep, and it be stollen out of his house, if the theefe be found, he shall pay the double.* 8. *If the theefe be not found, then the master of the house shall be brought before the Judges, to sweare whether he have put his hand to his neighbours goods or no.*

X. That which a man findeth, is to be kept in his own hand, if the true owner cannot be heard of: but if he be, he must restore it. Deut. 22.1 *Thou shalt not see thy brothers oxe, nor his sheepe goe astray, and withdrawe thy selfe from them, but shalt bring them againe unto thy brother.* 2. *if he be not neere unto thee, or thou know him not, thou shalt bring it into thine house, and it shall remaine with thee, until thy brother seeke after it, then shalt thou deliver it to him againe.* 3. *So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in lawe. But wee must follow our sutes in an holie manner, and with these circumstances. I. In all suites, we must not doe any thing, that may prejudice the profession of Christian religion. Therefore all suiters in lawe, offend, when they trust more in man, then in God, and make their religion a jest to worldlinges, partlie by striving about thinges of smal importance; and partlie by not admitting any conditions of reconciliation. 1. Cor. 6.1. *Dare any of you, having businesse against another, be judged under the unjust, and not under the Saintes?* II. Lawe must bee the last rernedie, as a desperate medicine is the last remedie the Physitian useth. We must assay all meanes possible, before we use this, especially to a brother. 1. Cor. 6. 7. *There is utterly a fault among you, because ye goe to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?* III. In all suites of lawe, we must bee mindefull of the law of charitie, and not so much indeavour to maintainie our owne right, as to recall our brother, which erreth, into the right way.

CHAP. 28.

Concerning the ninth Commandement.

The ninth Commandement belongeth to the preservation of our neighbours good name.

The words are these:

Thou shalt not beare false witnes against thy neighbour.

The Resolution.

Thou shalt not beare] That is, answer when thou art asked before a Judge. Deut. 19.17. *Then both men which strive together, shall stande before the Lord, even before the Priests and the Judges which shall be in those dayes. 18. And the Judges shall make diligent inquisition, and if the witnesse be found false, and hath given false witnesse against his brother.*

Witnesse] By a figure signifieth every worde, whereby the credite and estimation of our neighbour is either impayred or diminished.

The negative part.

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

Here is forbidden:

I. Envie, disdaine of others, desire of a mans owne glorie. 1.Tim. 6.4. *He is puffed up, and knoweth nothing, but doteth about questions, and strife of wordes, whereof commeth envie, strife, railings. 1. Pet. 2.1. Wherefore, laying aside al maliciousnesse, and envie and all guile, and evil speaking. Mat.21.15. But when the chief Priests and Scribes saw the marvels that he did, and the children crying in the Temple, and saying, Hosanna the sonne of David, they disdained.*

II. Evill suspicions. 1.Tim. 6.4. 1.Sam. 17.28. *And Eliab his eldest brother heard when he spake unto the men, and Eliab was angrie with David, and saide, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thine heart. Act.28.4. Now when the Barbarians saw the worme hang on his hand, they said among themselves. This man surely is a murtherer, whom though he hath escaped the sea, yet vengeance hath not suffered to live. Heere are condemned, hard censures and sinister judgments against our neighbour. Matth 7.1. Judge not, that ye bee not judged. 2. For with what judgement yee judge, ye shall bee judged: and with what measure ye mete, it shall bee measured to you againe. These judgements which Christ forbiddeth, are private and reproahfull or slaunderous judgements: namely, when either a good or an indifferent action is interpreted to the worse parte: or when a light offence is made hainous through evill will, without all desire either to amend, or to cover the same. Act.2.13. And other mocked and said, They are full of new wine. 14. But Peter standing with the eleven, lift up his voice, and said unto them, Ye men of Judea, and all ye that inhabite Jerusalem, be this knowne unto you, and harken unto my wordes: 15. For these are not drunken, as ye suppose, since it is but the third houre of the day. 1. Sam. 1.13. For Hannah spake in her heart, her lips did moove only, but her voice was not heard, therefore Eli thought she had been drunken. But we must*

know, that there are three kindes of judgments which are not forbidden by this commandement of Christ. The first is, the ministrie of Gospel, which judgeth and reprooveth sin. The second is, the judgment of the Magistrate. The third is, the judgment of a friend admonishing us: as when he saith, Abstaine from the companie of such a man, for I know him to be a drunkard, &c.

III. A relation of the bare wordes only, and not of the sense and meaning of our neighbour. Matth. 26. 59. *Now the chief Priests, and the Elders, and al the whole councell, sought false witnessse against Jesus, to put him to death.* 60. *But they found over none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.* 61. *And said, This man said, I can destroy the Temple of God, and build it in three daies.* Indeed Christ said some such thing in wordes, as appeareth. Joh. 2.19. *Jesus answered and saide unto them, Destroy this temple, and in three dayes I will raise it up again.*

IV. A lie, wherby everie falshood with purpose to deceive is signified, whether in words, or in deeds, or concealing the truth, or any other way whatsoever; be it for never so great a good to our neighbour.

V. To pronounce unjust sentence in judgment, to rest in one witnessse, to accuse another wrongfully, to bewray a mans cause by collusion. 1. King. 21. 12. *They proclaimed a fast, and set Naboth among the chiefe of the people.* 13. *And there came two wicked men, and sate before him, and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King: then they caried him away out of the citie, and stoned him with stones that he died.* Deutero. 17. 6. *At the mouth of two or three witnesses shall hee, that is worthy of death, die: but at the mouth of one witnessse he shall not die.*

VI. Openlie to raise forged and hurtfull tales and reportes of our neighbour, or privily to devise the same. Rom. 1. 29. *Whisperers. 30. Backbiters, haters of God, proud, boasters, inventers of evill thinges.* Levit. 19. 16. *Thou shalt not walk about with tales among thy people, thou shalt not stande against the blood of thy neighbour: I am the Lord.* 1. Tim. 5. 13. *And likewise also being idle, they learne to goe about from house to house, yea they are not onlie idle, but also pratlers and busibodies, speaking thinges which are not comelie.* To spread abroad flying tales. or to faine and adde any thing unto them. Prov 26. 20. *Without wood the fire is quenched, and without a talebearer strife ceaseth.* 21. *As a coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife.* 22. *The wordes of a talebearer are as flatterings, and they goe downe into the bowels of the bellie.* 2. Corinth. 12. ver. 20. *For I feare least when I come, I shall not find you such as I would, and that I shall bee founde to you such as I would not, and least there be strife, envying, wrath, contentions, backbitings, whisperinges, swellinges, and discord among you.* To receive or beleieve those tales which we heare of others. Exod. 23. 1. *Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to bee a false witnessse.* 1. Sam. 24. 10.⁶¹ *And David saide to Saule, Wherefore givest thou an eare to mens words, that say, Behold, David seeketh evill against thee?*

VII. To accuse our neighbour, for that which is certaine and true, through hatred, and with intent to hurt him. 1. Sam. 22. 9. *Then answered Doeg the Edomite (who was appointed over the servantes of Saule) and said, I sawe the son of Ishai when hee came to Nob, to Abimelech the sonne of Ahitub, 10. Who asked counsell of the Lord for him, and gave him victualles, and he gave him also the sword of Goliath the Philistim.* Of this deed David thus speaketh. Psal. 52. 1. *Why boastest thou thy selfe in thy wickednesse, O man of power? the loving kindnesse of the Lord endureth forever.* 2. *Thy*

61 The verse cited is 1 Samuel 24:9 [Ed.].

tongue imagineth mischief, and is like a sharp razor, that cutteth deceitfully. 3. Thou doest love evill more then good: & lies, more then to speake the trueth. 4. Thou lovest all words that may destroy, O deceitful tongue.

VIII. To open or declare our neighbours secret to any man, especially, if he did it of infirmite. Mat. 18.15. *Moreover, if thy brother trespass against thee, goe and tell him his fault between thee and him alone: if he heare thee, thou hast wonne thy brother.* Pro.11.13. *He that goeth about as a slanderer, discovereth a secret: but he that is of a faithful heart, concealeth a matter.*

IX. All babling talk and bitter words. Eph.5.3. *But fornication and all uncleannesse, let it not be once named among you.* 4. *Neither filthinesse, neither foolish talking, neither jesting, which are not comelie, but rather giving of thanks.* Joh 9. 34. *They answered, and said unto him, Thou art altogether borne in sins, and doest thou teach us? So they cast him out.* This jesting, or as it is nowe tearmed, wit, which Aristotle the Philosopher maketh a vertue, is by Paule the Apostle accounted a vice: and that not without cause; I. Such quippes as sting others, though they be a great pleasure for some to heare, yet are they very offensive to such as are so girded. II. It is verie harde to make Christian both godlinesse and grvitive to agree with such behaviour.

Object. But salt and tart speeches are usuall in the scriptures, 1.King. 18.27. Eliah mocked the Priestes of Baal. Esa. 14. 9. *Answer.* Such speeches are not spoken to please others, but are sharply denounced against Gods enemies to his glorie.

X. Flatterie, whereby we praise our neighbour above that, we know in him. Prov. 27. 6. *The woundes of a lover are faithfull, but the kisses of an enemy are to be shunned.* 14. *He that praiseth his friend with a loud voyce, rising early in the morning, it shall be counted to him as a curse.* Act. 12.22. *And the people gave a shoute, saying, The voyce of God, and not of man.* This is a grievous sin in the Ministers of the word. 1. Thess.2.5. *Neither did we ever use flattering wordes, as ye know, nor coloured covetousnese, God is record.* Jerem. 6.13. *For from the leaft of them, even unto the greatest of them, every one is given unto covetousnesse, and from the Prophet, even unto the Priest, they all deale falsly.* 14 *They have healed also the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.* Rom. 16.18. *For they that are such, serve not the Lord Jesus Christ, but their owne bellies, and with faire speech and flattering, deceive the hearts of the simple.*

XI. Foolish and over confident boasting. Prov. 27.1. *Boast not thy selfe of to morrow, for thou knowest not what a day may bring foorth.* 2. *Let another praise thee and not thine owne mouth; and not thine owne lippes.*

XII. To accuse or witnesse against one falslie. 2.King.21.13.⁶² *Naboth blasphemed God and the King.*

The affirmative part.

Preserve the good name of thy neighbour.

Eccles 7.3.⁶³ *A good name is better than a good ointment.*

⁶² The verse cited is 1 Kings 21:13 [Ed.].

⁶³ The verse cited is Ecclesiastes 7:1 [Ed.].

Heere is commanded;

I. A rejoycing, for the credit and good estimation of thy neighbour. Gal.5.22. *But the fruite of the spirit, is love, joy, peace, gentlenesse.* Rom 1.8. *First I thanke my God through Jesus Christ for you all, because your faith is published throughout the whole world.*

II. Willinglie to acknowledge that goodnesse we see in any man whatsoever, and onely to speake of the same. Tit. 3.2. *That they speake evill of no man, that they be no fighters, but soft, shewing all meeknesse to all men.* Moreover, we must with all desire, receive and beleeeve reports of our neighbours good. Act.16.1. *Then came he to Derbe and Lystra, and behold, a certaine Disciple was there, named Timotheus, a womans sonne which was a Jewesse, and beleevd, but his father was a Grecian.* 2. *Of whome the brethren which were at Lystra and Iconium, reported well.* 3. *Therefore Paule would that he shoulde goe foorth with him, and tooke and circumcised him.* Notwithstanding, this must so bee perfourmed of us, that in no wise we approve and allowe of the vices and faultes of men. 2.Chron. 25. vers. 2. *And hee did uprightly in the eies of the Lord, but not with a perfect heart.* And chap. 27.2 *And he did uprightly in the sight of the Lord according to all that his father Uzzah did, saved that he entered not into the Temple of the Lord, and the people did yet corrupt their waies.*

III. To interpret a doubtfull evill, to the better part. 1.Corinth. 13. vers.5. *Love thinketh not evill.* ver. 7. *It beleeveth all thinges, it hopeth all things.* Gen. 37.vers. 31. *And they tooke Josephes coate, and killed a kidde of the goates, and dipped the coate in the blood.* vers. 32. *So they sent that partie-coloured coate, and they brought it to their father, and saide, This have we found, see now, whether it bee thy sonnes coate or no.* vers. 33. *Then he knew it, and said, It is my sonnes coate, a wicked beast hath divoured him, Joseph is surely torne in pieces.*

And heere observe the religion of that Joseph, which was betrothed to Marie, who when he saw that Marie was with child, was readier to conclude that before her betrothing she was with child by committing fornication, then after, by comitting adulterie. Mat.1.19. But for al this, men must not be too too credulous, or light of beleefe. Joh. 2.24. *But Jesus did not commit himself unto them, because he knew them all.*

IV. Not to beleeeve an evill report, running abroad amongst the common people, by the whisperinges of talebearers, as it were, by conduite pipes. Psal. 15.3. *Hee that slandereth not with his tongue, nor doth evill to his neighbour; nor receiveth a false report against his neighbour.* Jerem.40.14. *And they sayd unto him, Knowest thou not, that Baalis the king of the Ammortites, has sent Ishmael, the sonne of Nethaniah to slay thee? but Gedaliah the sonne of Ahikim, beleevd him not.* 16. *But Gedaliah the sonne of Ahikim, said unto Johath, the son of Kareah, Thou shalt not do this thing, for thou speakest falsly of Ishmael.* But we ought also to be angrie at such whisperings. Prov. 25.23. *As the North wind driveth away the raine, so doth an angry countenance the slaundering tongue.*

V. To keepe secret the offence of our neighbour, except it must of necessitie be revealed. Pro. 10.12. *Hatred stirreth up cõtention: but love covereth al trespasses.* Mat. 1.19. *Then Joseph her husband being a just man, and not willing to make her a publike example, was minded to put her away secretly.*

A man would suppose, that by this meanes, we should be partakers of other mens sins. But we must know, that we ought to conceale our neighbour imperfections, least he should be provoked to offence: yet in the meane season, hee must be admonished that he may amend. Gal.6.1. Jam.5.19. *Brethren, if any of you hath erred from the truth, and some man hath converted him.* 20. *Let him know that he which hath converted the sinner from going astray out of his way shall save a soule*

from death, and shal hide a multitude of sinnes.

But if the sinne which is concealed, cannot therby be take away, then must we in love and charitie, declare the same to those, which may remoove, and amend the same. Gen.37.2. *When Joseph was seventeen yeere old, he kept sheep with his brethren, and the child was with the sons of Bilhah, and with the sonnes of Zilphah, his fathers wives: and Joseph told unto their father, their evill sayings.* 1.Cor.1.11. *For it hath been declared unto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you.* Matt. 18.16. *But if he heare thee not, take with thee one or two, that by the mouth of two or three witnesses every word may be confirmed.*

To get a good name and estimation among menst, and to keepe the same, when we have gotten it. Phi. 4.8. *Furthermore, brethren, whatsoever thing are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, If there be any vertue, if there be any praise, thinke on these thinges.* A good name is gotten, I. If we, seeking the kingdome of God before all thinges, doe repent us of all our sinnes, and with an earnest desire, imbrace and follow after righteousness. Prov. 10.7. *The memoriall of the just shall bee blessed: but the name of the wicked shall rot.* Marke 14.9. *Verily I say unto you, wheresoever this Gospell shall be preached throughout the whole world, this also, that she hath done, shal be spoken of in the remembrance of her.* 2. Wee must have a care both to judge, and speake wel of others. Matth.7.2. *With what judgement ye judge, yee shall be judged.* Eccle.7.23.⁶⁴ *Give not thine heart also to all the words that men speake, least thou doe heare thy servant cursing thee.* 24. *For oftentimes also thine heart knoweth that thou likewise hast cured others.* 3. We must abstaine from all kind of wickednesse: for one onlie vice or sinne, doth obscure & darken mans good name. Eccles. 10.1. *Dead flies cause to stinke, and putrifie the ointment of the Apothecarie: so doth a little follie him that is in estimation for wisdom, and for glorie.* 4. We must in all things earnestlie seeke for the glorie of God onely, and not our own. Matth.6. 5. *And when thou prayest, bee not as the hypocrites, for they love to stand and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men: verily I say unto you, they have their reward.* 6. *But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray unto thy father which is in secret, and thy father which seeth in secret, shall reward thee only.*

But if, when we seeke the glorie of God, honest and godlie men doe praise and testifie well of us, we must not despise this their testimonie and commendation: & although they neither praise us nor testifie of us at al, yet must we take it in good part. 2.Cor.1.12. *For our rejoycing is this, the testimonie of our conscience, that in simplicitie & godly purenes, and not in fleshlie wisdom, but by the grace of God, we have had our conversation in the world, and, most of all to you wardes.* And chap. 10. 13. *But we will not rejoyce of things which are not within our measure, but according to the measure of the line, wherof God hath distributed to us a measure, to attain even unto you.* Psal.16.5. *The Lord is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.* 6. *The lines are fallen unto me in pleasant places: yea, I have a faire heritage.* 1.Corinth. 1.31. *He that rejoyceth, let him rejoyce in the Lord.*

CHAP. 29.

Of the tenth Commandement.

The tenth Commandement, concerneth concupiscences, committed against our neighbour. The wordes are these;

⁶⁴ The verse cited are Ecclesiastes 7:21, 22 [Ed].

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maide, nor his oxe, nor his asse, nor anie thing thy neighbour hath.

The Resolution.

Covet] The cogitation or motion of the heart, is of three sortes. The first is, some glancing or sodaine thought, suggested to the mind by Satan, which sodainelie vanisheth away, and is not received of the minde. This is no sinne. For it was in Christ, when hee was tempted by the devill. Matth.4.vers. 1. The second is, a more permanent thought or motion, the which, as it were, tickleth and inveigleth the mind with some inward joy. The third is, a cogitation drawing from the will and affection, full assent to sinne. We are to understand this commandement of the seconde sort of motions onelie, not of the first, or of the last, to which the five former commandements do belong.

Now then to covet, is to think inwardly, and also to desire any thing, wherby our neighbour may be hindered, albeit there ensue no assent of the will, to commit that evill. For the very Philosophers condemne covetousnesse of the very heart, and Civilians disallow a purpose onely to doe evill, if it bee conjoynd with a manifest deliberation. And as for the concupiscence in this place forbidden, we may well thinke it is more close and secret, because Saint Paule a Doctor of the Law was altogether ignorant of it. Rom. 7. 7. *I had not known lust, except the Law had said, Thou shalt not lust.* Again, if that concupiscence immediately going before the consent, were not prohibited in this place, there must be a great confusion in the decalogue. For the seventh commandement forbiddeth some kind of coveting of our neighbours wife.

House] The commandement is illustrated by an argument drawne from the distribution of the objectes of concupiscence; whence it is apparant, that onely evill concupiscence is condemned in this place. Coloss.3. 5. For there is a good concupiscence or desire: as of meate and drinke, and that of the spirit. Gal. 5.17. *The spirit lusteth against the flesh.*

The negative part.

Thou shalt not covet that which is thy neighbours.

Heere are prohibited:

I. Concupiscence it selfe, namelie, originall corruption, in as much as it is hurtful to our neighbour. Jam. 1.14.

II. Each corrupt and sudden cogitation and passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luke 10. 27. *Thou shalt love the Lorde with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and received in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not consent delighteth and tickleth the heart. Of this kinde are these fooohish wishes: I would such an house were mine, such a living, such a thing, &c. And hitherto may we referre all unchast dreames, arising from concupiscence.

The affirmative part.

Covet that onely, which is availeable to thy neighbour,

Here are commended:

I. A pure heart towards our neighbour. 1.Tim. 1.5. *The end of the commandment is love, out of a pure heart, a good conscience and faith unfained.*

II. Holie cogitations and motions of the spirit. Paule prayeth. 1.Thess. 5.23. *that the Thessalonians may be holy, not only in body and soule, but also in spirit.* Ephes.4.23.

III. A conflict against the evill affections and lusts of the flesh. Rom. 7.22. *I rejoyce in the lawe of God, in regard of the inward man.* 23. *But I see another Lawe in my members, rebelling against the Lawe of my minde, and making mee captive to the law of sinne, which is in my members,* 24. *Miserable man that I am, who shall deliver me from this body of death?* 2. Cor. 12.7.8.9.

CHAP. 30.

Of the use of the Lawe.

The use of the Lawe in unregenerate persons, is three folde.

The first is, to lay open sinne, and make it knowne. Rom. 3.20. *By the workes of the Law shall no flesh be justified in his sight: for by the law commeth the knowledge of sinne.*

The second use is accidentarie, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and ever to encline to that which is prohibited. Rom. 7.8. *Sinne tooke occasion by the commandment, and wrought in me all manner of concupiscence: for without the Law sinne is dead.* 9. *For I once was alive without the Law, but when the commandment came, sinne revived.* 10. *But I died, and that commandment, which was ordained unto life, was found to bee unto me unto death.*

The third use is, to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This in the lawe pronounceth against offenders, and by it, partlie by threatning, partlie by terrifying, it reigneth and ruleth over man. Rom 3. 19. *Wee know that whatsoever the Lawe saith, it saith it to them which are under the Lawe, that every mouth may be stopped, and all the world be culpable before God.* Gal. 3. 10. *As many as are of the workes of the law, are under the curse: for it is written, Cursed is every one that continueth not in all that is written in the booke of the Lawe to doe them.* 2. Cor. 3.7. *If the ministration of death written with letters, and ingraven in stones was glorious: 8. How shal not the ministration of the spirit be more glorious? 9. For if the ministration of condemnation were glorious, &c.*

The ende why sinne reigneth in man, is to urge sinners to flie unto Christ. Gala. 3.22. *The Scripture hath concluded all under sinne, that the promise by the faith of Jesus Christ should be given to them that believe.* 24. *Wherefore the lawe was our schoolmaister to Christ.* Heb. 12.18.19.20.

The continuance of this power of the Law is perpetuall, unless a sinner repent: and the very first act of repentance so freeth him, that he shall no more bee under the Law, but under grace. 2. Sam. 12.13. *The said David to Nathan, I have sinned against the Lord: wherefore Nathan saide to David, The Lord also hath forgiven thy sinne, and thou shalt not die.* Rom. 6.14. *Sinne shall not have dominion over you: for ye are not under the Law, but under grace.*

If therefore, thou desirest seriously eternall life: first take a narrowe examination of thy self and the course of thy life, by the square of Gods lawe: then set before thine eies the curse that is due unto sinne, that, thus bewailing thy miserie, and despairing utterly of thine owne power, to attaine everlasting happinesse, thou maist renounce thy selfe and bee provoked to seeke and sue unto Christ Jesus.

The use of the Law in such as are regenerate is far otherwise: for it guideth them to *new obedience* in the whole course of their life, which obedience may be acceptable to God by Christ. Rom.3.31. *Doe we therefore through faith make the Law of none effect? God forbid: nay we rather establish the Law.* Psal. 119.24. *Thy testimonies are my delight, they are my counsellors.* Ver. 105. *Thy word is a lanterne unto my feet, and a light unto my pathes.*

CHAP. 31.

Of the covenant of Grace.

Hitherto concerning the covenant of workes, and of the Law, now followeth the covenant of Grace.

The covenant of Grace, is that whereby God freely promising Christ, and his benefits, exaceth againe of man, that he woulde by faith receive Christ, and repent of his sinnes. Hos. 2. vers. 18. *In that day will I make a covenant for them, &c.* 19. *And I will marrie thee unto mee for ever: yea, I will marrie thee unto mee in righteousness, and in judgement, and in mercie, and in compassion.* vers. 20. *I will even marrie thee unto mee in faithfulness, and thou shalt knowe the Lord.* Ezech.36. ver 25. *I will poure cleane water upon you, and ye shall be cleane: yea from all your filthinesse, and from all your idoles will I cleanse you.* vers.26 *And I will give you a new heart, and a new spirit will I put within you.* ver. 27. *And cause you to walke in my statutes.* Malach. 3.1. *The Lord, whom yee seeke, shall speedilie come to his temple: even the messenger of the covenant whome yee desire: behold, he shall come, saith the Lord of hostes.*

This covenant is also named a testament: for it hath partlie the nature and properties of a testament or will. First, it is confirmed by the death of the Testator. Heb. 9.16. *Where a testament is, there must be the death of him that made the testament.* 17. *For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it is alive.* Secondlie, in this covenant we doe not offer much, and promise small to God, but in a maner do onelie receive: even as the last wil and testament of a man, is not for the testator, but the heires commoditie.

The covenant albeit it bee one in substance, yet it is distinguished into the old and new testament.

The olde testament or covenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

The new Testament declareth Christ already come in the flesh, and is apparantly the shewed in the Gospel.

The Gospell is that part of Gods word, which containeth a most worthy & welcom message: namely, that mákind is fully redeemed by the blood of Jesus Christ, the only begotten son of God, manifest in the flesh, so that nowe for all such as repent and beleeve in Christ Jesus, there is prepared a ful remission of al their sinnes, together with salvation and life everlasting. Joh. 3.14. *As*

Moses lifted up the serpent in the wildernes: so must the son of man be lifte up. 15. That who so beleeve in him, should not perish, but have everlasting life. Act. 10.43. To him also give all the Prophetes witnesse, that through his name, all that beleeve in him, shall receive remission of sinnes.

The end and use of the Gospel is, first to manifest that righteousnes in Christ, wherby the whole law is fully satisfied, & salvation attained. Secondly, it is the instrument, and as it were, the conduit pipe of the holy Ghost, to fashion & derive faith into the soule; by which faith they which beleeve, doe as with an hand apprehend Christ righteousnes Rom. 1.16. *I am not ashamed of the gospell of Christ, for it is the power of God to salvation to as many as beleeve, to the Jew first, and then to the Grecian. 17. For the justice of God is revealed by it from faith to faith. Joh. 6. 63. It is the spirit which quickeneth, the flesh profiteth nothing: the words which I speake are are spirit and life. 1. Cor. 1.21. It pleased God by the foolishnese of preaching, to save such as beleeve.*

The Gospell preached is, in the flourishing estate of Christes Church, that ordinarie meanes to beget faith: but in the ruinous estate of the same, when by apostasie, the foundations thereof are shaken, and the cleare light of the word is darkened, then this word read or repeated, yea the verie sound therof being but once heard, is by the assistance of Gods spirit, extraordinarilie efectuall, to them whome God will have called out of that great darknesse into his exceeding light. Rom. 10. 14 *How shall they call on him, in whome they have not beleeve? and howe shall they beleeve in him, of whome they have not heard? And how shall they heare without a preacher? Act. 11.19. And they which were scattered abroad, because of the affliction that arose about Steven, walked throughout till they come to Phenice, and Cyprus, and Antiochia, preaching the word to no man but to the Jewes only 20. Nowe some of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Jesus. 21. And the hand of the Lorde was with them, so that a great number beleeved, and turned unto the Lord. Joh, 4.28. The woman then left her water pot, and went her way into the citie, and said to the men, 29. Come, and see a man which hath told me all things that ever I did: It not he the Christ? then they went out of the citie, and came unto him; 39. Now many of the Samaritans beleeved in him, for the saying of the woman which testified, He hath told me all things that ever I did. 41. And many moe beleeved, because of his owne word. 42. And they said unto the woman, Now wee beleeve not because of thy saying: for we have heard him our selves, and know that this is indeed the Christ the Saviour of the world. Rom. 10.18. I demand, have they not heard? no doubt their sound went out through all the earth, and their wordes into the endes of the world. Thus we may see, how many of our forefathers, and ancestors in the midst of poperie obtained eternall life. Revel. 12 17. *The dragon was wroth with the woman, and went and made warre with the remnant of her seed, which kept the commandements of God, and have the testimonie of Jesus Christ. Rom.11.4. What saith the divine Oracle? I have reserved to me seven thousand men, which never bowed knee to Baal.**

CHAP. 32.

Of the Sacramentes.

Thus much of the preaching of the word: now follow the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ and his saving graces, are by certaine externall rites, signified, exhibited and sealed to a Christian man. Rom.4.11. *Hee received the signe of circumcision, as the seale of the righteousnese of the faith which he had, when he was circimcised. Gen. 17.11. Ye shall circumcise the foreskin of your flesh, and it shall be a signe of the covenant between me and you.*

God alone is the authour of a Sacrament; for the signe cannot confirme any thing at all, but by the consent and promise of him, at whose handes the benefit promised must be received. Therefore God it is alone which appointed signes of grace, in whose alone power it is to bestow grace.

And God did make a Sacrament by the sacramentall worde, as Augustine witnesseth, saying, *Let the word come to the element, and there is made a Sacrament*. The sacramentall word, is the word of institution, the which God after a severall maner, hath set downe in each Sacrament. Of the word there are two partes: the commandement, and the promise. The commaundement is, by which Christ appointeth the administration of Sacramentes, and the receiving of the same. As in Baptisme, *Goe into the whole world baptizing them in the Name, &c.* In the Lordes Supper. *Take, eate, drinke, doe ye this*, The promise is the other parte of the institution, whereby God ordained elementes that they might be instruments and seales of his grace. As in Baptisme, *I baptize thee in the name of the Father, of the Sonne, and of the holy Ghost*. In the Supper, *This is my body given for you:* and, *This is my blood of the new Testament*. Therefore this word in the administration o the Sacramét, ought to be pronounced distinctly and aloud, yea, and as occasion serveth, explained also: to the end, that all they to whom the commaundement and promisie appertaineth, may know and understand the same. And hence it is verie plaine, that the ministers impietie doth not make a nullitie of the Sacrament, neither doth it any whit hinder a worthy receiver; no more then the pietie of a good minister can profite an unworthy receiver: because all the efficacie and worthinesse thereof dependeth onely upon Gods institution, if so be that be observed.

The partes of a Sacrament are, the Signe, and the Thing of the Sacrament.

The signe, is either the matter sensible, or the Action conversant about the same.

The matter is sensible, is vsuallie called the signe.

The mutation of the signe, is not naturall, by changing the substance of the thing; but respective, that is, only in regard of the use. For it is severed from a common to an holie use: Therefore there is not anie such either force or efficacie of making us holie, inherent, or tied unto the externall signes, as there is naturallie in bathes to purifie corrupt diseases: but all such efficacie is wholly appropriate to the holie Spirit, yet so, as it is an inseparable companion of true faith and repentance, and to such as turne unto the Lord, is, together with the signe exhibited. Whence it commeth to passe, that by Gods ordinance, a certaine signification of grace, and sealing thereof agreeth to the signe.

The thing of the Sacrament, is either Christ and his graces which concerne our salvation, or the action conversant about Christ.

I say, first Christ, and then his graces, because no man receiveth grace from Christ, unlesse he be made trulie partaker of his verie bodie and blood: even as no man can by right reape any fruite of the ground, whereof first hee hath no just title and interest.

The action about Christ is spirituall, and is either the action of God, or of Faith.

The action of God is, either the Offering, or the Application of Christ and his graces to the faithfull.

The action of Faith is, the consideration, desire, apprehension, and receiving of Christ in the lawful use of the Sacrament.

Thus much of the partes of a Sacrament: nowe followeth the union of the partes.

This sacramentall union, I. is not naturall according to the place: for there is no mutation of the signe into the thing signed; neither is the thing signed, either included in, or fastened upon the signe. But II. it is respectiue, because there is a certaine agreement and proportion of the externall thinges with the internall, and of the actions of one with the actions of the other: whereby it commeth to passe, that the signes, as it were, certaine visible words incurring into the externall senses, do by a certaine proportionable resemblance drawe a Christian minde to the consideration of the thinges signified, and to be applied.

This mutuall, and, as I may say, sacramentall relation, is the cause of so manie figurative speeces, and metonymies, which are used: as, when one thing in the Sacrament is put for another. As,

I. The signe is used for the thing signified. Exod. 12.11. *Ye shall eate it (namely the Lambe) in haste, for it is the Lordes passeover.* Joh. 6. 51. *I am the living bread, which came downe from heaven: if any eate of this bread, hee shall live for ever, and the bread which I will give is my flesh, which I will give for the life of the world.* 1.Cor.5.7. *Christ our Passeover is sacrificed for us.* 1.Cor. 10.17. *We that are many, are one bread, and one body, because wee are all partakers of one bread.*

II. The name of the thing signified is given to the signe: as, *The bread is Christs body, the cup is Christs blood.* 1.Cor.11.24. Matth. 26.28.

III. The effect of the thing signified is given to the signe, as Circumcision is a covenant, Gen. 17.10. *Act 7.8. The cup is the new Testament in Christs blood.* Luk.22.16. *Baptisme is the washing of the new birth.* Tit.3.5.

IV. That which properlie belongeth to the signe, is attributed to the thing signified. Deut 10. 16. *Circumcise the foreskin of your heartes.* Joh.6.53. *Unlesse yee eate the flesh of the sonne of man, and drinke his blood, ye shall have no life in you.*

The end why a Sacrament was ordained, is I. for the better confirmation of our faith: for by it as by certaine pledges given, God of his great mercie, doth as it were bind himselfe unto us. Nowe a Sacrament doth confirme our faith, not by any inherent or proper power it hath in it selfe, as hath a soveraigne medicine recieved by a patient, the which whether a man sleep or wake it confirmeth his strength: but rather by reasoning, and using the signes, when the holie Ghost shall frame in our heartes such a conclusion, as this:

*All such as are converted, rightly using the Sacraments, shal receive Christ and his graces:
But I am converted, and either now doe, or before have rightly used the Sacraments,
Therefore shall I receive Christ and his graces.*

II. That it might be a badge & note of that profession by which the true church of God is distinguished fró other congregations. III. That it might be a meane to preserve & spread abroad the doctrine of the Gospel. IV. It serveth to binde the faithfull that they do continue both loyall, and grateful to their Lord God. V. It is the bond of mutuall amitie betwixt the faithfull.

How a Sacrament is necessarie to salvation. The covenant of Grace is absolutely necessarie to salvation: for it comprehending Christ Jesus the very substance of the Covenant, man must necessarily either receive it, or perish eternally: but a Sacrament is not absolutely necessarie, but onely as it is a prop and stay for faith to leane upon. For it cannot entitle us into the inheritance of

the sonnes of God, as the covenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed upon us. As we see in humane contracts the bond ariseth from the mutuall consent of the parties: but the instrument or bill, and the setting to of the seale, they doe not make, but rather confirme the bond mutuallly before made: the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrament is, when wee are justly hindered from the receiving of the same; as, when one is prevented by death, or liveth in such a place where he cannot receive the Sacrament. And as for the neglect of a Sacrament, albeit it bee a very grievous sinne, yet is it such an one, as for which he that is heartily penitent for the same, may well hope for pardon.

The holie use of a Sacrament is, when such as are truly converted, doe use those rites which God hath prescribed unto their true ends, in the receiving of a Sacrament. Therefore I. the reprobate, though God offer the whole Sacrament unto them, yet they receive the signes alone without the things signified by the signes: because the signe without the right use thereof, is not a Sacrament to the receiver of it. So Paul saith, Rom. 2.25. *Circumcision verely is profitable if thou keepe the Law: but if thou bee a transgressor of the Law, thy circumcision is made uncircumcision.* And Augustine hath this saying, *If thou receive it carnally, yet ceaseth it not to be spirituall, though to thee it bee not so.* II. The Elect as yet not converted to the Lord, doe receive in like manner the bare signes without the thing signified; yet so, as that, that Sacrament shall in them afterward have his good effect. For the Sacrament received before a mans conversion, is afterward to the penitent both ratified, and becommeth profitable: and that use of the Sacrament which before was utterly unlawfull, doth then become very lawful. III. The Elect already converted, doe to their salvation receive both the signe and the thing signified together; yet so, as that for their unworthie receiving thereof, the which commeth to passe by reason of their manifolde infirmities, and relapses into sinne, they are subject unto temperall punishments.

The difference betwixt a Sacrament and a Sacrifice, is, in a Sacrament God bestoweth his graces upon us: but in a sacrifice, we returne unto God faith and obedience.

There are many differences betwixt the Sacraments of the Old testament, and these of the New. I. They were many, these but fewe. II. They pointed at Christ to come; the these shew that he is come. III. They were appropriate unto the posteritie of Abraham; but these are common to the whole Church culled out of the Jewes and Gentiles.

CHAP. 33.

Of Baptisme.

There are two Sacraments. 1.Cor.10.1. *I would not have you ignorant, that all our fathers were under the cloude, and all passed through the sea. 2. And were baptized unto Moses in the cloud, and in the sea. 3. And did all eate the same spirituall meate, 4. And dranke all the same spirituall drinke: (for they dranke of the spirituall rocke that followed them, which rocke was Christ.)* Tertull. 4. Booke, contra Marcion. August.de Symbol.ad Catechum.4.booke.6 chap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby the Church is preserved and nourished, is the Lords Supper.

Baptisme is a Sacrament, by which such as are within the covenant are washed with water, in the name of the Father, the Sonne, and the holy Ghost that being thus engrafted into Christ, they may have perpetuall fellowship with him. Matth 28.19. *Goe, teach all nations, baptizing them in the Name of the Father, the Sonne, and the holy Ghost.* Matth.16.16. *He that beleeveth and is baptized, shall be saved: he that beleeveth not, shall be condemned.* 1.Cor.1.13. *Is Christ devided? was Paul crucified for you? either were ye baptized into the name of Paul.* 14. *I thanke God, I baptized none of you but Crispus and Gaius.* 15. *Least any should say, I had baptized into mine owne name.*

Within the covenant are all the seede of Abraham, or the seede of the faithfull. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adjoyning themselves to the visible Church, doe both testifie their repentance of their sinnes, and hold the foundations of religion, taught in the same Church. Matth. 3.6. *And they were baptized of him in Jorden, confessing their sinnes.* Act.8.36. *As they went they came to a water: then the Eunuch said, See, here is water; what hindereth me to be baptized?* 37. *Then Philip said, if thou beleeve with all thine heart, thou maist: he said, I beleieve that Jesus Christ is the Sonne of God.* 38. *And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12.48. *If a stranger dwell with thee, and will observe the Passeover of the Lord, let him circumcise all the males that belong unto him, and let hime come and observe it, and then he shall be as one that is borne in the land: for none uncircumcised person shall eate thereof.*

Infants within the covenant, are such, as have one at the least of their parents faithfull.

1Cor. 7.14. *The unbeleevng husband is sanctified by the wife, and the unbeleevng wife is sanctified by he husband, else were your children uncleane, but now they are holy.* Rom.11.16. *If the first fruits be holy, so the whole lumpe: and if the roote be holy, so are the branches.* Gen.17.7. *I will establish my covenat beteene me and thee, and thy seede after thee, in their generations, for an everlasting covenant, to be God unto thee, and they seed after thee.* 13. *He that is borne in thine house, & he that is bought with money, must needs be circumcised: so my covenant shall be in your flesh for an everlasting covenant.* Act.16.31. *They said, Beleeve in the Lord Jesus, and thou shalt be saved, and thy whole household.*

Quest. How are the children of faithfull parents in the covenant?

Answer. Holy parents are two waies to bee considered. First, as they were the sonnes of the first Adam, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a sonne, not as he is a good man, but simply as a man; and therefore being impure, hee must needs beget that which is impure. Secondly, wee must consider the parents as they are the sonnes of God, engrafted into the second Adam. In this estate though they cannot derive faith unto their postaritie, (for the sonnes of God are not made such by naturall generation, but by the adoption of God the Father) yet may they beleve both for themselves and others, according to the tenour of the covenant of grace: as Adam did sinne both for himself and others: & as parents in bargaines do covenant both for themselves and their heires after them. Hence it is that Paul saith, that the parents are like unto the first fruites which doe sanctifie the whole lumpe. So then, the faith of the parents maketh those their sonnes to be accounted in the covenant, which by reason of their age doe not yet actually beleve.

To bee baptized into the name of the Father, &c. after the receipt of the outward signe of washing, is to be made one of Gods familie, which is his Church, and to bee partaker of the priviledges thereof. Gen.48. 16. *The Angell which hath delivered me from all evill, blesse the children, and let my name bee named upon them, and the name of my fathers, Abrahá and Izhak, that they may grow as fish into a multitude, in the midst of the earth.* Esay. 4.1. *In that day shall seven women take hold of one man, saying, We will eate our own bread, and we will weare our owne gaments: only let us be called by they name, and take away our reproach.*

By this it is manifest, that in this washing of baptisme, there is sealed & propounded a marveilous solemne covenant and contract: first, of God with the baptized, in that God the Father vouchsafed to receive him into favour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God, who promiseth to acknowledge, invoke, and worship none other god, but the true Jehovah, which is the Father, Sonne, and holy Ghost.

The externall and visible matter of baptisme, is water: for the minister may not baptize with any other liquor, but onely with naturall water.

This was the judgement of the Primitive Church. For when as a *certaine minister, for want of water, tooke sand, and baptized one with that: the partie thus besanded, was further baptized, the former being esteemed of none effect.* Niceph.histor.3.booke.33.chapter.

The externall forme of baptisme, is the ministers washing of the baptized, according to the prescript rule of Gods word. Rom 10.14.

The ancient custome of baptizing, was to dippe, and, as it were, to dive, all the bodie of the baptized in the water, as may appeare in Paul. Rom.6. and the Councels of Laodicea, and Neocaesarea: but now especially in cold countries, the Church useth onely to sprinkle the baptized, by reason of childrens weaknesse: for very few of ripe yeares are now adaies baptized. We need not much to marveile at this alteration, seeing charitie and neccessitie may dispense with ceremonies, and mitigate in equitie the sharpnes of them.

The Sacramentall union of the parts of baptisme is on this sort.

The element of water whereby the uncleannesse of the bodie is purified, by a most convenient proportion shadoweth out the blood of Christ, and by the figure Synecdoche, taking the part for the whole, whole Christ. 1.Joh.1.7. *And the blood of Jesus Christ cleanseth us from all sinne.*

The action of the Minister, is his washing of the partly baptized with the element of water. This sealeth and confirmeth a double action of God. I. The engrafting or incorporating of the baptized into Christ. Gal.3.27. *As many as are baptized into Christ, have put on Christ.* 1.Cor.12.13. *By one spirit we are all baptized into one bodie.* II. Our spirituall regeneration. Tit.3.5. *Not by the workes of righteousness which we had done, but according to his mercie he saved us by the washing of the new birth, and the renewing of the holy Ghost.*

Of washing there bee three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the sprinkling of water, doth ratifie I. the shedding of the blood of Christ for the remission of all our sinnes, and the imputation of his righteousness. Act. 22.16. *Arise and be baptized, and wash away thy sins in calling on the name of the Lord.* 1.Cor.6.11. *And such were*

some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God. II. The mortification of sinne by the power of Christs death. Rom.6.3. Know ye not that all wee which have been baptized into Jesus Christ have been baptized into his death? 6. Knowing this, that our old man is crucified with him, that the bodie of sinne might bee destroyed, that hencefoorth we should not serve sinne: for he that is dead is freed from sinne.

The continuance in the water, it noteth the buriall of sinne; namely, a continuall increase of mortification by the power both of Christ his death and buriall. Rom.6.4. *We are buried then with him by baptisime into his death.*

The comming out of the water doth confirme our spirituall vivification to newnesse of life in all holinesse and justice, the which wee attaine unto by the power of Christs resurrection. Rom.6.4. *Like as Christ was raised up from the dead by the glorie of the Father: so wee, also should walke in newnesse of life. 5. For if we be graffed with him to the similitude of his death, even so shall wee be to the similitude of the resurrection.*

The action of the partie to be baptized, is two-fold.

The first is, to offer himselfe to be baptized before the minister, and that in the presence of the congregation. This signifieth that he doth consecrate himselfe unto the Lord, and that hee utterly renounceth the Flesh, the World, and the Divell. 1.Pet.chap.3.vers.21. *To the which also the figure which now saveth us, even baptisme agreeth, (not the putting away of the filth of the flesh, but in that a good conscience maketh request unto God) by the resurrection of Jesus Christ.*

The second is, to receive the externall washing by water: this signifieth, that the partie baptized doth receive the internall washing, which is by the blood of Christ, or at the least that it is offered unto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once onely borne; so must he bee in the spirituall regeneration. Therefore they that are baptized of a minister, which is an heretike, not yet degraded from that calling, (if the externall form of administration be observed) must not bee baptized againe of the Church of God: especially, if after baptisme they have been made partakers of the Lords Supper: onely they ought to be instructed in the true faith.

Euseb.eccles.hist.7.lib.8.cap.faiht. *There was in our Province an auncient professor of the faith, yea before I was created Bishop, nay before my predecessor Heraclas who, when he was present at the bapisme of some, and heard what questions they were asked, and what answer they returned, forthwith came weeping unto me, and humbled himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which he sawe in our Church, he accounted that no baptisme, in that confession there used, was fraught with blasphemies. This also he added, that he was for this offense so sore grieved, that he durst not so much as lift up his eyes to heaven: wherefore he most earnestly besought me, that he might be clensed and purified with the baptisme of our Church, and so receive the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him that he had been so long a professor amongst us, & that at the receipt of the Lords Supper, he answered, Amen. These things I told him were of force enough to purge him. And therefore I advised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with us in the Sacraments. August.lib.3.cap.2.contra Petiliani literas.*

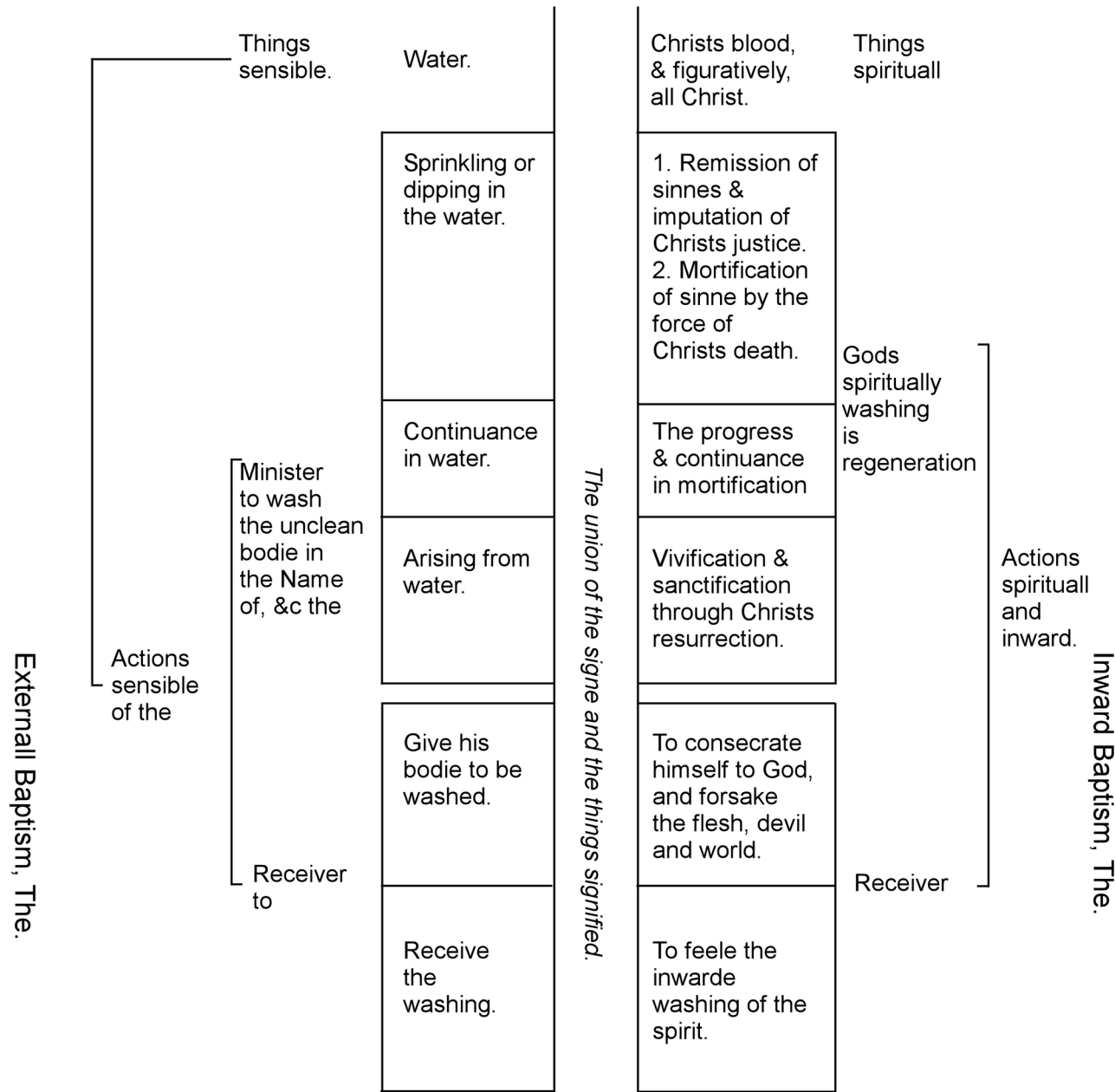
The right use of baptisme is this. When inwardly in thine heart thou sensibly feelest, that through the heate of concupiscence, thou art mooved to commit some sinne, then begin to have some holy

meditation of that solemne vowe, which thou diddest make to God in baptisme.

Againe, if through infirmitie, thou fallest once or often into some sinne, still have recourse unto baptisme, that there thou maist receive courage to thy soule. For although baptisme bee but once onely administered, yet that once testifieth that all mans sinnes past, present, and to come, are washed away. 1.Pet. 3.20. Eph. 5.25,26,27. Therefore baptisme may bee truly termed the Sacrament of repentance, and, as it were, a boarde to swimme upon, when a man shall feare the shipwracke of his soule. Marke 1.4. 1.Timothie 1.19. Rom.6.4,6.

Last of all, see thou never rest, till such time as thou have a feeling of that reviving power, signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renovation of the Spirit.

The Sacramentall union of the parts of Baptisme.



CHAP. 34.

Of the Lords Supper.

The Lords Super is a Sacrament, wherewith in the signes of bread and wine, such as are engrafted into Christ, are in him daily, in a spirituall manner, nourished to eternall life. 1.Cor.11.23,24,25. Rom.6.5.

The proportion of the parts of the Lords Supper, is on this wise.
The Elements of bread and wine, are signes and seales of the bodie and bloud of Christ.
The action of the Minister, is a note of God action.

The Ministers action is fourefold.

The first is, his taking the bread and wine into his owne hands; this doth seale the action of God the Father, by which he, from all eternitie, did separate and elect his Sonne, to performe the duetie of a Mediatour betwixt God and man. Joh.6.27. *For him hath the Father sealed.*

The second is, his blessing of it, whereby he, by the recitall of the promises, and praiers conceived to that ende, doth actually separate the bread and wine received from their common unto an holy use. This doth seale that action of God, by which he did in the fulnesse of time, send Christ to performe the office of a Mediatour, unto the which he was foreordained.

The third is, the breaking of the bread, and powring out of the wine: this doth seale the passion of Christ, by which he, verely upon the crosse was, both in soule and bodie, brused for our transgressions.

The fourth is, his distributing of the bread and wine into the hands of the communicants. This sealeth the action of God, offering Christ unto all, yea, to the hypocrites; but giving him indeede unto the faithful, for the daily encrease of their faith, and repentance.

The action of the receiver, is double.

The first is, his taking the bread and wine in his hand, This sealeth a spiritual action of the receiver, namely, his apprehension of Christ by the hand of faith. Joh. 1.12.

The second is, his eating of the bread, and drinking of the wine, to the nourishment of his bodie. This sealeth his application of Christ by faith, that the feeling of his true union and communion with Christ may daily be ereased: 1.Cor.11.16.⁶⁵ *The cuppe of blessing which wee blesse, is it not the communion of the bloud of Christ? the bread which we breake, is it not the communion of the bodie of Christ?*

⁶⁵ The verse cited is 1 Corinthians 10:16 [Ed.].

The Sacramntall Relation which is in the Lords Supper,
is on this manner.

	Things sensible	1. Bread. 2. Wine.		1. The Body 2. The blood	of Christ	Things spirituall	
The sensible & externall actions.	Minister to	Take bread and wine in his hands.	The union of the signe and the things signified.	To seale Christ, to beare the office of a Mediatour. John 6.27.	God	The spirituall and internall actions.	
		Consecrate the bread & wine by repeating the promise, and praiers made for that end.		To send Christ to be a mediator, for which hee was sealed from all eternitie.			
		Break bread and poure out wine.		The execrable passion of Christ, and effusion of his blood.			
		Give the bread and wine into the receivers hands.		To offer Christ to all, even to the hypocrites, but to give him only the true Christians.			
	Christian receiver to	Take the bread and cup in his hand.		To apprehend Christ by faith.	The Christian receiver.		
		Eate the bread and drink the wine for the nourishment of his body.		To apply Christ unto him, that the true union and communion with Christ may be encreased.			

That doctrine of Transubstantiation, which teacheth that the bread is turned into the very bodie of Christ, and the wine into his bloud, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as already crucified: Now, how the bodie of Christ crucified should after a corporall manner be eaten, he himself being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole bodie of Christ is received of every singler communicant. III. The bread is the *communion* of Christs bodie: therefore not his very bodie. IV. By this meanes the bodie of Christ should not onely bee made of the substance of the Virgine Marie but also of the bakers bread. V. Let the bread and wine bee kept for a time, and the bread will mould, and the wine turne to vineger after the consecration, by which wee may conclude, that there did remaine the substance of bread and wine. VI. This opinion quite overthroweth the sacramentall union, namely, the proportion which is betwixt the signe and the thing signed.

The like may be said of the Lutherans consubstantiation, whereby they beare men in hand that there is a coexience, by which the bodie of Christ is either in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ, now what need that, if the bodie of Christ were really present. II. Act.3.21. *Whom the heavens must containe, until the time that all things be restored.* III. This is an essentiall propertie of every magnitude, and therefore of the bodie of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs bodie were eaten corporally, then should the wicked as well as the faithfull be partakers of the flesh of Christ; but to eate his flesh, is to beleeeve in him, and to have eternall life. V. It were very absurd to thinke, that Christ sitting amongst his Disciples, did with his owne hands take his owne bodie, and give it wholly to each of his Disciples.

Such as will, in an holy sort prepare themselves to celebrate the Lords Supper, must have:

First, a knowledge of God and of mans fall, and of the promised restauration into the covenant by Christ. 1.Cor. 11.26. *So often as ye shall eate this bread, and drinke of this cuppe, ye shew the death of the Lord till he come. 29. and discrene his bodie.*

Secondly, true faith in Christ: for every man receiveth so much, as he beleeveth he receiveth. Heb.4.2. *For unto us was the Gospell preached, as also unto them: but the word, that they heard, profitied not them, because it was not mixed with faith in those that heard it. Furthermore, true repentance of their sinnes.* Esay 66.3 *He that killeth a bullock, as if he slue a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation,, as if he offered swines bloud: he that remembreth incense, as if he blessed an idol: yea, they have chosen their owne waies, and their soule delighteth in their abominations.* Psalm.26.6. *I wash mine hands in innocencie, O Lord, and so come before thine altar.*

Thirdly, renewed faith and repentance, for daily and new sinnes committed upon infirmitie: because every new sinne requireth a new act, both of repentance and faith: and this renovation must be seene by our reconciliation of our selves to our neighbours or injuries and wrongs. Matth.5.23. *If thou bring thy gift to the altar, and there remembreth that thy brother hath ought against thee, 24. Leave thy gift before the altar, and goe, first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious heart, know this: that then thou art well disposed to the Lords table, when thou art lively touched with a sense of thy crooked disposition. Luk.4.18. *The spirit of the Lord is upo me, because he hath annointed me, that I should*

preach the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blind; that I should set at libertie them that are brused. Matth. 15.24. He answered, and said, I am not sent, but to the lost sheepe of the house of Israel. The Lords Supper is a medine to the diseased and languishing soule: and therefore men must as well seeke to purifie and heale their hearts in it, as to bring pure and sound heart unto it.

If thou feele in thy selfe some great defect and want of faith, pray unto God earnestly, that he will vouchsafe to encrease it. Mark.9.24. *The father of the child crying with teares, said, Lord, I beleeeve, helpe mine unbeleeve.*

If thou canst not doe this thy selfe, use the ayde of the faithfull, which may by their faith carrie thee, as men did the sicke of the palsie upon their shoulders, and laid him before Christ Mark. 2.3.

If thou come not furnished on this manner to the Lords table, thou shalt be adjudged guiltie of the bodie and blood of Christ: as he is guiltie of high treason, who doth counterfeit or clip the Princes coyne. 1.Cor.11.27. *He that eateth this bread, and drinketh this cuppe unworthily, shall be guiltie of the bodie and blood of Christ.*

But such as seek not themselves penitent, they neither can come to the Lords table without repentance, least they eate and drinke their owne damnation, neither must they deferre repentance, by which they may come, least they procure to themselves finall destruction.

CHAP. 35.

Of the degrees of executing Gods decree of Election

We have hitherto declared the outward meanes, whereby Gods decree is executed. Now follow the degrees of executing the same.

The degrees are in number two. The love of God, and the declaration of his love. Eph. 1.6. *To the praise of the glorie of his grace, wherewith he hath made us accepted in in his blood. 9. And hath opened unto us the mysterie of his will, according to his good pleasure which he hath purposed in him.*

Gods love is that, whereby God doth freely love all such as are chosen in Christ Jesus, though in themselves altogether corrupt. 1 Joh 4. 19. *Wee loved him, because he loved us first. Rom. 5.8. God setteth out his love towards us, seeing that, while we were yet sinners, Christ died for us. 10. For if when wee were enemies, we were reconciled to God by the death of his sonne, much more we being reconciled, shall be saved by his life.*

The declaration of Gods love is two fold. The first, towards infants elected to salvation: the second, towards men of riper yeares.

The declaration of Gods love towards infants, is on this manner.

Infants alreadie elected, albeit they in the wombe of their mother before they were borne, or presently after, depart this life, they, I say, being after a secret and unspeakable manner by Gods spirit engrafted into Christ, obtaine eternall salvation. 1.Cor.12.13. *By one spirit wee are all*

baptized into one bodie, whether Jewes or Grecians, or bond, or free, and have been all made to drinke into one spirit. Luk. 1.35. The Angell answered, and said unto her, The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: therfore also that holy thing, which shall be borne of thee, shall be called the Sonne of God. 41. And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her bellie, and, Elizabeth was filled with the holy Ghost. 64. And his mouth was opened immediatly, and his tongue loosed, and he spake and praised God. 80. And the child grew, and waxed strong in spirit. Jere.1.5. Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.

I call the manner of infants salvation secret and unspeakeable, because I. they want actuall faith to receive Christ: for actuall faith neccesarly presupposeth a knowledge of Gods free promise, the which he that beleeveth, doth applie unto himselfe: but this infants cannot any waies possibly performe. And surely if infants should have faith actually, they generally either lose it when they come to mens estate, or at least shew no signes thereof, both which they could not doe, if before they had received actuall faith. Nay wee see that in those of riper yeares, there are not so much as the shadowes or sparkes of faith to be seene, before they be called by the preaching of the Gospell. II. Infants are said to be regenerated onely in regard of their internall qualities and inclinations, not in regarde of any motions, or actions of the minde, will, or affections. And therefore they want those terrors of conscience, which come before repentance as occasions thereof, in such as are of riper yeares of discretion. Againe, they are not troubled with that conflict and combat betwixt the flesh and the spirit, wherewith those faithfull ones that are of more yeares are marveilously exercised.

CHAP. 36.

Concerning the first degree of the declaration of Gods love.

The declaration of Gods love, in those of yeares of discretion, hath especially foure degrees. Rom. 8.30. 1.Cor. 1.30.

The first degree, is an effectuall calling, whereby a sinner being severed from the world, is entertained into Gods familie. Eph.2.17. *And came, and preached peace unto you, which were a farre off, and to them them that were neere. 19. Now therefore ye are no more strangers and forrainers, but citizens with the Saints of the household of God.*

Of this there bee two parts. The first is, *Election*, which is a separation of a sinner from the cursed estate of all mankind. Joh.15.19. *If ye were of the world, the world would love his owne: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

The second is, the reciprocall donation or free gift of God the Father, whereby he bestoweth the sinfull man to bee saved upon Christ, and Christ againe actually and most effectually upon that sinfull man, so that he may boldly say, this thing, namely Christ, both God and man, is mine, and I for my benefit and use, enjoy thee same. The like wee see in wedlocke: The husband saith this woman is my wife, whom her parents have given unto men, so that, she being fully mine, I may both have her, and governe her. Againe, the woman may say, this man is mine husband, who hath bestowed himselfe upon me, and doth cherish me as his wife. Rom.8.32. *He spared not his owne Sonne, but gave him for us. Esay 9.6. Unto us a child is borne, and unto us a sonne is given. Joh.17.2. Thou hast given him power upon all flesh, that he should give eternall life to all them whom thou hast given him. 6. I have declared thy name to the men which thou gavest me out of the*

world: thine they were, and thou gavest them me, and they kept thy word. 7. Now they know that all things, whatsoever thou hast given me are of thee. Joh. 10.29. My Father, which gave them me, is greater then all, and none is able to take them out of my Fathers hands.

Hence commeth that admirable union, or conjunction, which is the ingraffing of such as are to bee saved, into Christ, and their growing up together with him: so that after a peculiar manner, Christ is made the head, and every repentant sinner, a member of his mysticall bodie. Joh. 17.20. *I pray not for these alone, but for them also which shall beleve in me, through their word. 21. That they all may be one, as thou, O Father, art in me, and I in thee: even that they may bee also one in us.* Eph.2.20.⁶⁶ *Wee are members of his bodie, of his flesh, and of his bones. Joh.15.1. I am that true vine, and my Father is the husbandman. 2. Every branch that beareth not fruite in me he taketh away: and every one that beareth fruite, he purgeth it, that it may bring foorth more fruite. Eph. 2.20. Built upon the foundation of the Prophets and Apostles, whose corner stone is Jesus Christ himselfe. 21. In whom all the building coupled together, groweth unto and holy temple in the Lord. 22. In whom ye are also built together, to be the habitation of God by the spirit.*

This, albeit it be a most neere and reall union, yet wee must not thinke, that it, by touching, mixture, or, as it were, by souldering of one soule with another, neither by a bare agreement of the soules among themselves: but by the communion and operation of the same spirit, which being by nature infinite, is of sufficient abilitie to conjoine those things together, which are of themselves farre distant from each other: the like we see in the soule of man, which conjoyneth the head with the foote. Eph. 2.22. 2.Pet. 1.4. *Whereby most great and precious promises are given unto us, that by them ye should bee partakers of the godly nature, in that ye flie the corruption, which is in the world through lust. Phil. 2.1. If there bee any consolation in Christ, if any comfort of love, if any fellowship of the spirit, &c.*

The things united. In this union not our soule alone is united with Christs soule, or our flesh with his flesh: but the whole person of every faithfull man, is verely conjoynd with the whole person of our Saviour Christ God & man.

The manner of their union is this. A faithfull man first of all and immediately is united to the flesh, or humane nature of Christ, and afterward by reason of the humanitie, to the *Word* itselfe, or divine nature. For salvation and life dependeth on that fulnesse of the Godhead which is in Christ, yet it is not communicated unto us, but in the flesh, and by the flesh of Christ. Joh.6.53. *Except ye eate the flesh, and drinke the bloud of the Sonne of man, ye have no life in you. 56. he that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.*

The bond of this union. This union is made by the spirit of God applying Christ unto us: and on our parts by faith receiving Christ Jesus offered unto us. And for this cause is it termed a Spirituall union.

Christ, because he is the head of the faithfull, is to be considered as a publique man sustaining the person of all the elect. Hence is it that the fathfull are sayd to be crucified with Christ, and with him to die, & to be buried, Rom.6.4,5,6. to be quickned, Eph.2.5. to be raised up, and placed in heaven, vers. 6. Col.3.1. the which is not onely in regard of the hope of the faithfull, but because they are accepted of God certainly to have done all these things in Christ; even as in Adams first sinne all his posteritie afterward was tainted of sinne.

A member of Christ is diversly distinguished: and is so either before men, or God.

⁶⁶ The verse cited is Ephesians 5:30 [Ed.].

Before men they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiving at length, both themselves and the Church, may be reprobates: and therefore in Gods presence they are no more true members, then are the noxious humours in mans bodie, or a wooden legge or other joynt cunningly fastened to another part of the bodie.

Againe, members before God, they are such, as either are decreed to bee so, or actually are so alreadie.

Such as are decreed to be so, are they, who, being elect from all eternitie, are either as yet not borne, or not called. Joh. 10. 16. *Other sheepe have I, which are not of this fold: them also must I bring.*

Actuall members of Christ, are either living, or dying members.

An actuall living member of Christ is, every one elected, which being engrafted by faith, and the spirit into Christ doth feele and shew forth the power of Christ in him.

An actuall dying or decaied member is, every one truly engrafted into Christ, and yet hath no feeling of the power and efficacie of the quickening spirit in him. He is like unto a benumbed legge without sense, which indeede is a part of mans bodie, and yet receiveth no nourishment: such are those faithfull ones, who for a time doe faint and are overcome under the heavie burthen of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engrafting are true members, howsoever in regarde of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they, being touched with repentance, doe begin, as it were, to live againe.

God executeth this effectuall calling by certaine meanes.

The first, is the saving hearing of the word of God, ^a which is, when the sayd word outwardly is preached, to such an one as is both dead in his sinnes, and doth not so much as dreame of his salvation. ^b And first of all, the Law, shewing a man his sinne and the punishment thereof, which is eternall death: afterward the Gospell, shewing salvation by Christ Jesus, to such as beleve. ^c And inwardly the eyes of the minde are enlightened, ^d the heart and eares opened that he may see, heare, and understand the preaching of the word of God; ^a Ezech.16.6. *When I passed by thee, I sawe thee polluted in thine owne bloud, and I said unto thee, when thou wast in the bloud, thou shalt live.* Esay 55.1. *Ho, every one that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eate: come, I say, and buy wine and milke without silver, and without money.* Joh. 1.12. *As many as received him, to them he gave this priviledge, that they should become the sons of God: namely, to them which beleved in his name.* ^b Rom.7.7 *I knew not sinne, but by the Law: for I had not knowne lust, except the Lawe had said, Thou shalt not lust.* ^c 1 Joh.2.27. *But the anointing, which ye received of him, dwelleth in you, and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and is true, and not lying, and, as it is taught you, ye shall abide in him.* ^d Act.16.14. *A certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, a worshipper of God, heard us, whose heart God opened, that she attended to the things that Paul spake.* Psal.40.v.6. *Thou art not delighted with sacrifice and burnt offerings, but mine eares hast thou opened.* Joh.6.44. *No man can come unto me, except the Father which hath sent me, draw him: and I will raise him up at the last day.* Esay.54.6. *The Lord hath called thee, being as a woman forsaken, and as a young wife, when thou wast refused, saith the Lord.*

The second, is the mollifying of the heart, the which must be brused in peeces, that it may be fit to receive Gods saving grace offered unto it. Ezech.11.19. *I will give them one heart, and I will put a newe spirite within their bowels. And I will take the stonie heart out of their bodies, and will give then an heart of flesh.*

There are for the brusing of this stonie heart, foure principall hammers. The first, is the knowledge of the lawe of God. The second, is the knowledge of sinne, both originall, and actuall, and what punishment is due unto them. The third, is compunction, or pricking of the heart, namely, a sense and feeling of the wrath of God for the same sinnes. The fourth, is an holy desperation of a mans owne power, in the obtaining of eternall life. Act.2.37. *When they heard these things, they were pricked in heart, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we doe? 38. Peter said unto them, Repent, and bee baptized every one of you in the name of Jesus into the remission of sinnes, and ye shall receive the gift of the holy Ghost. Luke.15.17. Then he came to himselfe, and said, How many hired servants at my fathers have bread enough, and I dye for hunger? 18. I will rise, and goe to my father, and say unto him, Father, I have sinned against heaven, and before thee, 19. and am no more worthie to be called thy sonne: make me as one of thy hired servants, &c. Matth.15.24. He answered, and said, I am not sent, but to the lost sheepe of Israel.*

The third, is faith, which is a miraculous and supernaturall facultie of the heart, apprehending Christ Jesus, being applied by the operation of the holie Ghost, and receiving him to it selfe. Joh.1.12, 6.35. Jesus said unto them, I am the bread of life, he that commeth unto me shall never hunger: and he that beleeveth in me, shall never thirst. Rom.9.30. What shall we say then? the Gentiles which followed not righteousness, have attained unto righteousness, even the righteousness which is of faith.

Christ is received, when every severall person doth particularly applie unto himselfe, Christ with his merities, by an inward perswasion of the heart, which cometh none other way, but by the effectuall certificate by the holie Ghost concerning the mercie of God in Christ Jesus. 1.Cor.2.12. *Wee have received, not the spirit of the world, but the spirit which is of GOD, that wee might know the things that are given to us of GOD. Ezech.12.10.⁶⁷ I will powre the spirit of grace upon the house of David, and upon the inhabitants of Jerusalem: and they shall looke unto me, whom they have wounded. Rom.8.16. His spirit beareth witnesse to our spirit, that we are the sonnes of God. Eph.1.13. In whom also ye have trust, after that ye heard the word of trueth, even the Gospell of your salvation, wherein also after that ye beleevd, ye were sealed with the holy spirit of promise. 2Cor.1.22.*

In the work of faith, are foure degrees, or motions of the heart, linked and united together, and are worthie the consideration of every Christian.

The first, is knowledge of the Gospell, by the illumination of Gods spirit. Esay.53.11. *By his knowledge shall my servant justifie many. Joh.7.3.⁶⁸ This is life eternall, that they know thee to be the onely very God, and whom thou hast sent Jesus Christ.*

To this, in such as are truely humbled, is annexed a serious meditation of the promises in the Gospell, stirred up by the sensible feeling of their owne beggerie.

hAnd after the foresaid knowledge in all such as are enlightened, commeth a general faith, whereby they subscribe to the trueth of the Gospell. Hebr.4.2. *Unto us was the Gospell preached, as also*

⁶⁷ The verse cited is Zechariah 12:10 [Ed.].

⁶⁸ The verse cited is John 17:3 [Ed.].

unto them: but the word that they heard profited them not, because it was not mixed with faith in those that heard it. 1.Tim.1.19. Having faith and a good conscience, which some have put away, and as concerning the faith, have made shipwracke. 1.Tim. 2.4. Who will that all men should be saved, and come unto the knowledge of the trueth.

This knowledge, if it bee more full and perfect, is called in Greek πληροφορία that is, the full assurance of understanding. Coloss. 2.2. *That their hearts might be comforted, and they knit together in love, and in all riches, of the full assurance of understanding, to know the mysterie of God, even the Father, and of Christ. Rom.14.14. I know, and am perswaded through the Lord Jesus, that there is nothing uncleane of it selfe. Luk.1.1. For as much as many have taken in hand to set forth the storie of those things, whereof wee are fully perswaded. 1.Thess.1.5. Our Gospell was unto you, not in word onely, but also in power, and in the holy Ghost, and in much assurance.*

The second, is hope of pardon, whereby a sinner, albeit, he yet feeleth not that his sins are certainly pardoned, yet he beleeveth that they are pardonable. Luk.15.18. *I will goe unto my Father, and say, Father, I have sinned against heaven, and against thee, and am no more worthie to be called thy sonne, make me as one of thine hired servants.*

The third, is an hungering and thirsting after that grace, which is offered to him in Christ Jesus, as a man hungereth and thirsteth after meate and drinke. Joh.6.35 and 7.37. Rev.21.6. *And he said unto me, It is done, I am A and Ω, the beginning and the end, I will give to him that is a thirst of the well of the water of life freely. Matth.5.6. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.*

The fourth, is the approaching to the throne of Grace, that there flying from the terror of the Law, he may take hold of Christ, & find favour with God. Heb.4.16. *Let us therefore goe boldly to the throne of grace, that wee may receive mercie, and finde grace to helpe in time of neede.*

This aproaching hath two partes. The first, is an humble confession of our sinnes before God particularly, if they bee knowne sinnes, and generally, if unknowne: this done, the Lord forth with remitteth all our sinnes. Psalm 32.5. *I thought, I will confesse against my selfe my wickednesse unto the Lord, and thou forgavest the punishment of my sinne. Selah. 2.Sam.12.13. David said to Nathan, I have sinned against the Lord, wherefore Nathan said to David, The Lord hath taken away thy sinne, thou shalt not die. Luk.15.19.*

The second is, the craving pardon of some sinnes, with unspeakable signes, and in perseverance. Luk.15.21. Act.8.22. *Repent of this wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiven thee. Rom.8.26. The spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request for us, with sighes which cannot bee expressed. Hos.14.2,3. O Israel, returne unto the Lord thy God, for thou hast fallen by thine iniquitie: Take unto you words, and turne to the Lord, and say to him: Take away all iniquitie, and receive us graciously.*

The fifth arising before the former, is an especiall perswasion imprinted in the heart by the holy Ghost, whereby every faithfull man doth particularly applie unto himselfe those promises which are made in the Gospell. Matth.9.2. *They brought unto him a man sicke of the palsie: and when Jesus saw their faith, he said unto the sicke of the paslie, Sonne, be of good comfort, thy sinnes are forgiven thee. Matth.15.28. O woman, great is thy faith, bee it unto thee as thou desirest. Gal.2.20. I live yet not I now, but Christ liveth in me: and in that I now live in the flesh, I live by the faith of the Sonne of God, who hath loved me, and given himselfe for me.*

This perswasion is, and ought to bee in everyone, even before, he have any experience of Gods mercies. Matth. 15.22. *A woman, a Canaanite, came out out of the same coasts, and cryed, saying unto him, Have mercie on me, O Lord, the sonne of David, my daughter is miserably vexed with a divell, &c.* 23,24,25,26,27. Joh. 20.29. *Jesus said unto him, Thomas, because thou hast seene me, thou beleevest: blessed are they which have not seene, and have beleevved.* Hebr. 11.1. *Faith is the ground of the things hoped for, and the evidence of things which are not seene.* In philosophie wee first see a thing true by experience, and afterwards give our assent unto it: as in naturall philosophie, I am perswaded that such a water is hote, because when I put mine hand into it, I perceive by experience an hote qualitie.

But in the practice of faith it is quite contrarie. For first, we must consent to the word of God, resisting all doubt and diffidence, and afterward will an experience, and feeling of comfort follow. 2.Chron.20.20. *Put your trust in the Lord your God, and ye shall be assured: beleeve his Prophets, and ye shall prosper.* They therefore doe very ill, who are still in a doubt of their salvation, beause as yet, they feel, not in themselves, especiall motions of Gods spirit.

Thus much concerning the way which God useth in begetting of faith. There are be this, two notable degrees of faith. The one is, the lowest, and, as I may speake, the positive degree: the other is, the highest, or superlative.

The lowest degree of faith, is called ὀλιγόπιστοι little or weak faith, like a graine of mustard seede, or smoking flaxe, which can neither give out heate nor flame, but only smoake. Matth.8.25. *His Disciples waked him, saying, Save, master; we perish.* 26. *And he said unto them, why are ye fearefull, O ye of little faith.* Matth. 7. 20. *If ye have faith as much as a graine of mustard seede, ye shall say unto the mountaine, Move, and it shall remove.* Esay. 42.3. *The smoking flaxe shall he not quench.*

Faith is then said to be weake and feeble, when as, of those five degrees above mentioned, either the first, which is *knowledge*, or the fift, which is *application* of the promises, is very feeble, the rest remaining strong. Rom.14.2. *One beleeveeth that he may eate all things, and another which is weake, eateth herbs.* 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, judge him which eateth: for God hath received him.* The Apostles although they beleevved, that Christ was the Sonne of the living God: yet they were ignorant of his death and resurrection. Matth. 16.16. Joh.6.69. Matth.17.22. Luke 9.49.⁶⁹ *They understood not that word: for it was hid from them, so that they could not perceive it.* Act.1.6. *They asked him saying, Lord, wilt thou restore at ths time the kingdome of Israel?*

For the better knowledge of this kinde of faith, wee must observe these two rules.

I. A serious desire to beleeve, and an endeavour to obtaine Gods favour, is the head of faith. Mat. 5.6. *Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.* Rev. 21.6. *I will give to him that is a thirst, of the well of the water of life freely.* Psal. 145.19. *He will fulfill the desire of thé that feare him: he also will heare their crie, and will save them.* For such as begin to beleeve and to be renewed, the minde will lie not idle, but being mooved by the holy Ghost, strive with doubtfulness and distrust, and endeavour to put their assent to the sweete promises made in the Gospell, and firmly to applie the same to themselves, and in the sense of their weaknesse, desire assistance from above, and thus faith is bestowed.

⁶⁹ The verse cited is Luke 9:45 [Ed].

II. God doth not despise the least sparke of faith, if so be, it, by little & little, doe encrease, and men use the meanes to increase the same. Luk. 17.5. *The Apostles said unto the Lord, encrease our faith. 6. And the Lord said, If ye had faith as much as a graine of mustard seede, and should say unto this mulberrie tree, Plucke thy selfe up by the rootes, and plant thy self in the sea, it should even obey you.* Man must therefore stirre up his faith, by meditation of Gods word, serious prayers, and other exercises beloning unto faith.

The highest degree of faith, is *πληροφορία* a full assurance, which is not onely certaine and true, but also a full perswasion of the heart, wherby a Christian much more firmly taking hold on Christ Jesus, maketh full and resolute account that God loveth him, and that he will give to him by name, Christ, and all his graces pertaining to eternall life. Rom. 4.20. *Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gave glorie to God. 21. Being fully assured that he, which had promised, was able also to doe it.* Rom.8.38. *I am perswaded, that neither life, nor death, &c. can separate us from the love of God which is in Christ Jesus.* 1.Sam.17.36. *Thy servant slue both lyon and the beare: therefore this uncircumcised Philistim shal be as one of them, seeing he hath railed on the host of the living God.* Psalm. 23.6. *Doubtlesse, kindenes and mercie shall follow me all the daies of my life.* Conferred with vers. 1,2,3,4.

Man commeth to this high decree, after the sense, observation, and long experience of Gods favour and love.

Quest. Whether is justifying faith commanded in the Law?

Answer. It is commanded in the law of faith, namely, the Gospell, but not in the law of works, that is, in the morall law. Rom. 3.27. The reasons are these: 1. That which the law revealeth not, that it commandeth not: but the law is so farre from revealing justifying faith, that it never knew it. II. Adam had fully before his fall written in his heart the moral law, yet had hee not justifying faith, which apprehendeth Christ.

Object. I. Incredulitie is condemned by the law.

Answer. That incredulitie which is toward God, is condemned in the law, but that incredulitie which is against the Messiah Christ Jesus, is condemned by the Gospell. For as by the Gospell, not by the law, incredulitie in the Sonne as Medietour, appeareth to be a sinne: so likewise not by the law is incredulitie in the Messiah condemned, but by the Gospell, which commandeth us to heare him and to beleeve in him. Mat. 17.5. 1.Joh.3.23. Thus it is plaine that this sinne, not to beleeve in Christ, is expressly and distinctly made manifest, and condemned by the Gospell. And albeit the knowledge of sinne be by the law, yet not every thing which doeth reprove, and declare some sinne, is the law of workes or belongeth thereto

Object. II. But ceremonies belong to the decalogue.

Answer. Ceremonies may be as examples referred to the decalogue, but indeed they are appendants to the Gospell.

CHAP. 37.

Concerning the second degree of the declaration of Gods love.

The second degree, is Justification, whereby such as beleeve, are accounted just before God, through the obedience of Christ Jesus. 2.Cor.5.21. *He hath made him to be sinne for us, which knew no sinne: that we should be made the righteousnes of God in him.* 1.Cor.1.30. Rom. 5.19. *As by one*

mans disobedience many were made sinners, so by the obedience of one (that is, Jesus Christ, vers.17.) shall many also be made righteous.

Quest. Whether did Christ performe full obedience to the law, for us men alone, or for himselfe also?

Answer. I. Not for himselfe, as some not rightly would have him: for the flesh of Christ being hypostatically united to the *Word*, and so in it selfe fully sanctified, was even from the first moment of conception, most worthy to be blessed with eternall life. Therefore by all that obedience which he performed after his conception, Christ, he merited nothing for himselfe. II. For us, namely, for the faithfull, he fulfilled all the righteousnesses of the law: and hence is it that he is called *the end of the law unto righteousness to every one that beleeveth*. Rom.10.

Here may be objected: I. Christ as hee is man, is bound to performe obedience to the law for himselfe.

Answer. He is not bound by nature, but of his owne accord: for hee was not a bare man, but God and man. And albeit Christ did neither suffer nor fulfill the law, but in that flesh which he tooke upon him; yet by reason of the hypostaticall union, this his passion and obedience hath respect unto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merite to himselfe: yea, in that the flesh of Christ is united to the person of the *Word*, and so exalted in dignitie and sanctitie above all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. If then Christ performed the law for us, we are no more now bounden to the observance of the same: as wee doe not undergoe eternall punishments for our sinnes, the which Christ in his person did beare upon the crosse.

Answer. If wee keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so: for Christ performed obedience to the law for us, as it is the satisfaction of the law: but the faithfull they are bounden to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimonie of their gratitude towards God, or a means to edifie their neighbours: even as Christ suffering punishments for our sinnes, we also suffer punishments as they are either trials, or chastisements unto us.

III. The law and justice of God doth not together exact both, namely, obedience, and punishment.

Answer. In mans perfect estate, the justice of God requireth onely obedience: but in his estate corrupted, hee requireth both obedience, and punishment. Punishment, as the law is violated: obedience, that legall justice may be performed. Gal. 3.10. It is therefore plaine, that not onely Christs passion, but also his legall obedience, is our righteousness before God.

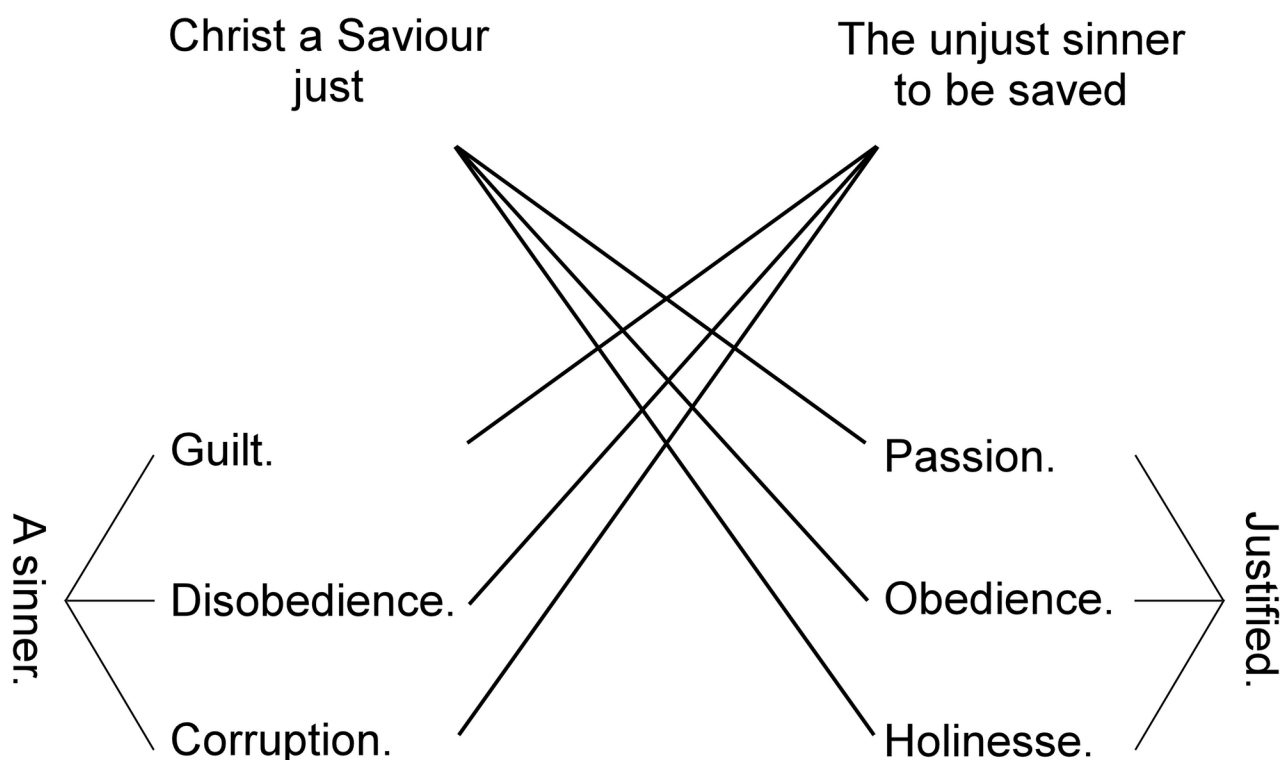
Justification hath two parts: Remission of sinnes, and imputation of Christs righteousnesses.

Remission of sinnes, is that part of justification, whereby he that beleeveth is freed from the *guilt* and *punishment* of sinne, by the merites of the passion of Christ. Coloss. 1.21.22. *You hath he now reconciled in the body of his flesh through death to make you holy, and unblamable, and without fault in his sight.* 1.Pet. 2.24. *Who, is his owne flesh, bare our sinnes in his bodie, on the tree, that we being delivered from sinne, should live in righteousness, by whose stripes ye are healed.*

Imputation of righteousness, is the other part of justification, whereby such as be beleieve, having the

guilt of their sinnes covered, are accounted just in the sight of God, through Christs righteousnes. 2. Cor. 5. 21. Psal. 32.1. *Blessed is he whose wickednes is forgiven, and whose sinne is covered.* Rom. 4. the whole chapter, where the Apostle repeateth imputation eleven times. Phil.3.9.⁷⁰ *I have counted all things losse, and doe judge them to be damage, that I might winne Christ, and might be found in him, that is, not having mine owne righteousnes, which is by the law, but that which is through the faith of Christ, even the righteousnes which is of God through faith.*

The forme of justification, is, as it were, a kind of translation of the beleevers sinnes unto Christ, and againe Christs righteousnes unto the beleever, by meanes of Gods divine imputation. As is apparant in this picture following.



This obedience of Christ, is called the Righteousnes of God, and of Christ. Of God. I. not because it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Sonne : whence it is that Jeremy saith, *Jehovah our Righteousnesse*. II. God doth onely accept of it for us, because that alone maketh us boldly to approach unto Gods throne of grace, that wee may have pardon for our sinnes, and be received to eternal life. It is also called the Righteousnes of Christ, because being out of us, it is in the humanitie of Christ as in a subject.

Object. I. No man is made just by another mans justice.

Answer. This justice is both an others, and ours also. An others, because it s in Christ as in a subject: ours, because by meanes of the fornamed union, Christ with all his benefits is made ours.

Object. I. The ancient fathers never dreamed of this imputative justice, and it may seeme too of no greater continuance then fiftie yeares.

Answer. This is both false, and impious to affirme. August.3. Tract. upon John, saith, *All such as are justified by Christ, are just not in themselves but in him.* Barnard in his sermon (*admilites templi*

⁷⁰ The verses cited are Philippians 3:8,9 [Ed.].

cap. II.) *Mors in Christi morte fugatur, & Christi justitiam nobis imputatur*: that is, *Death in Christ his death is put to flight, and the justice of Christ is imputed unto us*. And in his 62. sermon upon the Canticles: Where is there any rest (saith he) but in the wounds of our Saviour? I will further sing, but what? mine owne justice? nay, O Lord, I will remember thy justice alone: for that is also my justice. For thou wast made of God unto me justice: But should I feare, whether that one justice would suffice two? nay it is not a short cloake that is not able to cover a couple. Thy justice is justice for evermore, and will both cover thee and me, it is largely large and eternall justice: and in me it covereth the multitude of my sins, &c. *August. lib. de Spiritu & litera cap. 9. & 26. Wee must understand this saying so. The doers of the law shall be justified*, that we may know, that there are no doers of the law but such as are justified, so that they are not first doers of the law, & then justified, but first justified, and then doers of the law. So it is said *they shall be justified*, as if it should be said, they shall be reputed just and accounted just.

Justification hath annexed unto it Adoption, whereby all such as are predestinate to bee adopted, receive power, to bee actually accounted the sonnes of God by Christ. Eph. 1.5. *Who hath predestinate us, to be adopted through Jesus Christ, unto himselfe, according to the good pleasure of his will*.

By meanes of adoption, God hath bestowed many notable priviledges upó his children. I. They are the Lords heires apparant. Rom. 8.17. *If we be children, we be also heires, even the heires of God*.

II. They are fellow heires with Christ, yea kings. Rom. 8.17. Rev. 1.6. *And made us Kings and Priests, even to God his Father*.

III. All their afflictions, yea even their wants, and offences, are turned to trials or fatherly chastisements, inflicted upon them for their good. Rom. 8.28. *We know that all things work together for the best, unto them that love God*. 36. *It is written, for thy sake are we killed all the day long: wee are counted as sheepe for the slaughter*. 37. *Neverthelesse, in all these things, wee are more then conquerors through him that loved us*. Psal. 89.32. *I will visite their transgressions with the rod, and their iniquitie with strokes*. 33. *Yet my loving kindnes will I not take from him*. 2. Cor. 12.7. *There was given unto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure*. 2. Sam. 7.14. *I will be to him a father, and he shall be to me a sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men*.

IV. They have dominion over all creatures, yet so, as that in this life they have onely right to the thing; but after this life also in the same. Whence it is apparant, that the faithfull alone have the true use of the Lords goods, I. because their persons are in Christ acceptable unto him, in whom also they have restitutio made unto thé of those goods which they lost in Adá, that they may with a good conscience use thé. II. They use thé with thanksgiving to their ends appoynted by God. 1. Cor. 3.22,23. *Whether it bee Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, even all are yours*. Hebr. 2.7. *Thou madest him little inferiour to the Angels, thou crownedst him with glorie and honour; and hast set him above the works of thine hands*. 8. *Thou hast put all things in subjection under his feete*.

Last of all, they may have the Angels as ministring spirits attending upon them for their good. Heb. 1.14. *Are they not all ministring spirits, sent foorth to minister for their sakes which shall be heires of salvation?* Psal. 34.7. *The Angel of the Lord pitcheth round about them that feare him, and delivereth them*.

CHAP. 38.

Concerning the third degree of the declaration of Gods love.

The third degree, is Sanctification, whereby such as beleeeve, being delivered from the tyrannie of sinne, are by little and little renued in holies and righteousnes. 1.Joh. 3.9. *Whosoever is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.* Rom.8. 1. *There is no condemnation to those which are in Christ Jesus which walke not after the flesh but after the spirit.*

Sanctification hath two parts: Mortification, and Vivification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Rom. 6.2. *How shall wee that are dead to sinne, live yet therein? 3. Know ye not that all we which have been baptized into Jesus Christ, have been baptized into his death? 4. Wee are buried then with him by baptisme into his death, that like as Christ was raised up from the dead, by the glorie of the father; so wee also should walke in newnes of life.* Eccles. 5.6,7,11,12,13. Galat.5.24. *They which are Christs have crucified the flesh, with the affection and lusts thereof.*

The meanes that worke mortification, is the death and burial of Christ, from whence, sinne being by it at the first nipped in the head, proceedeth such a vertue, as doth both keepe under the strength that it cannot break out as it would, and in man, as it were in a grave, doth cause it to die and eke putrtifie. Rom.6.6. *Our old man is crucified with him, that the bodie of sinne might be destroyed.*

The power of Christ his death, is a certaine power issuing into his humanity, suffering, and dying, from his deitie; whereby he did, in the same his humanity, both concerning the guilt, and also the punishment, vanquish our sinne, imputed unto him, being our suretie: that in like sort, he, in us his members, might by the same power abolish the corruption of sinne.

Vivification, is the second part of sanctification: whereby inherent holines being begun, is still augmented and enlarged. First, we receive the first fruites of the spirit, then a continuall encrease of them. Ephes. 4. 23. *Bee renued in the spirit of your minde. 24. And put on the newe man which after God is created in righteousness and true holines.* Ephes 2.1. *And you, hath he quickned, that were dead in trespasses and sinnes.* Gal. 2.20. *Thus I live, yet not I now, but Christ in me: and in that I now live by the flesh, I live by the faith of the Sonne of God, who hath loved me, and given himselfe for me.* Rom.8.23. *We which have the first fruites of the spirit, even we doe sigh in our selves, waiting for the adoption, even the redemption of our bodies.* 1.Cor. 15. 45. *The first man Adam was made a living soule, and the second man Adam was made a quickning spirit.*

The efficient cause of them both is the holy Ghost, who doth by his divine power convey himselfe into the beleeevers hearts, and in them, by applying the power of Christ his death, and resurrection, createth holinesse. Job. 33. 24,25. Rom. 8.9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man have not the spirit of Christ, the same is not his. 11. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

The preservative of vivification, is a vertue derived from Christs resurrection, to those that are quickned, which maketh them to rise up to newnesse of life. Philip.3.10. *That I may know him, and the vertue of his resurrection.*

The power of Christs resurrection is that, whereby he first, did in his owne flesh, as conquerer over death and sinne, begin to live with God, and to be exalted above every name: and then by it, he, in his members, sinne being dead and buried, doth cause in them a studie and purpose to live according to the will of God.

Furthermore, this inherent holines is to be distinguished into parts, according to the severall faculties of the bodie and soule of man. 1.Thess. 5.23. *The very God of peace sanctifie you throughout: And I pray God, that your whole spirit, soule, and bodie may be kept blamelesse, unto the coming of our Lord Jesus Christ.*

I. The holines or renuing of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloss.1.9. *We cease not to pray for you, and to desire that ye might be fully filled with knowledge of his will, in all wisdom and spirituall understanding.* 1. Cor. 12.8. *To one is given by the spirite, the speech of wisdom, to another the speech of knowledge, by the same spirit.*

Illumination, is either spirituall understanding, or spiritual wisdom. Spirituall understanding, is an illumination of the minde, whereby it acknowledgeth the known trueth of the word of God.

Spirituall wisdom, is also an illumination of the minde, whereby the same trueth, is applied to the good ordering of particular both things and actions, as persons, place, and time require.

These two, have these effects, which follow.

I. To discern between good and evill. Heb.5.14. *Strong meate belongeth to them that are of age, which through long custome have their wittes exercised to discern both good and evill.* Phil.10.1. *That we may discern things that differ one from another.*

II. To discern of spirits. 1.Joh.4.1. *Deerly beloved, beleeve not every spirit, but try the spirits whether they are of God.* 1.Thess.5.21. *Try all things, and keepe that which is good.* Acts.17.11. *These were more noble men, then they which were at Thessalonica, which received the word with all readinesse, and searched the Scripures daily, whether these things were so.*

III. To meditate upon the word and workes of God. Psal. 1.2. *But his delight is in the Law of God, and in that Law doth exercise himself day and night.* Psal. 119.15. *I will meditate in thy precepts, and consider thy wayes.* Psal. 107. the whole psalme.

IIII. I. To discern and acknowledge a mans owne inward blindnes. Psal. 119.33. *Teach me, O Lord, the way of thy statutes, and I will keepe it unto the end.* 28. *Open mine eyes, that I may see the wonders of thy Law.*

II. The sanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede serveth, to remember it. Psal. 119.11. *I have hid thy promise in mine heart, that I might not sinne against thee.* Psal.16.7. *I will prayse the Lord who hath given me counsell: my reines also teach me in the nights.* Luk. 2.51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience which is a grace of God, whereby a mans conscience excuseth him for all sinnes, after they are forgiven him in Christ, as also of his upright walking in the whole course of his life. 1.Tim.1.19. *Having faith and a good conscience, which some having put away, &c.* 1.Cor. 4.4. *I know nothing by myselfe: yet am I not thereby justified.* Acts 23.1. *Paul sayd, I*

have in all goode conscience, served God until this day. Act.24.16. I endeavour myselfe to have alway a cleare conscience, toward God and toward men. Psal. 26.1,2,3. Judge me, O Lord, for I have walked in mine innocencie, my trust hath beene also in the Lord: therefore shall I not slide. Proove me, O Lord, and try me, examine my reines and mine heart. For thy loving kindnesse is before mine eyes, therefore have I walked in thy trueth.

Hence, in all godly men ariseth the inward *peace of God*, and the outwarde alacritie in the countenance. Phil.4.7. *The peace of God which passeth all understanding, shall preserve your hearts and mindes in Jesus Christ, Prov.28.1. The wicked flee, when none pursueth: but the righteous are bold as a Lyon.*

III. Sanctitie of wil, wherby man beginneth to will that which is good, and to refuse the contrarie. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sinne. Phil. 2.13. *It is God which worketh in you, both the will and the deede, even of his owne pleasure. Rom. 7.18. I know that in me, that is, in my flesh, dwelleth no good thing: for will is present with me, but I finde no meanes to performe that which is good, &c.v. 19,20,21,22.*

V. Sanctitie of affections, is the right mooving of them, 1.Thess. 5.23. Rom.7.24.

Affections of most especiall note, are these:

I. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8.23.

This hope, when it is once strong and lively, hath also her *πληροφορία* that is, full assurance, as faith hath. Heb. 6.11. *And we desire that every one of you shew the same diligence, to the full assurance of hope unto the end. 1.Pet.1.3. Blessed be God, even the Father of our Lord Jesus Christ, which, according to his abundant mercie, hath begotten us againe unto a lively hope, by the resurrection of Jesus Christ from the dead.*

II. Feare of offending God, because of his mercie. 1.Pet.1. 17. *If yee call him father, which without respect of person, judgeth according to every mans worke, passe the time of your dwelling here in feare. Psalm.103.4.⁷¹ There is mercie with thee, that thou maist be feared.*

III. A base account of all worldly things, in respect of Christ Jesus. Phil.3.7. *But the things that were advantage to me, I accounted losse for Christs sake. 8. Yea doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Jesus my Lord, for whome I have counted all things losse, and doe judge them to be doun that I might winne Christ.*

IV. The love of God in Christ, which is like unto death, and as a fire that cannot be quenched. Cant.8.6. *Love is strong as death, jealousie is cruell as the grave, the coles thereof are fire coles, and a vehement flame.*

V. A fervent zeale to Gods glorie. Rom. 9. 3. *I would wish my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. An anguish of minde for our own sinnes and others also. Psal.119.136. *Mine eyes gush out with teares, because men keepe not thy law. 2.Pet.2.7. And delivered just Lot, being vexed with the uncleanly conversation of the wicked. 8. For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their unlawfull deedes.*

⁷¹ The verse cited is Psalm 130:4 [Ed.].

VII. Exceeding great joy in the holy Ghost. Rom. 14.17. *The kingdome of God is not meate and drinke, but righteousness, and peace, and joy in the holy Ghost.*

VI. Sanctitie of bode, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye have given your members servants to uncleannesse, and to iniquitie, to commit iniquitie: so now give your members servants unto righteossnesse in holinesse.*

CHAP. 39.

Of Repentance and the fruites thereof.

From sanctification, Repentance is derived, because no man can earnestly repent, except hee, denying himselfe, doe hate sin even from his heart, & embrace righteousness. This no man either will, or can performe, but such an one as is in the sight of God regenerated and justified, and indued with true faith. Therefore albeit in such as are converted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification.

Hence also is it evident that this repentance, legall contrition being some occassion, and, as it were, a preparation to true conversion, is begotten by the preaching of the Gospell.

Repentance is, when a sinner turneth unto the Lord. Act. 26.20. *He shewed first unto them of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent and turne to God, and to doe works worthie amendment of life.* 1.John. 3.3. *Every man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one, by the instinct of the holy Ghost, doth purpose, will, desire, and endeavour to relinquish his former sinnes, and to become a new man. Psal.119.112. *I have applied my heart to fulfill thy statutes alway, even unto the ende.* 1.Joh.3.3. Act 11.23. *Who when he was come, and had seene the grace of God, was glad, and exhorted al, that with purpose of heart, they would cleave unto the Lord.*

The fruite of Repentance is, a Christian conversation, wherein are brought forth fruites worthie amendment of life. Matth.3.8. *Bring yee therefore forth fruites worthie of repentance.*

A Christian conversation, is such a course of life, whereby wee, following Christs example, doe by him, performe new obedience to God. Matth.11.29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: and ye shall finde rest unto your soules.* 1.Pet. 4.1. *For as much as Christ hath suffered for us in the flesh, arme your selves likewise with the same mnde, which is, that he which hath sufferd in the flesh, hath ceased from sinne.* 1.Pet.2.21. *For hereunto are ye called, for Christ also suffered for us, leaving us an ensample that we should follow his steppes.* 1.Pet 3.10,11. *If any man long after life, and to see good dayes, let him refraine his tongue from evill, and his lippes that they speake no gile. Let him eschew evil and doe good, let him seeke peace and follow after it.*

There are two parts of new obedience: the deniall of ourselves, and the profession of Christ. Matth.16.24. *If any man will follow me, let him forsake himselfe, take up his crosse, and follow me.*

The deniall of our selves, consisteth partly in Christian warrefare, partly in the patient bearing of affliction.

CHAP. 40.

Of Christian warrefare.

Christian warrefare, is concerning the right way of fighting the spirituall battell.

The parts thereof, are the preparation to battell, and the combate it selfe.

To the preparation, we must use the complete armour of God. Ephes. 6.13. *For this cause, take unto you the whole armour of God, that ye may be able to resist in the evill day, and having finished all things, stand fast.*

The parts hereof, are especially sixe. I. Truth. II. Justice. III. Evangelical obedience. IV. Faith. V. The word of God. VI. Continual and fervent prayer with watching. Ephe. 6.14 *Stand therefore, and your loynes girded with veritie, and having on the breastplate of righteousness. 15. And your feete shodde with the preparation of the Gospell of peace. 16. Above all, take the sheild of faith, wherewith ye may quench all the fierie darts of the wicked. 17. And take the helmet of salvation, and the sworde of the spirit, which is the word of God. 18. And pray alwaies with all manner praier and supplication in the spirit, and watch thereunto with all perseverance and supplication for all Saints. 1.Pet.5.8. Be sober, and watch: for your adversarie the divell, as a roaring lyon, walketh about, seeking whom he may devoure.*

The combate, is a mutuall conflict of them that fight spiritually.

The warriours, are the Tempter and the Christian souldier. Ephes.6.12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governours, the princes of the darknes of this world, against spirituall wickedneses, which are in high places.*

The tempter, is the prince, or his helpers. The prince, is Satan and his angels, which are spirituall wickednesses, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is provoked to commit such wickednes, as is hurtfull to the salvation of his soule. 1.Pet. 2.11. *Dearely beloved, I beseech you, as strangers and pilgrims abstaine from fleshly lusts, which fight against the soule.*

In the souldier, two things are to be considered: his resisting and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1 Joh.2.14. *I write unto you babes, because you have known the Father: I have written to you fathers, because you have known him that is from the beginning: I have written to you yong men, because ye are strong, and the worde of God abideth in you, and yee have overcome the wicked. 1.Pet.5.8. Eph.6.16. Psal.91.13. Thou shalt walke upon the lyon and aspe: the young lyon and the dragon shalt thou tread under feete.*

To confirme this, these *preservatives* which follow are very necessarie.

I. When thou art tempted to sinne; doe not onely abstaine from it, but earnestly love and follow after the contrary; Joh.8.44.

II. Never yeeld or consent to Satans words, whether he speake the trueth, accuse falsly, or flatter dissemblingly. Joh.8.44. *Yee are of your father the devill, and the lusts of your father ye will doe: he hath beene a murderer from the beginning, & abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a liar & the father thereof.* Mark 1.24. *And cried with a loud voice, & said, What have I to doe with thee, Jesus, the sonne of the most high God. And Jesus said, Hold thy peace and come out of him.* Act.16.17. *Shee followed Paul & us, & cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, &c.* August. Serm.2.41.

III. One temptation is to be looked for after another, and then especially, when our enemy after he hath set his snares, is at rest: for the devill never maketh an end of his malice. 1.Pet.5.8.

The fall is, whereby the souldier through infirmitie fainteth, being subdued by the power of the enemy. Gal.6.1. *Brethren, if a man be fallen by occasion into any fault, yee which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing having aptnesse to restore him which is fallen to his former estate. Gal.6.1.

And here two things must alwaies be thought on.

I. If there be a willing mind, every one is accepted for that grace which he hath not for that which he hath not. 1. Cor. 8.12. *For if there be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.*

II. In all these things, whosoever will lead a godly life in Christ, the power of God is to be made perfect through their infirmitie, 2.Cor. 12.9. *And hee said unto me, My grace is sufficient for thee, for my power is made perfect through weakenesse: very gladly therefore will I rejoyce rather in mine infirmities, that the power of God may dwell in me.* 10. *Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

CHAP. 41.

Of the first assault.

Assaults are threefold.

The first is, about the Christian mans effectually calling. The temptation is, the enterprise of the divell to blindfold mans minde and to harden his heart, least the worde of GOD should worke in him to salvation. Matth.13.4. *And as he sowed, some fell by the way side, and the soules came and devoured them up.* 5. *And some fell upon stonie ground, where they had not much earth, and anon they sprang up, because they had no depth of earth.* 6. *And when the Sunne rose up, they were parched, and for lacke of rooting withered away.* 7. *And some fell among thornes, and the thornes sprung up and choked them.* 19. *Whensoever a man heareth the word of the kingdome, and understandeth it not, the evill one commeth, and catcheth away that which was sowne in his heart: and this is he which hath received the seede by the way side.*

A resistance in those that are called, is wrought by the spirit of God, that causeth men to lend their eares to heare, and doth ingraffe the word in their hearts, that the immortall seed of regeneration may spring in them. Psal.40.6. Joh. 6.44. Act. 16.14. Jam.1. 21. *Wherefore lay apart all filthinesse, and superfluitie of maliciousnes, and receive with meeknes the word that is graffed in you, which is able to save your soules.* 1.Pet.1.22. *Seeing your soules are purified in obeying the truth through the spirit, to love brotherly without faining, love one an other with a pure heart fervently.* 1 Joh. 3.9. *Whosoever is borne of God sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.* A resistance in those that are to bee called, is when in a sincere heart they doe joyne the word which they have heard, with faith. Luk. 8.15. *But that which fell in good ground, are they which with an honest and good heart heare the word and keepe it, and bring forth fruit with patiene.* Heb.4.2.

Here are certaine preservatives to be noted.

I. Premeditation of the power and use of the word. Eccles.4. 17.⁷² *Take heed to thy feete, when thou entrest into the house of the Lord, and bee more neere to heare, then to give the sacrifice of fooles: for they know not that they doe evill.* Chap.5.1. *Be not rash with thy mouth, nor let thine heart bee hastie to utter a thing before God: for God is in the heaven, and thou art on the earth: therefore let thy words be few.*

II. Diligent attention of the minde. Act. 16.14.

III. An hungring desire of the heart. Joh.7.37. *Now in the last and great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drinke.*

IV. Integritie of life. Psal. 26.6.

V. The casting away of evill affections. Jam. 1.22. *And be ye doers of the word, and not hearers onely, deceiving your owne selves.*

VI. The inward consent and agreement of the heart with the word preached. Act.2.37.

VII. An hiding of the word in the heart, least we should sinne. Psal. 119.11. *I have hid thy word in mine heart, that I might not sinnne against thee.*

VIII. A trembling at the prescence of God in the assemblie of the Church. Esay 66.2. *For all these things hath mine hand made, and all these things have been saith the Lord, and to him wil I looke, even to him that is poore and of a contrite spirit, and trembleth at my words.* Act 10.33. *Then sent I for thee immediately, and thou hast well done to come: now therefore are we all here present before God, to heare all things that are commanded thee of God.*

The fall, is either a coldnesse in receiving the word, and a neglect thereof, or else a falling into errors.

The remedie for this, is subjection, which must be made to the judgement and censure of the brethren and ministers. Revelat. 3.15. *I knowe thy workes, that thou art neither cold nor hote: I would thou werst cold or hote.* Gal.6.2.⁷³ 1.Tim.1.20. *Of whome is Hymeneus and Alexander, whome I have delivered unto Satan, that they might learne not to blaspheme.*

⁷² Ecclesiastes 4:17 does not exist. The verses cited are Ecclesiastes 5:1, 2 [Ed.].

⁷³ The reference is most likely Galatians 6:1 [Ed.].

CHAP. 42.

Of the second Assault.

The second assault is concerning faith.

This temptation, is an illusion which the devill casteth into the hearts of godly men: as when hee saith, Thou art not of the number of the elect: thou art not justified: thou hast no faith: thou must certainly be condemned for thy sinnes. Mat. 4. 3. *Then came to him the tempter, and said, if thou be the Sonne of God, command that these stones be made bread.*

Helpes, which the devill abuseth for the strengthening of such illusions, are these:

I. Adversitie: as, dangers, losses, persecutions, jealousie, grievous offences, &c. Psal.73.12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainly, I have cleansed mine heart in vane, and washed mine hands in innocencie.* Job. 13.23 *How many are mine iniquities and sinnes? shew me my rebellion and my sinne.* 24. *Wherefore hidest thou thy face, and takest me for thine enemy?* 25. *wilt thou breake a leafe driven to and fro, and wilt thou pursue the drie stubble?*

II. The remembrance of sinnes past. Job.13.26. *For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.*

III. A feeling of death even alreadie at hand.

The resistance is made by a true faith, applying Christ with all his merites particularly, after this manner. I assuredly beleieve that I shall not be condemned, but that I am elected, and justified in Christ, and am out of all doubt that all my sinnes are pardoned. Esai.53.11. *He shall see the travaile of his soule, and shall be satisfied: by his knowledge shall my righteous servant justifie many: for hee shall beare their iniquities.* Rom. 8.38. *For I am perswaded, that neither death, nor life, nor angels, nor principallities, nor powers, nor things present, nor things to come, 39. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

The preservative, is in temptation, not to behold faith, but the object of faith, which is Christ. Philip. 3.12. *Not as though I had alreadie attained unto it, either were alreadie perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Jesus.* 13. *One thing I doe, I forget that which is behind, and endeavour my selfe to that which is before.* 14. *And followe hard towards the marke, for the price of the high calling of God in Christ Jesus.* Joh.3.14. *And as Moses lift up the Serpent in the wilderness, so must the sonne of man be lift up, that he that beleeveth in him, &c.*

The falling, is doubtfulnes, and distrust of our election, and of Gods mercie. Psal.77.6. *I called to remembrance my song in the night: I commanded with mine own heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for ever? and will he shew no more favour?* 8. *Is his mercie cleane gone for ever? doth his promise faile for evermore?* So David of himselfe saith, Psal. 22.1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roring?*

The remedie is double.

First, the operation of the holie spirit stirring up faith & increasing the same. Philip. 1.6. *I am perswaded of this same thing, that he hath begun this good worke in you, will performe it until the day of Jesus Christ.* Luk. 17.5. *And the Apostles said unto the Lord, Increase of faith.*

The second is, an holie meditation, which is manifold.

I. That it is the commandement of God that we should beleieve in Christ. 1. Joh. 3.23. *This is then his commandement, that wee beleieve in the name of his Sonne Jesus Christ, and love one another, as he gave commandement.*

II. That the Evangelicall promises are indefinite, and do exclude no man, unlesse peradventure any man doe exclude himselfe. Esay 55. 1. *Ho, every at that thirsteth, come ye to the waters, and ye that have no silver, come, buy, and eate: come, I say, buy wine and milke without silver & without money.* Math. 11.28. *Come unto me, all ye that are weary and laden, and I will ease you.* Joh. 3.15. *That whosoever beleeveth in him should not perish, but have eternall life.* Also the Sacraments of baptisme and the Lords Supper, doe to every one severally applie indefinite promises, and therefore are very effectuell to enforce particular assurance or plerophoric of forgiveness of sinnes.

III. That doubtfulness and despaire are most grievous sinnes.

IV. That contrary to hope, men must under hope beleieve with Abraham. Rom. 4.18 *Which Abraham above hope beleived under hope, that he should be the father of many nations: according to that which was spoken to him, so shall thy seede be.*

V. That the mercie of God, and the merite of Christs obedience, being both God and man, are infinite. Esay 54.10. *For the mountaines, shall remoove, and the hils shall fall downe: but my mercie shall not depart from thee, neither shal my covenant of peace fall away, saith the Lord, that hath compassion on thee.* Psal. 103.11. *For as high as the heaven is above the earth, so great is his mercie toward them that feare him.* 1.Joh.2.1. *My babes, these things write I unto you, that yee sinne not: and if any man sinne, wee have an advocate with the Father, Jesus Christ the just. 2. And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world.* Psalm. 130.7. *Let Israel wait on the Lord: for the Lord is mercie, and with him is great redemption.*

VI. That God measureth the obedience due unto him, rather by the affection and desire to obey, than by the act and performance of it. Rom. 8.5. *For they that are after the flesh savour the things of the flesh, but they that are after the spirit, the things of the spirit. 7. Because the wisdom of the flesh, is enmitie against God: for it is not subject to the law of God, neither indeed can be.* Rom. 7.20. *Now if I do that I would not, it is no more I that doe it, but the sinne that dwelleth in me. 21. I find then by the law, that when I would do good, evill is present with me. 22. For I delight in the law of God, concerning the inner man.* Mal. 3.17. *I will spare them, as a man spareth his son, that reverenceth him.*

VII. When one sinne is forgiven, all the rest are remitted also, for remission being given once, without any prescription of time, is given for ever. Rom. 11.29. *For the gifts and calling of God are without repentance.* Act. 10.43. *To him also give all the Prophets witness, that through his name, all that beleieve in him, shall receive remission of sinnes.*

VIII. That grace and faith are not taken away by falls of infirmitie; but thereby are declared and made manifest. Rom.5.20. *Moreover, the law entered thereupon, that the offence should abound: neverthelesse, when sinne abounded, there grace abounded much more.* 2. Cor. 12.7. *And least I should be exalted out of measure, & c. there was given unto me a pricke in the flesh, the messenger of Satan to buffet me.* 8. *For this thing I besought the Lord thrise, that it might depart from me.* 9. *He said. My grace is sufficient for thee.*

IX. That all the workes of God are by contrarie meanes. 2.Cor. 12.9. *My power is made perfect through weaknesse.*

CHAP. 43.

Of the third Assault.

The third assault is, concerning Sanctification.

The tentation, is a provoking to sinne, according as the disposition of every man, and as occasion shall offer it selfe. 1.Chron. 21.1. *And Satan stood up against Israel, and provoked David to number Israel.* Joh. 13.2. *And when supper was done, the devill had now put into the heart of Judas Iscariot, Simons sonne, to betray him.*

In this tentation, the devill doth wonderfully diminish and extenuate those sinnes, which men are about to commit, partly by objecting closely the mercy of God, & partly by covering or hiding the punishmēt which is due for the sin.

Then, there are helpes to further the devill in this his tentation.

First, the flesh which lusteth against the spirit, sometimes by begetting evill motions and affections, and sometimes by overwhelming and oppressing the good intentes and motions. Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot doe the same thinges that ye would.* 19. *Moreover, the workes of the flesh, are manifest, which are adultery, fornication, uncleannesse, wantonnesse.* 20. *Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies.* 21. *Envie, murthers, drunkennesse, gluttonie, and such like, wherof I tell you before, as I also have told you before, that they which doe such things, shal not inherit the kingdom of God.* Jam. 1.14. *But every man is tempted, when he is drawne away by his owne concupisence, and is entified.*

Secondly, the world, which bringeth men to disobedience, through pleasure, profite honour, and evill examples. Ephe. 2.3. *Among whom we also had our conversation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature children of wrath, as well as others.* 1.Joh.2.16. *For all that is in the world, as the lustes of the flesh, and the lust of the eies, and the pride of life, is not of the Father, but is of the world.*

Resistance, is made by the desire of the spirit, which worketh good motions and affections in the faithfull, and driveth foorth the evill. Gal. 5.22. *But the fruit of the spirit is love, joy, peace, long suffering, gentlenesse, goodnes, faith,* 23. *Meekenesse, temperancie: against such there is now law.* 24. *For they that are Christes, have crucified the flesh, with the affections and lusts thereof.* 26. *Let us not be desirous of vaine glory, provoking one another, envying one another.*

The preservatives are these, whereby Men are strengthened in resisting.

I. To account no sinne, light or small. Gal. 5.9 *A little leaven doth leaven the whole lumpe.* Rom. 6.23 *For the wages of sinne is death, but the gift of God is eternal life. through Jesus Christ our Lord.*

II. To avoid all occasions of sinne. To these rather agreeth the proverb used of the plague: *longè, tardè, citò*: that is, *aloofe, slowly, quickly.* 1.Thess.5.22. *Abstaine from all appearance of evill.* Jude. vers. 23. *And others save with fear, pulling them out of the fire, and hate even the garments spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser sinnes, that at the last, thou maist also overcome the greater. Rom. 13.4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

V. To oppose the Law, the judgmentes of God, the last judgement, the glorious presence of God, and such like, against the rebellion and loosenesse of the flesh. Pro. 28. 14. *Blessed is the man that feareth alway: but he that hardeneth his heart shal fal into evil.* Gen. 39.9. *There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee, because thou art his wife: How then can I doe this great wickednes, and so sin against God.*

Heere certaine remedies take place.

Against unjust anger, or private desire of revenge. Heere meditate, I. Injuries, they happen unto us by the Lords appointment for our good. 2.Sam. 16. 10. II. God of his great goodnes forgiveth us far more sinnes, then it is possible for us to forgive men. III. It is the dutie of Christian love to forgive others. IV. We must not desire to destroy them, whome Christ hath redeemed by his precious blood. V. We ourselves are in danger of the wrath of God, if wee suffer our wrath to burne against our brother. *Forgive* (saith hee) *and it shall be forgiven.* VI. Wee know not the circumstances of the facts, what the mind was, and purpose of them against whome we swell.

Bridles, or externall remedies, are these: I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learne of me, for I am humble and meeke* II. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Athinodnous* counsailed *Augustus* that he, being angry, should repeat all the letters of the Alphabet, or A B C, before he, against another, did either speake or doe any thing. III. To depart out of those places where those are, with whome we are angry. IV. To avoid contention, both in word and in deed. *Doe nothing through contention.*

Remedies against those bad desires of riches, and honour. I. God doeth even in famine quicken and revive them, which feare him. Psal. 33. 18,19. *The eye of the Lord is upon them that feare him, to deliver their soules from death, and to preserve them from famine.* II. Godlines is great gaine, if the mind of man can be therewith content. 1.Tim.6.6. III. We do wait & looke for the resurrection of the body, and eternall life: therefore we should not take such carking care for this present mortall life. IV. We are servants in our fathers house, therefore looke what is convenient for us, that will hee lovingly bestow upon us. V. The palpable blindnes of an ambitious mind, desireth to be set aloft, that hee may have the greater downe fall and he feareth to be humbled, least he should not be exalted. VI. Adam when he would needes be checke mate with God, did bring both himselfe and his

posteritie headlong to destruction. VII. Hee is a very ambitious rob-God, which desireth to take that commendation to himselfe, which is appropriate onely to the Lord.

Preservatives against the desires of the flesh. I. He that will be Christs disciple, must every day take up his crosse. Luk.9. 23. II. They which are according to the spirit, savour of such things as are according to the spirit. Rom. 8.5. III. We ought to behave ourselves as citizens of the kingdome of heaven. Phil. 3.20. IV. We are the temple of God 1.Cor. 3.6 Our members, they are the members of Christ. 1.Cor. 6.15. And we have dwelling within us the spirit of Christ, which we should not grieve. Eph.4. 30. Concerning this, looke more in the explication of the seventh Commandement.

In this tentation the fall is, when a man being prevented, falleth into some offence. Gal. 6.1.

Here Satan doth wonderfully aggravate the offence committed, and doth accuse and terrifie the offender with the judgements of God. Mat. 27. 3. *Then when Judas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirty pieces of silver; to the chiefe priests & elders, 4. Saying, I have sinned, betraying the innocent blood: but they said, What is that to us? see thou to it. 5. And when he had cast downe the silver pieces in the Temple, he departed, and went and hanged himselfe.*

The remedie is, a revived repentance, the beginning whereof is sorrow in regard of God, for the same sinne: the fruits hereof are especially seven. 2.Cor.7.9. *Now I rejoyce not that ye were sory, but that ye sorrowed to repentance: for yee sorrowed godly, so that in nothing yee were hurt by us. 10. For gody sorrow causeth repentance unto salvation, not to be repented of; but worldly sorrow causeth death. 11. For behold, this thing that yee have beene godly sorrie, what great care hath it wrought in you: yea, what clearing of your selves: yea, what indignation: yea, what feare: yea, how great desire: yea, what zeale: yea, what punishment: in all things ye have shewed your selves, that ye are pure in this matter.*

I. A desire of doing well.

II. An Apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal.32.5. *Then I acknowledged my sinne unto thee, neither hidde I mine iniquitie: for I thought, I will confesse against my selfe my wickednes unto the Lord, & thou forgavest the punishment of my sinne. 2.Sam.12.13. Then David said unto Nathan, I have sinnned against the Lord: Nathan said unto David, The Lord also hath put away thy sin, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal.130.3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to be fully renued, and to be delivered from sinne.

VI. A fervent zeale to love God, and to embrace and keep all his commandements.

VII. Revenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

Of the patient bearing of the Crosse.

The patient bearing of the crosse, teacheth how Christians should undergoe the burden.

The Crosse, is a certaine measure or afflictions, appointed by God, to every one of the faithfull.

Mat. 16.24. *If any man will follow me, let him forsake himselfe, take up his crosse, and follow me.*

Col.1.24. *Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church.*

We ought to take up this crosse willingly, even with both hands, when it shal please God to lay it upon us.

And after we have taken it up, we must beare it with patience and perseverance. Col.1.11.

Strengthened with all might, through his glorious power; unto all patieíce & long suffering with joyfulness. Luk.21.19. *Posesse your souls with patieíce.*

The preservatives of patience, are: I. Strength by the holy Ghost. Phil. 4.13. *I am able to doe all things through the helpe of Christ, which strengthneth me.* Philip. 1.20. *It is given to you for Christ, that not only ye should beleve in him, but also suffer for his sake.* II. An holy Meditation, which is manifold.

I. That the afflictions of the faithfull, come not by chance, but by the counsell and providence of God, which disposeth all things in a most excellent sort. Gen. 45.4,5. *It was God that sent Joseph into Egypt.* 2.Sam. 16.10. *The Lord biddeth Shemer curse David.* Psal. 119.71. *It was good for me, that I was afflicted, that I might learne thy statutes.* Hence it is evident, that afflictions to the godly are inevitable. Act.14.21. *By many afflictions you must enter into the kingdome of God.* Mat.7.14. *The gate is straight, & the way narrow that leadeth unto life, and few there be that find it.* Joh. 16.20.⁷⁴ *In the world yee shall have troubles.*

II. That albeit afflictions are grievous, yet are they good and profitable. For they are helpes, whereby men being humbled for their sinnes before God, obtaine peace, and holines of life. 2.Cor. 1.9. *We received sentence of death in our selves, because wee should not trust in our selves, but in God, which raiseth the dead.* Esai 26.16. *Lord, in trouble have they visited thee, they powred out a prayer; when thy chastening was upon them.* Hos.5.15. *I will goe, and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.* Psal 78.34. *When he slue them, they sought him, and they returned, and they sought God earely.* Jer.31.18. *I have heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an untamed calfe: convert thou me, and I shall be converted.* Heb.12.11. *No chastisement for the present seemeth joyous, but grievous: but afterward, it bringeth the quiet fruite of righteousness unto them, which are thereby exercised.* Psal. 10.5. *Weeping may abide at evening, but joy commeth in the morning.* Joh.15.2. *Every braunch that beareth fruit he purgeth it, that it may bring forth more fruit.* 1.Pet.1.6. *Wherein ye rejoyce, though now for a season (if need require) ye are in heaviness through many tentations.* 2.Cor.1.4. *The God of all comfort, which comforteth us in all our tribulations, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selves are comforted of God.* Rom. 5.3. *Wee glory in afflictions, knowing that affliction bringeth patience.* Heb.2.10. *He did consecrate the Prince of their salvation through affliction.* Wee permit Chirurgians that they should both bind us lying diseased in our beds, and seare us with hote irons. yea lanch and search our members with rasors: and lastly, we send them away usually with friendly

⁷⁴ The verse cited is John 16:33 [Ed.].

and kinde speeches, and often with a golden fee for their thus handling us. Shall wee then suffer so many things of a Chirurgian to cure a bodily disease, and will we not give God leave to cure by afflictions the most festered diseases of our sicke soules?

By this also may we gather, that the afflictions of the godly are signes of their adoption. Hebr.12.6 *Whome the Lord loveth, hee chasteneth and hee scourgeth every sonne he receiveth. 7. If yee endure chastisement, God offereth him selfe unto you, as unto sonnes.*

And that they are to them, the Kings high way to heaven. Jam.1.12. *Blessed is the man that endureth tentation: for when hee is tried, hee shall receive the crowne of life, which the Lord hath promised to them that love him. 2. Cor. 4.17. For our light affliction which is but for a moment, causeth unto us a farre more excellent and an eternal weight of glory.*

III. That God hath promised favour, mitigation of punishment, his presence, and deliverance. Philip. 1.29. 1.Cor.10.13. *God is a faithfull, who will not suffer you to to be tempted above measure, but with tentation will give deliverance. 2.Sam.7.14. Psal.50.15. Call upon me in time of trouble, and I will deliver thee, and thou shalt glorifie me. Psal. 121.4. He that keepeth Israel will neither slumber or sleep. Esai. 43.2. When thou passest through the waters, I will be with thee and through the floods that they doe not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee: 3 For I am the Lord thy God, the holy one of Israel thy Saviour.*

IV. That in all troubles of the faithfull, Christ is a companion. 1. Pet.4.13. *Rejoyce, that ye are partakers of the afflictions of Christ. 2.Corinth.4.10. Every where we beare about in our body the dying of Christ, that the life of Jesus might also be made manifest in our bodies. Col. 21.21.*

V. That the Angels are readie to defend such as feare God. Psal.34.8. 2.King.6.16. *Feare not, there are more with us than against us.*

CHAP. 45

Of the calling upon God.

Thus much concerning the deniall of our selves, now followeth the profession of Christ. In which we consider either Christ himselfe, or his members: namely, the faithfull. Mat. 25.40. *Verily, I say unto you, in as much as ye did it to one of the least of my brethren, ye did it unto me.*

That profession which directly concerneth Christ, is either continuall, or onely in the time of danger.

Continuall, is the calling upon the Name of God, and ought ever to be perfourmed of us, in the Name of Christ Jesus our Mediatour. 1.Cor. 1.2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Jesus, in every place, both their Lord and ours. Act. 9.14. He hath authoritie from the high priest, to bind all that call upon thy name. Col.3. 17. Whatsoever yee shall doe in word or in deed, doe it in the Name of the Lord Jesus, giving thanks to God, and the Father by him.*

The calling upon Gods name, is by praier or thankesgiving. Phil.4.6. *In all things let your requests be shewed unto God, in praier and supplication, with giving of thanks.*

Praier hath two parts: Petition, and Assent. Mark. 11.24. *I say unto you, whatsoever yee desire when ye pray, beleeve that yee shall have it, and it shall bee done unto you.*

Petition, is the first part of praier, whereby wee, according to that rule of Gods word, aske his helpe, for the obtaining of such necessities as we want. 1.Joh.5.14. *This is the assurance that wee have in him, that if we aske any thing according to his will, he heareth us.*

In every petition, we must expresse two things: I. A sense of our wants. II. A desire of the grace of God to supply those wants. 1. Sam. 1.10. *Shee was troubled in her mind, and praied unto the Lord, and wept sore.* Dan. 9.4 *And I praied to the Lord my God, and made my confession, saying, 5. We have sinned and have committed iniquitie, &c. 16. O Lord, according to thy righteousness, I beseech thee, let thine anger and thy wrath be turned from thy citie of Jerusale, &c. to the 20 verse.* Psalm.130.1. *Out of the deep I called to thee, O Lord, 1.Sam.1.15. Then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit: I have drunken neither wine, nor stong drinke, but have powred out my soule before the Lord, &c. to the 16. verse, Psal. 143.6. I stretch forth mine hands unto thee, my soule desireth after thee, as the thirstie land.*

Assent, is the second part of praier, whereby we beleeve, and professe it before God, that he, in his due time, will grant unto us those our requests, which before we have made unto his majestie. 1.Joh. 5.14.15. *This is the assurance that we have in him, that if we aske any thing according to his will, he heareth us. And if wee know that he heareth us, whatsoever we aske, we know that wee have the petitions that wee have desired of him.* Matt. 6.13. *Lead us not into temptation, but deliver us from evill. For thine is the kingdome, thine is the power, and thine is the glorie, forever and ever, Amen.*

As for the faithfull, howsoever they in their praiers, bewray many infirmities: yet no doubt they have a notable sense of Gods favour, especially, when they pray zealously, and often unto the Lord. Jam. 5.16. *Pray one for another, that yee may be healed: for the paier of a righteous man availeth much, if it be fervent.* Luk. 1.13. *The Angel said unto him, Feare not, Zacharius: for thy praier is heard.* Jonah.4.1. *It displeased Jonah exceedingly, and hee was angrie. 2. And Jonah praied unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I prevented it to flee unto Tarshish: for I knew that thou art a gracious God and mercifull, slow to anger, and of great kindnes, and repentest thee of the evill.* Rom. 8.26. Gen.19.18. *Lot said unto them, Doe not so, I pray you, my lords, &c.* Psal. 61 *O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.* verse. 2,3,4,5. Psal 8.9. Psal.20.5. Psal.35.9.18.28. Psal.16.7.

Thankesgiving, is a calling upon Gods name, whereby wee, with joy and gladnes of heart, doe praise God for his benefites either received, or promised, Psal.45.1. *Mine heart will utter forth a good matter, I will intreat in my words of the King: my tongue it as the pen of a swift writer.* Eph. 5.20. *Giving thanks alwaies for all things unto God, even the father, in the Name of our Lord Jesus Christ.* Psal. 36.8,9.⁷⁵ *How excellent is thy mercy, O God? therefore the children of men trust under the shadow of thy wings. They shall be satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the river of thy pleasures.* Coloss. 3.16.

CHAP. 46.

Of Christian Apologie, and Martyrdome.

The professiō of Christ in dangers, is either in word, or deed.

⁷⁵ The verses cited are Psalm 36:7, 8 [Ed.].

Profession in word, is called Christian Apologie, or the confession of Christ. Rom. 10.10. *With the heart, man beleeveth unto righteousness: and with the mouth, man confesseth to salvation.* Psal. 22.23.⁷⁶ *I will declare thy name unto my brethren: in the middes of the congregation will I praise thee.*

Christian Apologie, is the profession of Christ in word, when as we are readie with feare and meekenes, to confesse the truth of Christian religion, so often as need requireth, and the glory of God is endangered, even before unbelievers, especially, if they be not past all hope of repentance. 1. Pet.3.15. *Sanctifie the Lord God in your hearts: and be readie alwaies to give an answer to every man that asketh you a reason of the hope that is in you:* 16. *And that with meekness and reverence, having a good conscience, that when they speake evill of you as evil doers, they may be ashamed, which blame your good conversation in Christ.* Act.7. the whole chap. Steven there maketh an Apologie for himselfe. Mat.7. 6. *Give not that which is holy to dogs, nor cast your pearles before swine, least they tread them under their feet, and turning againe, ail to rent you.*

Profession, which is in deed, is called Martyrdome. Martyrdome is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for justice, and for the salvation of his brethren, undergoe the punishment of death imposed upon him by the adversaries of Christ Jesus. Mark, 6.18,27,28. *John told Herod, It is not lawful for thee to have thy brothers wife. And immediately the King sent the hangman, and gave him charge that his head should be brought: so he went and beheaded him in the prison.* 2.Corin. 12.15. *I will most gladly bestow, and be bestowed for your soules, though the more I love you, the lesse I am loved.*

Notwithstanding, it is lawfull for Christians to flie in persecution, if they find themselves not sufficiently resolved and strengthened by Gods spirite to stand. Mat. 10. 23. *When they persecute you in one citie, flee into another. Verily I say unto you, yee shall not have finished all the cities of Israel, till the Sonne of man come.* Joh.10.39. *Againe they studied to apprehend him, but he escaped out of their hands.* Act. 9.30. *When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus.* 1.King.18.23.⁷⁷ *Was it not told my lord what I did, when Jesabel slue the Prophets of the Lord, how I hid an hundred men of the Lords Prophets, by fifties in a cave, and fedde them with bread and water?* Act. 20.22. *Now behold, I goe bound in the spirit unto Jerusalem, and know not what things shall come unto me there.*

CHAP. 47

Of Edification, and Almes among the faithfull.

That profession of Christ, which cōcerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes.

Edification, is every particular duty towards our brethren, whereby they are furthered either to grow up in Christ, or else are more surely united to him. Rom. 14. 19. *Let us follow those things which cōcerne peace, & wherewith one may edifie another.*

To Edification, these things which follow appertaine.

⁷⁶ The verse cited is Psalm 22.22 [Ed.].

⁷⁷ The verse cited is 1 Kings 18:13 [Ed.].

I. To give good example. Matth. 5.16. *Let your light so shine before men, that they may see your good workes and glorifie your Father which is in heaven.* 1.Pet.2.12. *Have your conversation honest among the Gentiles, that they which speake evill of you as evill doers, may by your good workes which they shall see, glorifie God in the day of visitation.*

II. To exhort. Heb.3.13. *Exhort one another daily, while it is called today, least any of you be hardened through the deceitfulness of sinne.* Rom.1.12. *That I might be comforted together with you through our mutuall faith, both yours and mine.*

III. To comfort. 1.Thess.5.14. *Comfort the feeble minded, beare with the weake: be patient towards all men.* Jam.5.16. *Acknowledge your faults one to another, and pray one for another that yee may be healed.* 20. *Hee that converteth a sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of sinnes.* 1.Thess.4.18. *Comfort your selves one another, with these words.*

IV. To admonish. Rom.15.14. *I my selfe am perswaded of you, brethren, that yee also are full of goodnes, and filled with all knowledge: and are able to admonish one another.* 1.Thess.5.14. *Wee desire you, brethren, admonish them that are unruly.*

They shall observe an holy manner of admonition, who in the spirite of meeknes, and as it were, guiltie of the like infirmitie themselves, do admonish forthwith all their brethren of such faults, as they certainly know by them, & that out of Gods word. Gal.6.1. *Brethren, if any man by occasion be fallen into any fault, yee, which are spirituall restore such an one in the spirit of meeknes, considering thy selfe, least thou also be tempted.* Mat.5.7. *Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to take the mote out of thy brothers eye.* 2.Tim.4.2. *Preach the word: be instant in season and out of season: improve, rebuke, exhort, with all long suffering and doctrine.* Mat.18.15. *If thy brother trespasse against thee, goe and tell him his fault between thee and him alone: if he heare thee, thou hast won thy brother.* Rom.15.14. 2.Tim.4.2. Levit.19.17. *Thou shalt not hate thy brother in thine heart, but shalt plainly rebuke thy neighbour, and suffer him not to sinne.*

Releife peculiar to the godly among themselves, is a duty, whereby the rich doe out of their plenty supply the wants of the poore, both according to their abilitie, and some times beyond their abilitie. 2.Cor.8.3. *To their power (I beare record) yea, beyond their power they were willing.* Act.2.44,45. *All that beleevd were in one place, and had all things in common: and the sold their possessions and goods, and parted them to all men, as every one had need.*

CHAP 48.

Of the fourth degree, of the declaration of Gods love: and of the estate of the elect, after this life.

He fourth degree of the declaration of Gods love, is Glorification. Rom.8.30.

Glorification is the perfect transforming of the Saints into the image of the Sonne of God. Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like unto his glorious bodie, according to the working whereby he is able even to subdue all things unto himselfe.* 1.Cor. 15.44. *It is sowne a naturall bodie, & is raised a spirituall bodie: there is a naturall bodie, and there is a spirituall bodie.* 45. *And it is also written, The first man Adam was made a living soule: the last Adam was made a quickening spirit.* 49. *And as we have borne the image of the earthly, so shall we*

beare the image of the heavenly. Psal.17.15. I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.

The beginning of glorification, is in death, but it is not accomplished and made perfect before the last day of judgement.

The death of the Elect, is but a sleepe in Christ, ^a whereby the body & soule is severed. The body, ^b that after corruption it may rise to greater glory. The soule, that it ^cbeing fully sanctified, may ^d immediatly, after departure from the body, be transported into the kingdome of heaven. ^a 1.Cor. 15.18. *If Christ be not raised, they which are asleepe in Christ, are perished.* Act.7.60. *When he had thus spoken, he slept.* ^b 1.Cor.15.36. *O foole, that which thou sowest is not quickened, except is die.* ^c Revel. 21.27. *There shall enter into it none uncleane thing, neither whatsoever worketh abomination or lyes: but they which are written in the Lambes booke of life.* Rom. 7.25. *I myselve in my mind serve the law of God, but in my flesh the law of sinne.* ^d Luk. 23.42. *Hee said to Jesus, Lord, remember me, when thou comest into thy kindome.* 43. *Then Jesus said to him, This day shalt thou be with me in Paradise.* Revel. 14. 13. *Then I heard a voice from heaven, saying unto me, Write, Blessed are the dead, which hereafter die in the Lord. Even so saith the Spirit: for they rest from their labours, and their workes follow them.*

Against the feare of death, note these preservatives:

I. Death, it freeth the godly from the tyrannie of Satan, sinne, the world, the flesh, and eternall damnation, yea, from infinite both perils and losses, and doth place us both safe and happy, under the shadow, as it were, of Christs wings.

II. Christ by his death, hath sanctified unto us both death and the grave.

III. Christ is both in life and death, gaine to the godly. Phil. 1.12.

IV. Those consolations which the spirite of Christ doeth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presence of those Saints which are departed before us.

VI. In stead of our bodies we shall be clothed with glory. 2.Cor. 5.1.

VII. The stings of death, namely sinne, is then so taken away, as that that *serpent* can no more hurt us. 1.Corinth.15.55. *O death, where is thy sting! O grave, where is thy victory!* Heb. 2.15. *That he might deliver all them, which for feare of death, were all their lifetime subject to bondage.*

VIII. Wee should not so much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath lived well: and he seldome dieth well, that hath lived badly.

IX. The Angels, they stand at our elbowes, that so soone as a Saint departeth, they may with all speed, immediatly transport his soule into heaven.

Soules being once in heaven, remaine there till the last day of judgement, where they partly magnifie the Name of God, and partly doe wait, and pray for the consummation of the kingdome of glory, and full felicity in body and soule. Revel. 5. 8. *And when he had taken the booke, the foure*

beasts, and the foure and twenty Elders fell downe before the Lambe, having every one harpes and golden vials full of odours, which are the praiers of the Saints. 9 And they sang a new song, saying, Thou art worthy to take the booke, and to open the seales thereof: because thou wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. Revel. 14.2. I heard the voice of harpers harping with their harpes. 3. And they sung, as it were, a new song before the throne: & they cried with a loud voice, saying, How long, Lord, holy and true? doest not thou judge and avenge our blood on them that dwell on the earth?

CHAP. 49.

Of the estate of the Elect, at the last day of judgement.

The last day of judgement shall be on this manner.

I. Immediately before the coming of Christ, ^a the powers of heaven shall be shaken: the Sunne and Moone shall be darkened, and the starres shall seeme to fall from heaven: ^b at which sight the Elect then living shall rejoyce, but the reprobate shall shake every joynt of them. ^a Mat. 24.29.

Immediatley after the tribulation of those daies, shall the Sunne be darkened, and the Moone shall not give her light, the starres shall fall from heaven, and the powers of heavé shall be shaken: 30. And then shall appeare the sign of the Sonne of man in heaven: and then shall all the kindreds of the earth mourne, and they shall see the Sonne of man come in the clouds of heaven, with power and great glorie. ^a Luk.21.26. Mens hearts shall faile them for feare, and for looking after those things, which shall come on the world. 28. And when these things begin to come to passe, then looke up, and lift up your heads, for your redemption draweth neare. 2.Tim.4. 8. Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me onely, but unto them also that love his appearing.

II. Then the heavens, being all set on fire, shall with a noise, liketo that of chariot wheelles, suddenly passe away, and the elements, with the earth, and all therein, shall be dissolved with fire. 2.Pet.3.12. *Looking for, and hasting unto the comming of the day of God, by which the heavens being set on fire shall be dissolved, and the elements shall melt with heate. 13. But wee looke for new heavens, & a new earth, according to his promise, wherein dwelleth all righteousness.*

At the same time, when as all these things shall come to passe, ^a the sound of the last trumpet shall be heard, sounded by the Archangell. ^b And Christ shall come suddenly in the clouds, with power, and glory, and a great traine of Angels, ^a Matth. 24.31. *And he shall send his Angels with a great sound of a trumpet. 1. Thess.4.16. The Lord himselfe shall descend from heaven with a shout, even with the voice of the Archangell, and with the trumpet of God: and the dead in Christ shall rise first. ^b Mat. 24.30. 1. Thess.4. 17. Then shall wee which live and remaine, be caught up with them also in the clouds, to meete the Lord in the aire, and so shall we ever be with the Lord.*

III. Now at the sound of the trumpet, the Elect, which were dead shall arise with their bodies: and those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the soules of them shall descend from heaven, and be brought againe into those bodies. As for ^a them which then shall be alive, they shall be changed in the twinkling of an eye, and this mutation shall be in stead of death. And at that time, the bodies shall receive their full redemption: ^b and all the bodies of the Elect shall be made like the glorious body of Christ Jesus, and therefore shall be spirituall, immortall, glorious, and free from all infirmitie. ^a 1.Cor.15.52. *We shall not all sleepe, but wee shall all be changed, in a moment, in the*

twinkling of an eye, at the last trumpet. ^b 43. *It is sowne in dishonour, it is raised in honour: it is sowne in weaknes, it is raised in power.* 44. *It is sowne a natutrall body, it is raised a spirituall body, &c.*

IV. Last of all, when they are all convented before the tribunall seate of Christ, he will forthwith place the Elect, severed from the reprobate, and taken up into the aire, at his right hand, and to them beeing written in the booke of life, will he pronounce this sentence: *Come ye blessed of my father possesse the kingdome prepared for you from the foundation of the world.* Mat.25.33. *Hee shall set the sheepe on his right hand, and the goats on the left.* 1.Thess.4.17. Revel. 20.12.⁷⁸ *Whosoever was not found written in the booke of life, was cast into the lake of fire.*

CHAP. 50.

Of the estate of the Elect after judgement.

The last judgement being once finished, the Elect shall enjoy immediatly blessednes in the kingdome of heaven.

Blessednes is that, whereby God himselfe is all in all his Elect 1.Cor. 15.28. *When all things shall be subdued to him, then shall the Sonne also himselfe be subject unto him, that did subdue all things under him, that God may be all in all.* And it is the reward of good workes, not because workes can merite, but by reason of Gods favour, who thus accepteth workes, and that in respect of the merite of Christs righteousness imputed to the Elect. Rom. 6.23. *The wages of sinne is death, but eternall life is the gift of God, through Jesus Christ our Lord.* 2.Tim.4.8. Rev.22.12. *Behold, I come shortly, and my reward is with me, to give every man according as his worke shall be.*

Blessednes hath two parts: Eternall life, and perfect glory.

Eternall life is that fellowship with God, ^a whereby God himselfe is, thorough the Lambe Christ, life unto the Elect. For in the kingdome of heaven, the Elect shall not need meate, drinke, sleepe, aire, heate, cold, phisicke, apparell, or the light of the Sunne and moone: ^b but in place of all these, shall they have in them Gods spirit, by which immediately they shall be quickened for ever. ^a Joh.14.23. *If any man love me, he will keepe my word, and my Father will love him, & we will come unto him, & dwell with him,* 1.Joh.4.15. *Whosoever confesseth that Jesus Christ is the Sonne of God, God dwelleth in him, and he in God.* Revel. 21.3 *And I heard a voice, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.* 23. *And that citie hath no need of sunne or moone to shine in it: for the glory of God did light it, and the Lambe is the light of it.* Revel 22.2. *In the middes of the streete of it, and of either side of the river, was the tree of life, which bare twelve manner of fruits, and gave fruit every moneth: and the leaves of the tree served to heale the nations with.* 5. *And there shall be no night there, and they need no candle, nor light of the sunne: for the Lord giveth them light, and they shall reigne for evermore,* 1.Cor.15.45. Rom.8.11. *If the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, whereby they shall be in a farre better estate than any heart can wish. This glorie (confessed in) three points. I. In that they shall still behold the face of God, which is his glory and majestie. Revel. 22.4. *And they shall see his face,*

⁷⁸ The verse cited is Revelation 20:15 [Ed.].

and his name shall be in their foreheads. Psal. 17.15. I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine anger. II. In that they shall be most like to Christ, namely, just, holy, incorruptible, glorious, honourable, excellent, beautiful, strong, mightie, and nimble: 1. Joh 3. 2. Dearely beloved, now we are the sonnes of God, but yet it doth not appeare what we shall be: & we know that when he shall appeare, wee shall be like him: for we shall see him as hee is. Philip.3.21. Who shall change our vile bodie, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himselfe. III. They shall inherite the kingdome of heaven, yea, the new heavens and new earth shall be their inheritance. 1.Pet. 1.4. God hath begotten you to an inheritance immortall and undefiled, and that fadeth not away, reserved in heaven for you. Matth.25.34. Then shall the king say to them on his right hand, Come yee blessed of my Father, possesse a kingdome prepared for you before the foundations of the world were laid. Rev. 5.10. Thou hast made us unto our God kings and priests, and we shall reigne on the earth. Revel. 21.7. Hee that overcommeth, shall inherite all things, and I will be his God and he shall be my sonne.

The fruit that commeth from both these parts of blessednes, is of two sorts: Eternall joy, and the perfect service of God. Psal. 16. 11. *Thou wilt shewe me the path of life, in thy presence is the fulnesse of joy: and at thy right hand there are pleasures for evermore. Psal. 36.8. They shall be satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the river of thy pleasures. 9. For with thee is the well of life, and in thy light shall wee see light.*

The parts of Gods service, are Praise, and Thankesgiving. Revel.21.3. *And I heard a great voice out of heaven, saying behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them, Chapt. 5.12. Saying with aloud voice, Worthy is Lambe that was killed, to receive power, and riches, and wisdom, & strength, and honour, and glorie, and praise, &c.13. Chapter 11.17.⁷⁹ The foure and twentie Elders which sate before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, Lord God Almighty, Which art, and Which wast, and Which art to come: for thou hast received thy great might, and hast obtained thy kingdome.*

The manner of performing this service, is to worship God by God himselfe immediatly. In heaven there shall neither be Temple, ceremonie, nor Sacrament, but all these wantes shall God himselfe supply together with the Lambe, that is, Christ. Revel 21.22. *I saw no Temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.*

This service shall be daily, and without intermission. Revel. 7.15. *They are in the presence of the throne of God, and serve him day and night in his Temple.*

A Corollarie, or the last conclusion.

Thus God, in saving the Elect, doeth clearely set forth his justice and mercie. His justice, in that hee punished the sinnes of the Elect, in his Sonnes owne person. His mercie, in that he pardoned their sinne, for the merites of his Sonne Eph. 1.18. *That the eyes of your understanding may be lightned, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in his Saints, 19. And what is the exceeding greatnes of his power towards us, which beleeve, according to the working of his mightie power, 20. Which hee wrought in Christ. Chapter 3.18. That ye may be able to comprehend with all the Saintes, what is the breadth, and length, and depth, and height: 19. And to know the love of Christ.*

⁷⁹ The verses cited are Revelation 11:16, 17 [Ed.].

All these things the Lord himselfe hath thus decreed, and in his good time will accomplish them, to the glorious praise of his Name. Prover. 16.4. *The Lord hath made all things for his owne sake: yea even the wicked for the day of evill.*

CHAP. 51.

Concerning the order of the causes of salvation according to the doctrine of the Church of Rome.

There are two things requisite to obtaine salvation: Predestination, and the Execution thereof.

Predestination, is a foreordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebast. Cattaneus. Enchirid. tract. I. chap. last.

This in regard of the first effects thereof, which are, vocation, election, and ordination to eternall life, hath the cause of it in God, namely his will: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man, because according to the common opinion, Gods predestination is by reason of works foreseene in men, that is, God doth therefore predestinate or reject some man, because he foreseeeth that he will well or badly use his grace. But for the more evident declaration of this, these seven conclusions must be set downe.

I. The Predestination, and Reprobation of God, do not constraine or inforce any necessitie upon the will of man.

II. God hath predestinated all men, that is, he hath appointed and disposed all men, so as they might obtaine eternall salvation.

III. Man is neither by necessitie nor chance saved or condemned, but voluntarily.

IV. God hath predestinated some, other hath he rejected.

V. Those whome God hath predestinated by his absolute predestination, which can not be lost, they shall infallibly die in grace: but they which are predestinate, by that predestination which being according to present justice, may be lost by some mortall sinne which followeth, are not infallibly saved, but oftentimes such are condemned, and lose their crowne and glorie. Hence ariseth that position of theirs, that he which is justified may be a reprobate, and perish eternally. Torrensis Aug. Confess. 20 Booke. 4 chap. 20. Sect. Therefore predestination is not certaine, seeing it maybe lost.

VI. God alone doth know the certaine and set number of them which are predestinate.

VII. There is one set number of them which are predestinate, or reprooved, and that can neither be encreased nor diminished.

The execution of predestination, is either in infants, or those of yeers of discretion.

Concerning infants, the merite of Christ is applied unto them, by baptisme rightly administered: so that whatsoever in originall corruption may truly and properly be accounted for sinne, it is not only, as I may say, not pared away, or not imputed, but utterly taken away. For there is nothing that God can hate in such as are renewed. Concil. Trid. 5. sect.5.Can.

Neverthelesse they are urged to confesse, that there remaineth yet in such as are baptized concupiscence, or the reliques of sinne. The which seeing it is left in men for them to wrasile withall, it hath not power to hurt such as yeeld not unto it.

The execution of predestination in such as are of riper yeeres, hath sixe degrees.

The first is vocation, whereby men, not for their owne merits, but by Gods preventing grace through Christ, are called to turne unto God.

The second is, a preparation to righteousnes, whereby men, through the inherent power of free-will, doe apply themselves to justification, after that the same power is stirred up by the holy Ghost. For free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth and enlighteneth the heart, it worketh together with the same spirit, freely assenting unto the same. This preparation hath seven degrees. Biel. 4. booke. 14.dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are delivered concerning God, and his will, revealed in the word of God.

This is the Foundation of justification, and prepareth the heart: because it stirreth up free-will that it may affect the heart with those motions by which it is prepared to justification.

I. The act of faith is, to apprehend the ouglines of sin, & the wages therof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition, which hath annexed unto it, the *merite of congruitie*, yet not immediate nor sufficient, but imperfect.

IV. At the length, faith returneth to the contemplation of Gods mercies, and beleeveth that God is readie to forgive sinnes by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and to wait on God, as the chieftest good.

VI. Out of this act of hope ariseth love, whereby God is loved above all things in the world.

VII. After this love followeth a new dislike, and detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God who is simply loved more than all other things.

VIII. After all these, followeth a purpose of amendment of life: and here comes in the merite of congruitie that is, sufficient: or else, the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of predestination, is the first justification whereby men of unjust are made just, not only through the remission of their sinnes, but also by a sanctification of the inward man, by his

voluntary receiving of grace & gifts.

The efficient cause of this justification, is the mercy of God, and the meritorious passion of our Saviour Christ, wherby he purchased justification for men. The instrumentall cause is baptisme. The formall cause is not that justice, which was inherent in Christ, but which hee infuseth into man: and that is especially hope, and charitie.

The fourth degree, is the second justification wherby men are of just, made more just: the cause hereof is faith, joyned with good workes.

It is possible for such as are renewed, to keepe the commandements: And therefore it is false that a just man committeth so much as a veniall sinne in his best actions, much lesse, that he deserveth eternall death for the same.

The fift degree, is the reparation of a sinner by the sacrament of Penance. The which is, as it were, the second boord after a shipwracke. The cause why this reparation is necessarie, is, because men loose the grace of justification by every mortall sinne.

The last degree, is the fruit of justification, namely, the glory of eternall life. the which workes done in grace, doe *ex condigno*, condignly merite, of sufficient worthines.

Condigne merite is, when as the reward is after such sort due, as that if it be not given, injustice will be committed. This by the rigor of justice is due.

Two conditions are required to make a merite. I. That reward should by some compact or bargaine be due: And this condition is in works, in regard of God. For God in the Scriptures hath promised a reward to such as work well.

II. That besides this compact whereby the debter is bound, there should be also some worthines in the worke, or some proportion of the worke to the reward.

The worthinesse or dignitie of the worke, dependeth I. on Christ, because Christ did not onely merite that his owne proper actions should be meritorious, but the actions also of his members. II. On the holy Ghost. For the holy Ghost doeth inspire, excite, and moove men to doe. III. On an Habituell grace, which is a certaine participation of the divine essence.

Thus much concerning the degrees of executing Predestination. Now followeth the applying of Predestination particularly to the persons of men.

No man, so long as hee liveth in this mortall life, ought so much to presume on the secret mysterie of Gods predestination, as to determine undoubtedly that he is in the number of them whome God hath ordained to eternall happinesse. For no man, without especiall revelation can know, whome God hath chosen to be his heires, Seff.6,c.12.

The summe of all these, is this. God by a certaine grace given freely, or rather a grace preventing, or coming before, the which is tearmed an *especiall aid*, doth moove a man, that he may dispose himselfe unto his justifying grace, namely, that hee may beleieve, feare, repent, love, and propound to himselfe newnes of life, &c.

Furthermore, if a sinner doe by his free-will yeeld his assent unto this divine motion, and doth

consequently and accordingly rightly dispose himself, God doth incontinently forgive him his sinne, and withall doeth infuse into him justifying grace, by which he may doe good workes, and so by them merite eternall life. *Bellarmino.*

Errours of the Papists in their distributing of the causes of salvation.

And thus is the doctrine of the Church of Rome; surley a very blasphemous doctrine, and no better to be accounted of than as a gallows set up for the torture and massacre of mens consciences. And that this may the more manifestly appeare to be so, I will set downe the most principall points of popish doctrine in this case.

The I. Errour.

Predestination is onely of the Elect, the Reprobate they onely foreknowne.

The Confutation.

The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken indeed sometimes in the good part, and spoken of the Elect and faithfull called, as Rom, 8.30. *Whome he predestinated, them he also called, and whome he called, them he also justified, and whome he justified, them also hee glorified.* So as the Ephesians said to bee *predestinate into the adoption of the sonnes of God.* Eph. 1.5. Yet may this word Predestination, neverthelesse generally be extended unto the decree of God, whether it bee that of predestination to eternall life, or the other unto eternall death. The reasons: I. Act. 4.27. 28. *They gathered themselves together against thine holie sonne Jesus: To doe whatsoever thine hand and thy counsell had determined* (or foreordained, or predestinated προώρισεν) *before to be done.* II. August. de Bono perfeu. chap.17. He calleth *Predestination the disposition of future workes:* and in his 15. booke of the Citie of God, chap. I. He devideth *all mankind into two cities: wherof one is predestinate to raigne with God eternally, the other predestinate to undergoe eternall punishment with the devill.* And this in his Manuel to Laurentis. chap.100. he saith, *That God hath justlie predestinated wicked men unto punishment, and mercifully predestinated the good unto grace.* Thomas Aquine. I. part. quest. 23. artic.4. *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternall or not.*

Furthermore, for a man to say that the Reprobates are foreknowne, and not predestinate, it is verie injurious: because Gods foreknowledge, may in no thing which is to be, be severed from his will and eternall decree. For that, which being hereafter to be, is foreknowne of God, that assuredly will come to passe, and shall be, and that either by the will of God, or without his will: If with his will, then no doubt he both decreed and preordained the same: If without or against his will, how is God then said to be omnipotent? And surely evill itselfe, albeit God will it not in his approving or allowing will; yet willeth he the free, and willing permission thereof. August in his Manuel or Encheiridion to Laurentius, chap. hath an excellent saying to this purpose. *Although (saith he) that those things which are evil in that they are evill cannot be good yet that there are not only good, but also evil things, it is very good: to the intent that after a marvellous and unspeakable manner; that thing may not bee besides, or without his will, which also is done against his will, because it should not bee done, unlesse he suffered it, neither doth he suffer it against his will, but willinglie.*

The II. Errour.

That Predestination is mutable, For, (according to the common opinion of the Papistes) whosoever is predestinate, hee is contingentlie predestinated, as well on Gods part: as on mans, whence it followeth, that he which is predestinated, that is, appointed to salvation, may be condemned, and he which is forknowne, that is, appointed to damnation may be saved.

The Confutation

The contrarie to this their doctrine is most true. Namely, that the decree of God concerning every mans eternall both salvation and damnation, is from all eternitie, set downe, and immutable. The reasons. I. Testimonies of scripture. Rom.11.129. *The giftes and callings of God they are, ἀμεταμέλητα, such as are without repentance.* Matth.24.24. *There shall arise false Christes, and false Prophetes: and shall doe great signes and miracles, so that (if it were possible) they should deceive even the elect.* Roman 8. 33. *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth, who shall condemne?* 2.Tim.2.19. *The foundation of God standeth sure and hath this seale, the Lord knoweth who are his.* II. Election and reprobation hey are in God, not in men: now there can be nothing in God which is not immutable. Mal. 3. 6. *I Jehovah am not changed.* Esay.46.10. *My counsell shall stand, and I will doe whatsoever I will.* III. If this popish conclusion should be granted, then would it follow of necessity, that the foreknowledge of God must be made void, his power weakened, and his will changed, each of which is impious once to dreame of. For hee which changeth his counsell, or his will, doeth therefore change it either because he at the length seeth that he might have taken better advice, or els in that he seeth that he could not bring his former purpose about as hee would. Either of these are farre from our Lord God. IV. If wee resolve that the counsel of God is any waies mutable, it will by this come to passe that everie man must be uncertaine whether he be predestinate to life or not: wherby that notable stay and ground of our full assurance to be saved, is utterly shaken and overturned. Wherefore let this truth be maintained of us, namely that both the election and reprobation of God stand immutable, so that neither the elect can become reprobates, nor the reprobates elect; and consequently neither these be saved, nor they condemned.

Against this doctrine, the popish sort except. If you speake in a compound sense or meaning (*in sensu composito*) it is very true that the predestinate can not be saved, nor such as are foreknowne perish: but if in a sense divided (*in sensu diviso*) it is not so. This distinction is plane by this example. White colour in a compound meaning cannot be black, because blacknesse is repugnant and contrarie to whitenesse. But in a devided sense, white colour nowe may afterwards be made blacke. in like sort, one predestinated to salvation may, by reason of the free will he hath, sinne, and so be damned. *Ans.* These are sille shiftes, and meere sophisimes, because such as are predestinated to the end, namely salvation, are necessarilie predestinate to the means of salvation, the which they cannot but use and by them come to the end it selfe.

The III, errour.

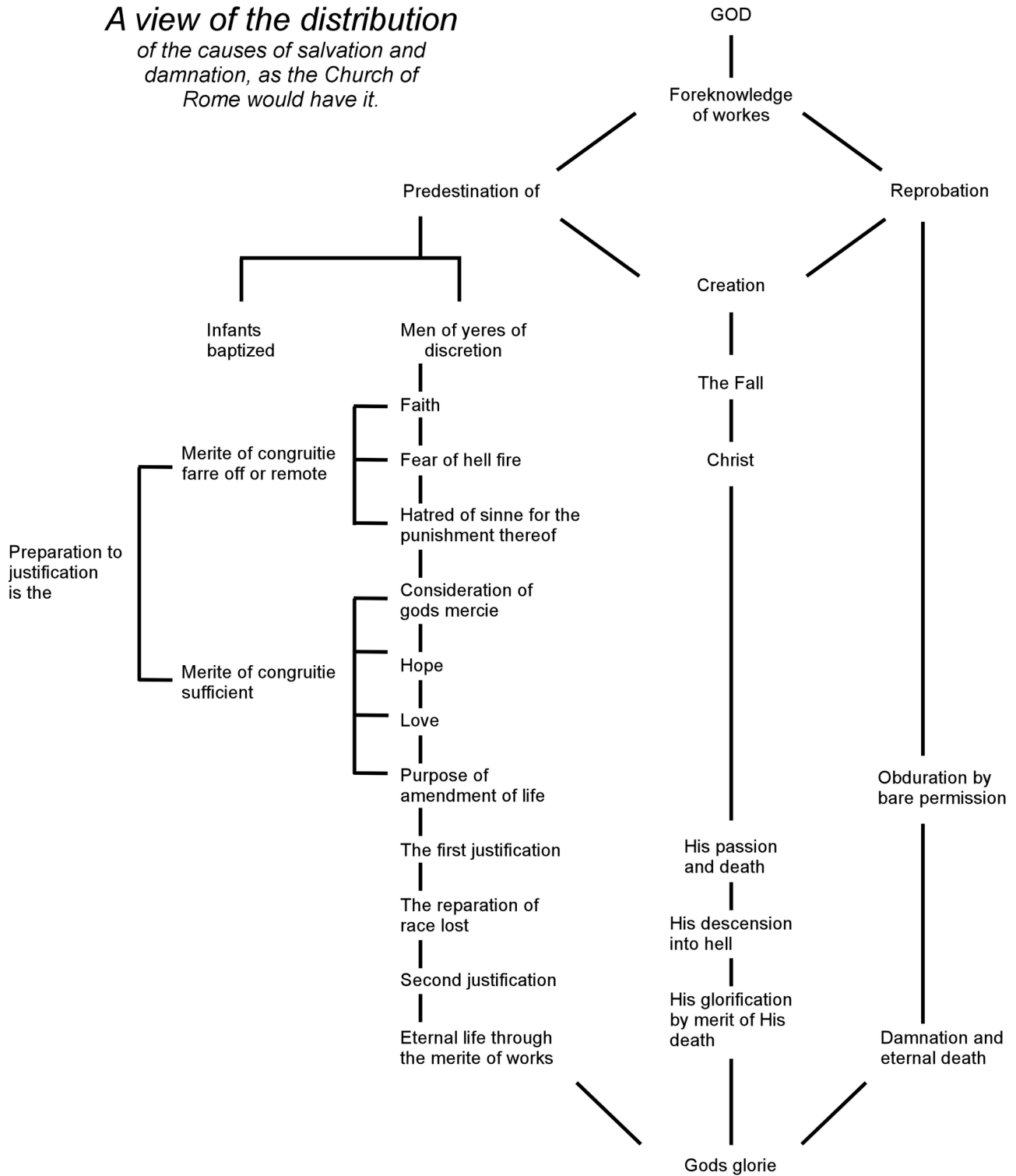
All men predestinate, that is, disposed and ordayned of God, so as they might attaine eternall life. Sebast. Cattaneus in his Enchiridion, chap. of Predest.

The Confutation.

This is manifestlly false. For I. Infantes who so soone as they are borne depart this life, seeing for want of time they cannot in this life use the meanes of salvation, albeit they may have life eternall, yet obtaine they it not by using the meanes unto the same. II. That which the Lord indeed actually

doth, the very same hath he determined to doe. For he doth nothing either unadvisedlie, or unwillinglie: but he actually forsaketh a verie great part of mankinde, the which being shut up under contumacie, he doth leave to it selfe. Act. 14.16. *Who in times past suffered all the Gentiles to walke in their owne waies*. Hence also is it, that Ephe. 2. all the Gentiles are said to be ἄθεοι, *without God in the world*. Therefore God decreed to forsake some men in this life, and consequently he ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secret will, that all men shoulde be saved, it were impossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to salvation perish, then must God now needes have left off to will that, which he would from all eternitie, or els begin to will that, which before he would not, the which cannot be said of God, without blasphemie. III. Paule 2. Thess.2.10. saith, that there be certaine men, ἀπολλυμένοι, *which perish*, and them he distinguisheth from the elect. ver.13. Rom. 9. 21. 22. *Hath not the potter power, &c.* Where there is not onelie mention made of vessels of glorie. and mercie, but also of certaine made, and fashioned in Gods eternall counsell, as vessels of wrath. Now looke whome God hath made to wrath and destruction, them he never disposed to obtaine eternall life.

*A view of the distribution
of the causes of salvation and
damnation, as the Church of
Rome would have it.*



The IIII. Errour.

Predestination in regard of the last effects thereof, hath his cause in man, that is, in mans free-will and workes: for they whome God had foreseene, that they would receive grace offered in Christ, and lead their life according to the law, the hee predestinated, not of workes, but of his mercy; yet so, as that hee had respect unto works, or to deale with them according to their workes; or (as others say) to ordaine them by their works foreseene: As for example: God did from all eternitie foresee and foreknow, that Peter should be saved, and Judas condemned, because he from the same eternitie did both foresee and foreknow that Peter would accept the grace offered unto him, and after use the same aright: and hee did also foresee that Judas should receive the grace offered, yet notwithstanding by reason of his perverse will, use the same perversly.

The Confutation.

This their forged devise of foreseene workes, I. Paule doth shewe to bee plainly counterfeit, when as he saith, that the Ephesians were *elected in Christ before the foundation of the world were laid*: and that not because he did foresee that they would be holy, but *that they might bee holy and unblameable before God with love*. And 2. vers. 10 hee saith, they were *created to good workes in Christ, that they might walke therein*. In which places, good workes they are made effectes of predestination; but the effect foreseene cannot bee the cause of his cause: for that every cause, in the order both of nature and knowledge doth goe before his effect. II. Tit.3.5. *Not of workes which wee have done, but according to his mercie did God elect an save us*. III. God in electing us, did not regard any thing out of himselfe, but in himselfe did hee elect us. Ephe. 1.4.and 9. Therefore did he not regarde future works. IV. Some of the popish schoolmen confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him, Thom I. primae. Quaest.23. art.2. V. Election is onlie on Gods mercie. Rom. 9.16. VI. God sawe no grace in man, but that which he himselfe must bestow upon him: whence it is apparant, that in election the beginning therof proceedeth from grace. VII. Seeing there is nothing either above God, or greater then God, it must needs be impious to assigne anie cause of his will, either out of, or above his majestie: and therefore that his foreknowledge of faith and workes should be accounted the impulsive cause of his decree, concerning mans salvation, we dot rightlie denie.

The V. errour.

By Baptisme rightly administered, not only the guiltines, but also the corruption of originall sin, is so washed away, as that it is not afterward properly accounted as sinne.

The Confutation.

We contrarily doe thus distinguish of sinne. Sinne in regarde of the guiltinesse of Gods wrath, and also in regarde of the punishment together by one act is taken away in Baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successively, and by little and little it is extinguished; even as our renovation wrought by the holy Ghost, is by little and little begun and increased in us. Reasons. 1 Paule would not so greatlie bewaile his originall sinne, if after Baptisme it ceased any more to bee sinne. *I see*, saith he, *another law my members, rebelling against the law of my mind, and leading me captive unto the law of sinne which is in my members. O miserable man ! who shall deliver me from this body of death?* II. Originall sinne, is called a *sinne out of measure sinfull*. Rom.7. 13. and Heb. 12.1. *a sinne that hangeth fast on, or, easily compasseth us about*. III. Concupiscence is the roote of actuall sinne; and therefore even after

Baptisme, it must properly bee a sin. IV. Unlesse that concupiscence were a sinne; where would or could bee that vehement and hote combate betwixt the flesh and the spirit?

The VI. Errour.

Baptisme is absolutely necessarie to salvation, especially for children.

We denie that Baptisme is of absolute necessitie to salvation. Reasons. I. Sacraments doe not conferre grace, but rather confirme grace, when GOD hath conferred the same. The children of faithfull parentes are borne holie, not by naturall generation, but by the grace of God, and are not first made holie by baptisme: and as for such as are of yeares of discretion before they bee baptised, they cannot be baptised unlesse they beleeeve. Now all such as beleeeve, they are both justified, and reconciled to God; and therefore, albeit they without their owne default, are deprived of the Sacramentes, it is impossible for them to perish. II. God did precisely appoint circumcision to bee on the eight day, not on the first, or the second: now there is no doubt but that many infantes before their eight day were prevented of circumcision by death, all which for a man peremptorily to set down as condemned, were very absurd. III. If circumcision were of such absolute great necessitie, why was it for the space of fourtie yeares in the desert intermitted? and that onlie because the Israelites being often in journey, such as were circumcised were by it in jeopardy of death: no doubt Moses and Aaron would never have omitted this Sacrament so long, if it had been absolutely necessary to salvation. IV. This doctrine of the absolute necessitie of Baptisme was unknowne to the ancient Fathers. For the primitive Church did tolerate very godly men (though we allowe not this their fact) that they shoulde deferre their baptisme manie yeares, yea often to the time of their death. Hence was it that Constantine the great was not baptised till a little before his death: and Valentinian by reason of his delay, was not at all baptised: whō notwithstanding Ambrose pronounceth to bee in heaven. And Bernard in his 77. epist. disputeth, that not everie deprivation of Baptisme, but the contempt or palpable negligence, is damnable.

The VII. Errour.

Man after the fall of Adam hath free-will as well as doe that which is good, as that which is evill, although it be in a divers manner, that is, he hath free-wil to doe evill simplie, and without anie externall aide: but to doe well, none at all, but by the grace of God preventing, or guiding us: the which grace notwithstanding every man hath, and to the which grace it is in our free-will either to consent and together worke with the same, or not. And therefore the power of free-will to do that which is good & acceptable to God is only attenuated & weakened before conversion, and therefore man can of himselfe worke a preparation to justification.

The Confutation.

Man not regenerated hath free-will to doe onlie that which is evill, none to doe good. He being not already converted cannot so much as will to have faith, and be converted. Reasons. I. Man is not said to be weak or sicke, but *dead in sinnes*. Ephe. 2.1.Col.1.13. As he therefore that is coporally dead can not stirre up himselfe, that he may performe such workes of vivification, no not them when others helpe him: so he that is spiritually dead, cannot moove himself to live unto God. II. *He is the servant of Satan, and bondslave of sin*. Eph.2.2. Rom .6.13. Now we know that a servant standeth at the beck and pleasure of another, and can do nothing els. III. That which no man can by himselfe know and beleeeve, the same he cannot will: but no man can know, and beleeeve these thinges that appertaine to the kingdome of GOD. 1.Corinth. 2. vers. 14. *The naturall man*

perceiveth not the thinges of the spirit of God. 2.Cor. 3.5. We are not sufficient of our selves, to thinke any thing as of our selves. Therefore no man can will by himselfe, those thinges that appertaine to Gods kingdom. IV, That which is a deadly enemie to goodnes, and is directly repugnant thereunto, the same desireth not that which is good: but the will is an enemie and directly repugnant unto goodnes. Rom. 8. 7. The wisdom of the flesh is hatred against God; for it is not subject to the law of God, neither indeede can bee.

Object . I. The word is neere unto thee in thine heart, and in thy mouth, that thou maist doe the same. Deut. 30. Answer. It is easie to performe the lawe legallie, but not Evangelically: Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiving the spirit of God, doth endeavour to performe new obedience.

Object. II. God giveth many precepts by which wee are commanded to repent, beleeeve, obey God, &c, Therefore to doe these, we have free-wil. Ans. Such places do not shew us what we can doe, but what we should doe, & our weaknesse what we can not doe: neither do they shew what men can doe, but what men should doe. II. They are instrumentes of the holy Ghost, whereby he doth renue and convert such as shall be saved. *I bey object againe.* God in commanding these, doth not require things impossible. *Ans.* He doth not in deed to men in their innocencie, but now to all such as fell in Adam he doth, and that by their owne default, not Gods.

Object. III. Philip. 3.12.⁸⁰ Worke your salvation with fear and trembling. Answer. Paule speaketh of such as are already converted, which have their will in part freed.

Object. IV. If the will be a meere patient, it is constrained to do that, which is good. Answer. The will both in it selfe, and of it selfe, is a meere patient in her first conversion to God; but if it bee considered as it is mooved by the spirit of God, it is an agent. For, being mooved, it mooveth. It is not therefore compelled, but of a nilling will, is made a willing will.

The VIII error.

The holy Ghost doth not give grace to will, but only doth unloose the will which before was chained, and also doth excite the same: so that the will by her own power, doth dispose her selfe to justification.

The Confutation.

It is apparantlie false. To will those thinges which concerne the kingdome of God, as faith, conversion, and newe obedience, is the meere gift of Gods spirit. Math. 11. 28.⁸¹ *No man knoweth the Father but the Sonne, and hee to whome the Sonne will reveale him.* Luk. 8. *To you it is given to know the mysteries of the kingdom of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1. Cor. 12.13.⁸² *No man can say that Jesus is the Lorde but by the holie Ghost.* Brieflie he, who according to God is to be created to righteousness and holinesse, Ephe.4. 24. cannot any waies dispose himselfe to justification, or new creation. For it is impossible that a thing not yet created, shoulde dispose it selfe to his creation.

The IX.error.

⁸⁰ The verse cited is Philippians 2:12 [Ed.].

⁸¹ The verse cited is Matthew 11:27 [Ed.].

⁸² The verse cited is 1 Corinthians 12:3 [Ed.].

That preparation to grace, which is caused by the power of free-will, may by the merite of congruitie descerne justification.

The Confutation.

These thinges smell of more than Satanicall arrogancie. For what man, but such an one as were not in his right mind, would beleewe, that he, unto whom so manie millions of condemnations are due, could once merite the least dram of grace. The prodigall sonne, hee was not received into favour by reason of his desertes, but by favour. Luk.15. 21. *His sonne said unto him, I have sinned against heaven, and against thee, and am no more worthy to bee called thy sonne.*

The X. errour.

The faith of the Godly, or that which justifieth, if that whereby a man doth in generall beleewe the blessednesse promised of God, and by which also he giveth his assent to other mysteries revealed of God concerning the same.

The Confutation.

Faith is not onelie a generall knowledge, and assent to the historie of the Gospell but further also a certaine power, both apprehending and severallie applying the promises of God in Christ, wherby a man doth assuredly set down that his sinnes are forgiven him, and that he is reconciled unto God. Reasons. I. A particular assurance of the favor of God, is of the nature of faith. Eph. 3.12. *By whom we have boldnesse, and entrance with confidence, by faith in him.* Rom. 4.20. *Neither did he doubt of the promise of God through unbeleef, but was stréngthened in the faith, & gave glory unto God.* 21. *Being fullie assured that he which had promised, was also able to do it.* Heb.10.22. *Let us draw near with a true hart in assurance of faith.* II. Particular doubting is reprehended. Mat 14.31. *O thou of little faith, why didst thou doubt?* Luk. 12.29. *Hang ye not in suspense.* III. That which a man praieth for to god, that must he assuredly beleewe to receive. Mat. 11.24.⁸³ But the faithfull in their prayers make request for adoption, justification, and life eternall: And therefore they must certainly beleewe that they shall receive these benefites. IV. Rom. 5.1. *We being therefore justified, wee have peace with God.* But there can be no peace, where there is not a particular assurance of Gods favour. V. that which the spirit of God doth testifie unto us partictilarlie, that must also bee beleewed particularlie: But the spirit of God doth give a particular testimonie of the adoption of the faithfull. Rom 8.16. Galat. 4 6. This therefore is in like sort to be beleewed.

Whereas they say, that no man hath a particular assurance, but by especiall revelation, as was that which Abraham, and Paule had, it is false. For the faith of these two is set downe in Scriptute, as an example which wee shoulde all followe. For this cause Abraham is called the *Father of the faithfull*: And Paule testifieth the verie same of himselfe 1.Tim. 1.16. *For this cause (saith he) was I received to mercie, that Jesus Christ shoulde first shewe on me all long suffering, unto the example of them which shall in time to come beleewe in him unto eternall life.* Againe, whereas they say, that wee have a morall assurance, but not the assurance of faith, it is a popish devise. For, Rom. 8.16. *The spirit of adoption (συμμετορεῖ) together beareth witnesse to our spirits.* Where we see two witnesses of our adoption; our owne spirit, and the spirit of God. Our spirite doth testifie morally of our adoption, by sanctification, and the fruites thereof: and therefore also the spirit of God witnesseth after another maner, namely by the certaintie faith, declaring and applying the promises

83 The verse referred to is Mark 11:24 [Ed.].

of God.

Object I. We are commanded to worke our salvation with feare & trembling. *Ans.* This feare is not in regard of Gods mercie forgiving our sins, but in respect of us and our nature, which is ever prone to slide away, and starting from God.

Object II. In respect of Gods mercie, we must hope for salvation: but in respect of our unworthinesse, we must doubt. *A.* I. We may not at all lawfully doubt of Gods mercy, because doubtfulness is not of the nature of faith, but rather a naturall corruption. II. If we consider our owne unworthinesse, it is out of all doubt, that we must be out of all hope, and despaire of our salvation.

Object III. There be many sinnes unknowne unto us, and so also uncertaine whether they be pardoned unto us. *Answer.* He that certainlie and truly knoweth that but one sinne is pardoned him, he hath before God all his sinnes remitted, whether they be knowne or unknowne.

Object. IV. No man dare sweare, or die in the defence of this proposition, *I am the child of God*, or in Gods favour, and justified. *Answer.* They which have an unfained faith, will if they be lawfully called, not onely testifie their adoption by an oath, but seale it also by their blood.

Object. V. A man may have this faith which the Protestantes talke of, and lie in a mortall sinne, and have also a purpose to persevere in a mortall sinne. *Answer.* It is farre otherwise, for Act.15.9. *True faith purifieth the heart.*

These Sophisters do further affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind concerning the truth of Gods word, is the roote and foundation of justification. The which if it be true, why should not the devill be just? for he hath both a knowledge of Gods word & thereunto by beleeving doth give his assent; who notwithstanding hee have such a faith, yet can he not be called one of the faithfull.

Heer they except, and say. The devils faith is void of charitie, which is the forme of faith. But this is a doting surmise of their owne braine. For charitie is the effect of faith. 1.Tim. 1.5. But the effect cannot informe the cause.

The XI. Errour.

Mans love of God, doth in order and time goe before his justification an. reconciliation with God.

The Confutation.

Nay contrarily, unlesse we be first perswaded of Gods love towards us, wee never love him. *For we love him, because he loved us first.* 1.Joh.4.19. Againe, it is impossible that Gods enemy should love him: but he which is not as yet justified, or reconciled to God, he is Gods enemy. Rom. 5. 9. 10. Neither is any man before the act of justification, made of Gods enemy his friend.

The XII errour.

Infused or inherent justice, is the formall cause of justification, whereby men are justified in the

sight of God.

The Confutation.

We do contrarilie hold, that the materiall cause of mans justification is, the obedience of Christ in suffering, and fulfilling the law for us: but as for the formall cause that must needs be Imputation, the which is an action of God the Father accepting the obedience of Christ for us, as if it were our owne. Reasons. I. Looke by what we are absolved from all our sinnes, and by which we obtaine eternall life, by that alone are we justified: But by Christs perfect obedience imputed unto us, we are absolved from all our sinnes, and through it we are accepted of God to eternall life; the which we cannot doe by inherent holinesse. Therefore by Christs perfect obedience imputed unto us, are wee alone justified. This will appeare to bee true in the exercises of invocation on Gods name, and also of repentance. For in tentation, and our conflicts with sinne and Satan, faith doth not reason thus: Nowe I have charity and inherent grace, and for these God wil accept of me: But faith doth more rightly behold the sonne of God, as he was made a sacrifice for us, and sitteth at the right hand of his Father, there making intercession for us: to him, I say, doeth faith flie, and is assured that for this his sonne, God will forgive us all our sinnes, and will also be reconciled unto us, yea, and account us just in his sight, not by anie qualitie inherent in us, but rather by the merit of Jesus Christ. Rom. 5.19. II. As Christ is made a sinner, so by proportion such as beleewe are made just: But Christ was by imputation onely made and accounted a sinner for us. 2.Cor. 5. 21. For he became a suretie for us, and a sacrifice for our sins, upon which all both the guiltinesse of Gods wrath, and punishment for us was to be laide. Hence is it that he is said to become (κατάρα) *a curse* for us: Therefore we againe are made just only by imputation. III. The contrarie to condemnation is remission of sins and justification is the opposite of condemnation. Rom.8.3.⁸⁴ *It is God that justifieth, who shall condemn?* Therefore justification is the remission of sinnes. Now remission of sinnes dependeth onely upon this imputation of Christs merites. IV. Albeit infused and inherent justice may have his due place, his praise, and also desertes, yet as it is a worke of the holie Ghost, it is not in this life complete, & by reason of the flesh whereto it is united, it is both imperfect, and infected with the dregges of sinne. Esa. 64. Therefore before Gods judgement seate it cannot claime this prerogative, to absolve any from the sentence of condemnation.

Object. I. This imputation is nothing els but a vaine cogitation. *Answer.* I. Yes, it is a relation or divine ordinance, whereby one relative is applied to his correlative, or as the Logicians say, is as the *foundation* to the *Terminus*. II. As the imputation of our sinnes unto Christ, was indeede something: so the imputation of Christes justice unto us, must not be thought a bare conceit. III. Againe, the Church of Rome doth her selfe maintaine imputative justice, namelie, when as by Ecclesiasticall authoritie she doth applie the merites and satisfactions of certaine persons, unto other members of that Church. Whence it is apparant, that even the Popes indulgences they are imputative.

Object. II. Imputative justice, is not everlasting: but that justice which the *Messiah* bringeth is everlasting. *Answer.* Although after this life there is no pardon of sinnes to be looked for, yet that which is given us in this life, shall to our salvation continue in the life to come.

Object. III. If justification be by imputation, he may before God be just, who indeed is a very wicked man. *Answer.* Not so any wayes: for he that is once by imputation justified, he is also at that same instant sanctified.

The XIII error.

84 The verses cited are Romans 8:33, 34 [Ed.].

There is also a second justification, and that is obtained by workes.

The Confutation.

That popish devise of a second justification, is a fantastick delusion. For, I. The worde of God doth acknowledge no more but one justification at all, and that absolute and complete of it selfe. There is but one justice, but one satisfaction of God being offended: therefore there cannot bee a manifolde justification. II. If by reason of the increase of inherent justice, justification shoulde bee distinguished into severall kindes or partes, wee might as well make an hundreth kindes, or partes of justification, as two. III. That which by order of nature doth followe after full justification before God, it cannot be said to justifie: But good workes doe by order of nature followe mans justification, and his absolution from sinnes: because no worke can please God, except the person it selfe, that worketh the same, do before please him. But no mans person can please God, but such an one as being reconciled to God, by the merits of Christ hath peace with him. IV. Such workes as are not agreeable to the rule of legall justice: they, before the tribunall seate of God, cannot justifie, but rather both in, and of them selves are subject to Gods eternall curse. For this is the sentence of the Lawe, *Cursed is everie one that continueth not in all thinges written in the booke of the Law to doe them*. Now the workes even of the regenerate, are not squared according to the rule of legall justice: wherefore David being, as it were stricken, with the consideration of this, durst not once oppose, no not his best workes to the judgment of God, that by them hee might pleade pardon of his sinnes; whence it is that he crieth out, and saith, *Enter not into judgment with thy servant. O Lord: for then no flesh living shall be justified in thy sight*. The like doth Job.9.vers. 3. *If he* (namely such an one as saith hee is just) *contend with God, hee cannot answer him one of a thousande*. And Dan. 9.vers. 18. *Wee doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies*. V. Justification by workes, let them be whatsoever they can bee, doth quite overturne the foundation of our faith. Gal 5.2. *If ye be circumcised, Christ will profit you nothing & v. 4. Ye are abolished from Christ, whosoever are justified by the law: ye are fallen from grace*. In this place the Apostle speaketh of them, not which did openly resist Christ, and the Gospell, but of such as did with the merite of Christ mingle together the workes of the Law; as though some part of our salvation consisted in them. *Exception*. This place doth only exclude such morall workes of the flesh, as doe goe before faith, or the works of the law of Moses. *Answer*. This is untrue. For even of Abraham being already regenerated, and of those his works which were done when he was justified, Paule speaketh thus, *To him, not which worketh, but which beleeveth, is faith imputed*. Those workes which God hath prepared that the regenerate should walke in them, are morall workes, and works of grace; but these are excluded from justification, and working mans salvation. Ephes. 2.10. And Paule being regenerate saith thus of himselfe, *I am not guilty unto my selfe of any thing, yet am I not thereby justified*. VI. The cause of the cause is the cause of the thing caused; but grace without works is the cause of mans predestination, the which is the cause of his justification: and therefore grace without workes shall much more be saide to bee the cause of justification.

Object. I. Levit. 18.5. He that keepeth my statutes shall live in them. Answer. This saying is a legall sentence: and therefore sheweth not what men can doe, but what they should doe.

Object. II. Psal. 119.1. Blessed are those that walk in the Lawe of the Lord. Answer. Man is not heere said to be blessed, because hee walketh uprightlie, but because the person of such a walker is, by the merites of Christ, justified before God.

Object. III. Judge me according to my righteousness. Psal. 7. And the fact of Phinees was imputed to him for righteousness. Answer. These places are not meant of that righteousness of the person,

by which it is righteous before God; but of the righteounes of some particular cause, or worke. For where as David was accused of this crime, that he did affect Saules kingdome, he in this point doth in the words above mentioned, testifie his innocencie before God.

Object. IV. We are judged according to our workes, therefore also by them justified. Answer. The reason is not alike: because the last judgment is not the justifying of a man, but a declaration of that justification which he had before obtained. Therefore the last judgment must be pronounced and taken, not from the causes of justification, but from the effectes and signes thereof.

Object. V. Make you friends of unrighteous Mammon, &c. that they may receive you into eternall habitation. Ans. This they doe, not as authours of salvation, but as witnesses of the same.

Object. VI. Dan. 4.24.⁸⁵ Redeem thy sins by righteousness, and thine iniquity by mercie to the poore. Ans. It is rather, *breake off thy sinnes*, then redeem, for so is the originall: now men breake off their sinnes, by ceasing from them, not satisfying for them.

Object. VII. Evill workes condemne: therefore good workes justifie. Answer. It followeth not; because workes are not perfectly good, as evill workes are perfectly evill.

Object. VIII. We are saved by hope. Rom. 8. Answer. We must distinguish betwixt justification, and salvation: salvation is the end, justification is one degree to come to the end: but there is more required to the end then to a degree subordinate to the end: therefore wee are saved by hope and faith, but justified by faith alone.

Object. IX. Affliction causeth eternall glorie. 2. Cor. 4 17. Answer. This it doth not, as by it owne merite, effecting the same, but rather as a path and way manifesting and declaring the same.

Object. X. Jam. 2.21. Abraham was justified by workes. Answer. Not as any cause of justification, but as a manifestation thereof.

Object. XI. He that is just, let him be stil more just. Answer. This place must be understood of justification before men, namely, of sanctification, or an holy life; not of justification in the sight of God.

Object. XII. We are justified by faith, therefore by a worke. Answer. We are justified by faith, not as it is a vertue and a worke, but as it is an instrument apprehending the justice of Christ, whereby we are justified. And in this respect faith is said, by the figure called *Metonymia*, to bee imputed to us unto righteousness.

Object. XIII. The workes of grace are dyed in the blood of Christ. Answer. They are indeed dyed therein, but to the end they might the better please God, not justifie man; and whereas they are so stained as that they need dying in the blood of Christ, therefore can they not any wayes justifie sinfull man. And the person of the worker, is as well dyed in Christs blood, as is his worke, yet he can not say that his person doth therefore justifie him.

And as I have now proved that this doctrine of the Papists is verie erroneious, so I also avouch that it is most ridiculous. Because for a man to say that inherent righteousness is, by good workes, namely the fruites of righteousness, augmented; is as if a man should say, that the vine is made more fruitful by bearing grapes, or that the internal light of the sunne is augmented by the external

⁸⁵ The verse cited is Daniel 4.27 [Ed.].

emission of the beames. Luthers saying is farre more true. *Good workes doe not make a good man, but a good man doth make workes good.*

The XIII error.

Grace is quite extinguished, or rather utterly lost by any mortall sinne.

The Confutation.

I. The word of God doth manifestly declare that it is farre otherwise, Joh. 6. *All that the Father giveth me, shall come unto me: and him that commeth unto me, I cast not away.* Matth. 16. 16.⁸⁶ *Thou art Peter, and upon this rocke will I build my Church: so that the gates of hell shall not prevaile against it.* 1 Joh. 2. 19. *They went out from us, but they were not of us: for if they had beene of us, they would have continued with us.* Rom. 5. 1. *Being therefore justified we have peace with God.* Now how could this be true, if he that was before justified, could any waie quite fall from grace, and so perish. II. The elect have after their very grievous fallings from God foorthwith repented them of their sinnes, as we may see in the example of David, Peter, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace be once utterly lost, then the ingrafting of that partiy nto Christ is quite abolished: therfore for such as repent, there must needes succede a second new ingrafting into Christ: and then it will also followe, that they must of necessitie bee baptized anew, which is absurd to think.

But for all this, we denie not but grace may in part, and for a time bee lost, to the end that the faithful may therby acknowledge and know their weaknes, and for it be humbled: but that there is any total or final falling from grace, wee utterly denie.

The XV. Error.

It is possible to fulfil the Law in this life.

The Confutation.

The Lawe is evangelically fulfilled, by beleeving in Christ; but not legally, by doing the works thereof. Reason. They which are carnall cannot possiblie fulfill the law of God: but the most regenerate, so long as they live in this life, are carnall impart. Rom. 7. 14. *I am, saith Paule of himselfe, carnall, and solde under sinne.* Prov. 20. *Who can say, Mine heart is pure, I am pure from sin?* Eccl. 7. *There is none so just upon earth, which doth good, and sinneth not.* Psal. 130. *If thou Lord, observe what is done amisse, Lord who shall abide it?* Wee are dayly taught to pray unto God, *Forgive us our our sins.* *Exception.* Indeepe if the justice of the faithfull be absolutely considered, it is imperfect, but as God doth exact it of our frailtie, it is perfect. *Answer.* This is but the fansie of some doting Jesuite. For this sentence of the Law is simple, eternall, and immooveable, *Cursed is everie one that continueth not in al things which are written in this book to doe them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the lawe, because wee are fraile, For wee are creatures and debtors: now we knowe that the debt doth not decrease, by reason of the debtors povertie.

Object. The faithful are said to be perfect in this life. *Answer.* There is a two fold perfection, the one

⁸⁶ The verse cited is Matthew 16:18 [Ed.].

incomplete, the which is an endeavour or care to obey God in the observation of all his precepts; the other is tearmed complete, this is that justice which the law requireth, namely, a perfect and absolute justice, according to that measure which man performed to God in his innocencie. In the first sense the faithful are said to be perfect, not in this latter.

The XVI error.

Workes done in grace do (ex condigno) condignely merite eternall life.

The Confutation.

I. Eternall life is the free gift of God. Rom. 6.23. *The wages of sinne is death, but the gift of God is eternall life through Christ Jesus.* Therefore it is not obtained by the merite of workes. II. The merite of condignitie, is an action belonging to such a nature as is both God and man, not to a bare creature. For the Angels themselves cannot merite any thing at Gods hands: yea and Adam also, if he had stode in his first innocencie, could have deserved nothing of God, because it is the bounden dutie of the creature to perfourme obedience unto his Creator. The merit therefore of condignitie, doth onelie agree unto Christ God and man, in whome each nature doth, to the effecting of this merite, performe that which belongeth to it. For the humanitie it doth minister matter unto the meritorious worke, by suffering and performing obedience: but the Deitie of Christ, wherunto the humanitie is hypostaticallie united, doth conferre full and sufficient worthinesse unto the worke Hence is it that the Father doth speake thus of his Sonne. Matth. 3.17. *This is my beloved Sonne, in whom I am well pleased* (εὐδόκησα) III. In the seconde commaundement God doth promise eternall life to the keepers of his commandementes, yet he saith not that they shal obtaine it by desert, *but that he will shew mercie to thousands of them that love him and keep his commandments.* IV. That a worke may be meritorious, first there must be an equall proportion betwixt it, and legall justice, or eternall life: secondly, merite doth presuppose this also, that in God there must bee a due debt towards man, for God then ought on dutie, not by favour, to accept of the person of man. But all our workes, yea our most holie worke, they cannot come neere unto legal righteousness. For, seeing all the regenerate are partly carnall, and partly spirituall, all their workes in like sort are imperfectlie good. For looke what the causes are, and such must the effectes needes bee. So then, good workes doe presuppose a due debt in man, none in God. V. The ancient Fathers doe not acknowledge this merite of condignitie as currant. August. in his manuel chap. 22. *My merite is Gods mercy.* Bernard. ser. 68. upon the Cant. *It is sufficient to know this, that merits are not sufficient.* And serm. 61. Cant. *Mans justice is Gods goodnese.* And epist.190. *That the satisfaction of one may be imputed to all, as the sins of all were born by one.* And as for ancient doctors, merit was nothing els to thé but a good work acceptable to God. Aug. epist 105. to Sixtus. *If it be grace, then is it not bestowed by reason of any merit, but upon free mercy. What merits of his owne can be that is set at liberty brag of, who if he had his merits should have been condemned?* So the word merit doth signifie *to do wel, to be acceptable, to please*, as the old interpreter hath for εὐαρεσθαι signifying *to please God*, used this Latine word *promereri, To merit.*

Object. I. Workes have attributed unto them reward. *Answer.* Reward is not so much attributed to the worke, as to the worker, and to him not for himselfe, but for Christs merits apprehended by faith. Therefore not our merite, or personall merite, but Christs merit, and our reward are correlatives.

Object. II. 2.Thess. 1.6. *It is a righteous thing with God to recompence tribulations, &c.* *Answer.* It is righteous, not because God ought so to doe of duty, but because he promised: now for God to

stand to his word, it is a part of justice.

Object. III. Christ hath merited, that workes might merite. *Answer.* I. This taketh quite away the intercession of Christ. II. It is against the nature of a legall worke, to merit (*ex condigno*) condignly: because both the law of nature and creation doe bind man to performe legall workes unto God. And further, all workes are very imperfect, and mixed with sinne. III. This doctrine concerning works, doth obscure and darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, and attributed unto works. For they say thus, that Christ by his passion did merite indeede for the sinner justification: but a sinner once justified, doeth for himselfe by his owne merites even condignly merite eternall life.

Object. IV. The workes of the regenerate, are the workes of the Holy Ghost, therefore perfect and pure. *Answer.* I. The workes of God are all perfect, but yet in their time, and by degrees: therefore sanctification which is a worke of God, must in this life remaine incomplete, and is made perfect in the world to come. II. The workes of God are pure, and they are the workes of God alone, not of God and impure man: but now good workes they doe come immediatly from the naturall faculties of the soule, namely, from the understanding, and the will, (in which, they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediately and simply, or wholly derived from Gods spirit. And hence it is that they are all stained with sinne.

The XVII. Errour.

Man knoweth not but by especiall revelation, whether hee be predestinated, or not.

The Confutation.

The contrarie to this, is a plaine trueth. Reasons. I. That which a man must certainly beleieve, that may he also certainly know without an especiall revelation: but every faithfull man must beleieve that he is elected. It is Gods commandement, that we should beleieve in Christ. 1.Joh.3.23. Now to beleieve in Christ, is not onely to beleieve that we are adopted, justified, and redeemed by him; but also in him elected from eternitie. II. That which is sealed unto us by the spirit of God, of that wee are very sure without speciall revelation: but our adoption, and so consequently our election, is sealed unto us by the spirit of God. 1.Corinth.2.12. *We have not received the spirit of the world, but the spirit which is of God: that we might know the things that are given to us of God.* Therefore is our election certainly knowne unto us. Ephe.1.13. *In whom also ye have trusted after that ye heard the word of trueth, even the Gospell of your salvation, wherein also after that ye beleeyed, ye were sealed with the holie spirit of promise.*

Exception. The holie Ghost doth seale unto us our adoption *morally* by workes, and therefore the knowledge of our adoption is but onely probable. *Answer.* It sealeth unto us our adoption, by begetting a speciall trust and confidence. For when as wee heare Gods promises, and withall thinke upon them, then doth the holie Ghost by the same promises moove our understandings and wils to embrace them, and in mooving them, doth make us both to give our assent unto them, and in them to rest our selves: whence ariseth a speciall assurance that we are adopted, and in the favour of God. III. Luk.10.20. *Rejoyce rather that your names are written in heaven.* But no man can be glad for that good which hee is in doubt whether hee have received it, or not. IV. 2.Pet.1.10. *Studie to make your vocation and election sure, βεβαίαν ποιεῖσθαι:* but this is not in respect of God, but our selves.

Object. No man must by the Catholike faith beleieve any thing which God hath not revealed either in

the written, or unwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie, is predestinated of God. Therefore no man must particularly beleve that he is saved. *Answer.* Albeit this particular proposition, *I am elected*, is not expressly set downe in the Scriptures, yet is it inclusively comprehended in them, as the *Species* is in his *Genus*, as the Logitians speake: so that it may by just consequent be gathered out of Gods word, if we reason thus: They which truely beleve, are elected, Joh.6.35. I truely beleve: therefore I am elected. The first proposition is taken from the Scriptures: the second, from the beleevers conscience, and from them both the conclusion is easily derived.

CHAP. 52.

Concerning the decree of Reprobation.

Thus much shall suffice for the decree of Election, now followeth the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and just purpose of his will, hath determined to reject certaine men unto eternall destruction, and miserie, and that to the praise of his justice. Rom. 9.21. *Hath not the potter power over the clay, to make of the same lumpe one vessell to honour, and another to dishonour?* 1.Pet.2.8. *To them which stumble at the word, being disobedient, unto which thing (ἐτέθησαν) they were even ordained.* Jude vers.4 *There are certaine men crept in, which were before of old (προγεγραμμένοι) ordained to this condemnation.* 1.Thess.5.9. *God hath not appointed us unto wrath, but to salvation.* In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Jacob, are propounded unto us as types of mankinde partly elected, and partly rejected.

Neither doe wee here set downe any absolute decree of Damnation, as though we should thinke that any were condemned by the meere and alone will of God without any causes inherent in such as are to be condemned. For unto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore, though wee never doe, or can separate Gods decree, and the meanes to execute the same, yet doe we distinguish them, and doe consider the purpose of God, sometimes by it selfe alone, and, sometimes againe not by it selfe, but with middle causes subordinate thereto. And in this second respect, Christ is said to bee predestinate: but in the former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father, a Predestinator.

Againe, the decree of God is secret. I. Because it ariseth onely from the good pleasure of God, unsearchable, & adored of the very Angels themselves. II. Because it is not knowne but by that which is after it, namely, by the effects thereof.

CHAP. 53.

Concerning the execution of the decree of Reprobation.

In the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall hee was

subject both to sinne and damnation. Rom. 11.32. *For God hath shut up all in unbeleeffe, that hee might have mercie on all.* 1.Pet.2.8. Here wee must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and guilt of condemnation remaineth in the men onely.

Further, whom God rejecteth to condemnation, those hee hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when hee is fallen into sinne, for the same sinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent nor a cause of Gods decree, but onely a consequent and followeth the decree.

Reprobates are either Infants or men of riper age.

In reprobate infantes, the execution of Gods decree is this: assoone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret judgement unto themselves, they dying are rejected of God for ever. Rom. 5.14. *But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9.11. *For ere the children were born, and when they had neither done good nor evill, that the purpose of God might remaine according to election not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts, they that are called (namely, by an uneffectuall calling) and they that are not called.

In the Reprobates which are called, the execution of the decree of Reprobation hath three *degrees*, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling is whereby the Reprobates for a time, do subject themselves to the calling of God, which calling is wrought by the preaching of the word. Mat. 22.14. *For many are called, but few are chosen.* And of this calling, there are five other degrees.

The first is, an enlightning of their minds, whereby they are instructed of the holy Ghost to the understanding and knowledge of the word. Heb. 6.4. *For it is impossible that they which were once lightned, &c.* 2.Pet.2.20. *For if they, after they have escaped from the filthines of the world, through the knowledge of the Lord, & of the Saviour Jesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them than the beginning.*

The second, is a certaine penitencie, whereby the Reprobate, I. Doth acknowledge his sinne. II. is pricked with the feeling of Gods wrath for sinne. III. Is grieved for the punishment of sinne. IV. Doth confesse his sinne. V. Acknowledgeth God to be just in punishing sinne. VI. Desireth to be saved. VII. Promiseth repentance in his miserie or affliction, in these words, *I will sinne no more.* Mat. 27.3. *Then when Judas, which betraied him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver, to the chiefe Priests and Elders.* Hebr. 12.17. *For yee know how that afterward also when he would have inherited the blessing, he was rejected, for hee found no place to repentance, though hee sought the blessing with tears.* 1. King. 21.27. *Now when Ahab heard those wordes, he rent his clothes, and put sackcloath upon him, and fasted, and lay in sackcloth, and went softly.* Numb.23.10. *Let me die the death of the righteous, and let my last end be like his.* Psal. 78. 32. *For all this, they sinned still, and beleeeved not his wondrous workes.* 33. *Therefore their daies did he consume in vanitie, and ther yeeres hastily.* 34. *And when hee slue them, they sought him, and they returned, and sought God earely.* 35. *They remembred that God was their strength, and the most high God their redeemer.*

The third degree is, a temporarie faith, whereby the reprobate doth confusedly beleeeve the promises of God, made in Christ, I say *confusedly*, because he beleeveth that some shall be saved, but hee beleeveth not that hee himselfe particularly shall be saved, because he being content with a generall faith, doth never apply the promises of God to himselfe, neither doth he so much as conceive any purpose, desire, or endeavour to apply the same, or any wrastling or striving against securitie or carelesnesse and distrust. Jam. 2.19. *Thou beleevest that there is one God, thou doest well, the devils also beleeeve it, and tremble.* Mat. 13.20. *And hee that received seed in the stony ground, is hee which heareth the word, and incontinently with joy receiveth it.* 21. *Yet hath hee no roote in him selfe, and dureth but a season.* Joh.2.23. *Now when he was at Jerusalem at the Passeover in the feast, many beleeyed in his Name when they saw his miracles which he did.* 24 *But Jesus did not commit himselfe unto them, because hee knew them all.*

The fourth is, a tasting of heavenly gifts: as of Justification, and of Sanctification, and of the vertues of the world to come. This tasting is verely a sense in the hearts of the reprobates, whereby they doe perceive and feele the excellencie of Gods benefits, notwithstanding they doe not enjoy the same. For it is one thing to tast of dainties at a banquet, and another thing to feed and to be nourished thereby. Heb. 6.4. *For it is impossible, that they which were once lightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost.*

The fift degree is, the outward holines of life for a time, under which, is comprehended a zeale in the profession of religion, a reverence and feare towards Gods ministers, and amendment of life in many things. Mark. 6. 20. *For Herod feared John knowing that hee was a just man and holy, and revered him, and when he heard him, he did many things, and heard him gladly.* Act.18.13.⁸⁷ *Then Simon himselfe beleeyed also, and was baptized, and continued with Philip, and wondred when he saw the signes and great miracles which were done.* Hos.6.4. *O Ephraim, what shall I doe unto thee? O Judah, how shall I entreate thee? for your goodnes is as a morning cloud, & as the morning dew it goeth away.*

The second degree of the execution of Gods counsell of reprobation, in men of ripe age which are called, is a falling away againe, which for the most part is effected and wrought afer this manner. First, the reprobate is deceived some sinne. Secondly, his heart is hardened by the same sinne. Thirdly, his heart being hardened, it becommeth wicked and perverse. Fourthly, then followeth his incredulitie and unbeliefe, whereby hee consenteth not to Gods word, when he hath heard and knowne it. Fiftly, an Apostasie, or falling away from faith in Christ, doth immediately follow this unbeliefe. Hebr. 3.12.13. *Take heed, brethren, least at any time there be in any of you an evill heart, & unfaithfull, to depart away from the living God.* 1.Tim.1.19.

This Apostasie, is sometimes sinne against the holy Ghost. In the sinne against the holy Ghost, we have these severall poynts to bee considered: I. The Name; it is called a sinne against the holie Ghost, not because it is done against the person, or deitie of the holie Ghost (for in this respect he that sinneth against the holie Ghost, sinneth in like sort against both the Father, and the Sonne) but it is so called because it is done contrarie to the immediate action, namely, the illumination of the holie Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the Sonne doe effect the same by the holie Ghost. II. The Efficient cause of it; which is a set & obstinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, either for feare, or rashly denie Christ, he doth not commit this sinne against the holie Ghost, as may appeare by the example of Peter, who denied Christ. Matth. 26.73,74,75. Neither doth he which persecuteth Christ and his Church upon ignorance fall into this sinne. Paul persecuted the Church of Christ, and yet God had mercie on him, because he did it ignorantly. 1.Timoth.1.13.

⁸⁷ The verse cited is Acts 8:13 [Ed].

Many of the Jewes crucified our Saviour Christ, who, afterward, because they committed that grievous fact upon ignorance, repenting at Peters sermon, they did obtaine remission of their sinne. Act.3. 17,37. III. The Object, namely God himselfe, and the Mediatour Christ Jesus. For the malice of this sinne is directed against the very majestie of God himselfe, and against Christ. Hebr. 10.29. *Of how much soer punishment suppose yee shall he bee worthie, which treadeth under foote the Sonne of God, and counteth the bloud of the Testament as an unholy thing, wherewith he was sanctified, and doth despise the spirit of grace?* Therefore this sinne doth directly respect the first table of the morall law, and is not some particular slipping aside from the observation of those commaundements which are contained in this first table, such as are some doubtings concerning God, or of the trueth of the Scriptures, or of Christ, &c. but it is a generall defection and apostasie from God, & that totally. IV. The subject in which it is. This sin is found in none at all, but such as have been enlightened by the holie Ghost, and have tasted of the good gift of God. Heb.6.5,6. Neither is it in him a bare cogitation alone, but an externall action, or rather such a blasphemie against God as proceedeth from a malicious, and obstinate heart. Matth. 12.31. V. The Elect cannot commit this sinne: and therfore they who feele in themselves a sure testimonie of their election, neede never to despaire: nay, this sinne is not in every reprobate: for many of them dye before they have this illumination by Gods spirite. VI. This sinne cannot bee forgiven, not because it is greater then that Christs merite can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repentance proceedeth from the holy Ghost, and the holy Ghost remaineth in us through Christ apprehended by faith: now no man doth apprehend Christ, that doth maliciously despise and contemne him. VII. It is very hard to know when a man committeth this sin, because the roote thereof, namely, set malice, lurketh inwardly in the heart, and is not so easily discerned.

Out of all this which hath been spoken, we may thus define this sinne. The sinne against the holy Ghost is a voluntarie, and obtsinate deniall of, and blasphemie against the Sonne of God, or that trueth which was before acknowledged concerning him, and so consequently an universall defection from God and his true Church. We have an example of this sinne partly in the divell, who, albeit he knew well enough that Jesus was that Christ, yet hee never ceased both wittingly and willingly with all his power; to oppugne the sacred Majestie of GOD, together with the kindome of Jesus Christ, and, as farre foorth as he could, utterly to supplant the same, partly in the Pharises, Matth. chap.12.32. Joh.3.2.

After Apostasie followeth pollution, which is the very fulnesse of all iniquitie, altogether contrarie to sanctification. Gen. 15.16. *And in the fourth generation they shall come hither againe, for the wickednesse of the Amorites is not yet full.*

The third degree is damnation, whereby the reprobates are delivered up to eternall punhishment. The execution of damnation beginneth in death, and is finished in the last judgement. Luk. 16.22. *And it was so that the beggar dyed, and was carried by the Angell into Abrahams bosome; the rich man also died and was buried. 23. And being in hell torments, he lift up his eyes and saw Abraham a farre off, and Lazarus in his bosome.*

The execution of the decree of reprobation in Infidels, which are not called, is this. First, they have by nature ignorance and vanitie of minde. After that followeth hardnesse of heart, whereby they become voyde of all sorrow for their sinnes. Then commeth a reprobate sense, which is, when the naturall light of reason and of the judgement of good and evill, is extinguished. After ward, when the heart ceaseth to sorrowe, then ariseth a committing of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a just reward is given to all these, to wit, fearefull condemnation. Eph.4. 18. *Having their cogitations darkened, and being strangers from the life of*

God through the ignorance that is in them, because of the hardnesse of their hearts. Rom. 1.28. For as they regarded not to know God, even so God delivered them up to a reprobate minde, to doe those things which are not convenient.

A frame of the doctrine of Predestination, out of the writings of some late Divines in Germany

Gods eternall decree, whereby he decreed

||

1. to create mankinde.

||

2. To give a law to his creature with conditions
both of life and death.

||

3. After the giving of the law to permit the fall.

||

4. To redeeme all mankinde in Christ; so that
election is in this place made *universall*.

||

5. To all mankind so redeemed in time: here
is an *univesall vocation*.

||

Predestination or special election,
whereby God purposed with
himselfe upon his meere mercie, to
bestow faith upon some certaine of
Adams posteritie called: and in like
sort freely, not by faith or workes
forescene to justifie, and glorifie.

Incredulitie & contumacie
foreknowne: whereby the rest of
Adams posterie, refuse grace
offeredin the Gospell.
The decree of Reprobation, where-
by God, for their contumacie
foreknowne, decreed to
coondemne them to destruction.

||

The manifestation of Gods glorie

CHAP. 54

Concerning a new devised doctrine of Predestination, taught by come new and late Divines.

Certaine new Divines of our age, have of late erected up a new doctrine of Predestination, in which, fearing belike least they should make God both unjust, and unmercifull, they doe in the distribution of the causes of salvation and damnation, turne them upside downe; as may appeare by their description in this table.

But this their doctrine hath some foule errors and defects, the which I, according as I shall be able, will briefly touch.

The I. Error.

There is a certaine universall or generall election, whereby God, without any either restraint, or exception of persons, hath decreed to redeeme by Christ, and to reconcile unto himselfe all mankind wholly, fallen in Adam, yea every singular person, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election doth fully confute this: for none can be said to be *elected*, if so be that God would have all men elected in Christ. For he that electeth, or maketh choice, cannot bee said to take all: neither can he that accepteth of all, be said to make choice onely of some.

Object. Election is nothing els but dilection, or love: but this wee know, that God loveth all his creatures; therefore he electeth all his creatures.

Answer. I. I denie that to elect is to love, but to ordaine and appoint to love. Rom.9.13. II. God doth love all his creatures, yet not all equally, but every one in their place.

Furthermore, this position doth flatly repugne the most plaine places of holie Scripture. Tit 2.14. *Who gave himselfe for us, that he might redeeme us from all iniquitie, and purge us to be a peculiar people unto himselfe.* Joh.10. *I give my life for my sheepe.* Exception. All men are the sheepe of Christ. *Answer.* John addeth, *And my sheepe heare my voyce, and I know them, and they followe me, and I give unto them eternall life, neither shall they perish.* Eph.5.23. Christ is *the head of the Church*, and the same is the Saviour of his bodie. ver. 25. *Christ loved the Church, and gave himselfe for it.* Redemption and remission of sins, is the inheritance of the Saints, and of such as are made heires of the kingdome of Christ. Coloss. 1.13.

Againe, looke for whom Christ is an Advocate, and to them onely is he a Redeemer: for redemption and intercession, which are parts of Christs priesthood, the one is as generall and large as the other, and are so surely united and fastened together, as that one cannot be without the other. But Christ is onely an Advocate of the faithfull. Joh. 17. in that his solemne prayer, he first prayeth for his owne, namely, his Disciples, elected not onely to the Apostleship, but also to eternall life: and then, verse 20. he prayeth likewise for them that should beleieve in him by their word. Now against these, he opposeth *the world*, for which he praieth not that it may attaine eternall life. And, Rom.8. *Who shall accuse Gods elect? Christ sitteth at the right hand of the Father, and maketh intercession for us.* Furthermore, the members of Christs Church, are called the *Redeemed of the Lord*. Psal. 87.⁸⁸ Therefore, this priviledge is not given to all alike.

⁸⁸ The verse cited is Psalm 107:2 [Ed.].

Exception. This universall reconciliation is not in respect of man, but God himselfe, who, both made it for all, and offereth it to all. *Answer.* If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them all, it must needes follow that before God all those sinnes must be quite blotted out of his remembrance. For the actuall blotting out of sins, doth inseparably depend upon reconciliation for sinnes: and satisfaction doth inferre by God, and that necessarily, the very reall and generall abolishment of the guilt and punishment of sinne.

Object. I. Christ tooke upon him mans nature: therefore hee redeemed mans nature generally.

Answer. I. It followeth not, except wee would say that Christ redeemed his own humanitie, which cannot be any waies possible. II. Every woman doth partake the humane nature of every man, yet is not every man each womans husband, but hers alone with whom by the covenant in matrimonie, he is made one flesh: and in like sort Christ did by his incarnation (*σua ἐν σαρκῶσει*) take also upon him mans nature, and that common to all Adams progenie, yet is hee the husband of his Church alone, by another more peculiar conjunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Eph. 5.20. And therefore she alone may justly claime title to the death of Christ and all his merits.

Objection. II. Christs redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams posteritie. *Answer.* Adam was a type of Christ, and Christ a counter-type correspondent to Adam. Adam was the roote of all his successors, or all that should come of him, from the which first Adam was sinne, and death derived: againe, Christ he is also a roote, but of the elect onely, and such as beleeeve, to whom, from him, proceede righteousness, and life eternall. He cannot be said to bee the roote of all, and everie singuler man, because that all doe not drinke and receive this his righteousness and life, neither are they actually by him made righteous. Romans 12.17. 19. *Object.* The benefit of Christs death redounded to all. *Answer.* It did, to all that beleeeve. For as Adam destroyed all those that were borne of him: so Christ doth justifie and save all those that are borne anew by him, and none other. *Object.* If that Adams sinne destroyed all, and Christs merite doth not save all: then is Adams sinne more forceable to condemn; then Christs mercie is to save. *Answer.* Wee must not esteeme of the mercie of Christ by the number of men which receive mercie (for so indeede I grant, that as Adams fall made all unjust, so the mercie of Christ and his redemption should actually justifie all) but wee must rather measure it by the efficacie and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by sinne, then by grace to save but one. Man, being but meere man, could destroy all: but to save even one, none could doe it, but such an one as was both God and man.

Object. III. Many places of Scripture there are which affirme this, that the benefit of Christs death doth appertaine unto al. Rom.11. *God hath shut up all under sinne, that he might have mercie upon al.* 1 Tim. 2.4. *God would have all men to be saved.* 2.Pet. 2.9. *God would not have any to perish, but all come to repentance.* *Answer.* I. You must understand *all that beleeeve*, as it is Matth. 11.28. *All that are wearie and heavie laden.* Joh.3.6. *All that beleeeve.* Gal. 3. 23. *The Scripture hath concluded all under sinne, that the promise by the faith of Jesus Christ, should be given to them which beleeeve.* Act.10.43. *All which beleeeve.* And surely there is as well a generalitie of them that beleeeve, as of the whole world. II. We may understand by (*all*) of all sorts some, not every singuler person of all sorts. So, Revel. 5.9. Christ is said to have redeemed some *out of every kindred, and tongue, and people, and nation.* And Gal.3.28. *There is neither Jew nor Grecian, neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.* Matth.4. Christ is said to have healed *every disease*, that is, every kind of disease. And Augustine to this purpose hath a fit rule. *All is often used for many*, as Rom. 5. 18,19. Augustine in his Manuel to Laurent. chap. 103. *It is thus said (saith Augustine) God would have all to be saved, not because there was no man which*

he would have damned, who therefore would not doe miracles amongst thé ,which would as he saith, have repented, if he had done miracles, but that by all men wee should understand all sorts of men, howsoever distinguished, whether Kings, private persons, &c. And in his booke de Corrept. & gratia, chap. 14. It is said, he would have all to be saved, so as we must understand all such as are predestinate to be saved, because amongst them there are all sorts of men, as he said to the Pharises, You tythe every hearbe. III. These two, to be willing to save man, and that he should come to the saving knowledge of the trueth, are inseparably united together. 1.Tim.2.4. But the second we see doth not agree to all and every singuler person: therefore the first cannot.

Object. IV. In many places of Scripture Christ is said to redeeme the world, as 1. Joh.2.2. He is a propitiation for the sins of the world. Ans. This word world signifieth, I. the frame of heaven and earth. II. All men both good and bad together. III. The companie of unbelievers, and malignant haters of Christ. IV. The congregation of the Elect, dispersed over the face of the whole earth, and to be gathered out of the same. In this fourth signification we must understand such places as are above mentioned. Abraham is called the heire of the world, Romans 4.13. that is, of many nations. Gen. 17. vers.45.⁸⁹

Object. V. God will not the death of a sinner but rather that he repent and live. Ezech.18.23. Answer. Augustine in his I. booke to Simplicius, 2.quest. answereth this question. You must, saith he, distinguish betwixt man, as hee is borne man, and man, as he is a sinner. For God it not delighted with the destructiô of man, as he is man, but as he is a sinner: neither will he simply the death of any as he is a sinner, or as it is the ruine and destruction of his creature: but in that, by the detestation and revenge of sinne with eternall death, his glorie is exceedingly advanced. God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meanes to declare and set out his divine justice; and therefore it is an untrueth for a man to say that God would have none condemned. For whereas men are once condemned, it must bee either with Gods will, or without it: if without it, then the will of God must needes suffer violence, the which to affirme is great impietie: if with his will, God must needes chaunge his sentence before set downe, but we must not presume to say so.

Object. VI. God is the Father of all. Malach.2.10. Answer. This place is meant of Gods Church, out of which, al men, standing in that corrupt estate by Adam, are the children of wrath, and of the divell. Ephes. 2 2.John. 8.vers.44.

Object. VII. If God did elect some, and reject others, he must needes be (προσωπολήπτης) a respecer of persons. Answer. I. One is sayd then to accept, or have respect of persons, when as hee by some circumstances inherent in the person, is mooved to doe this or that: Now, as for God, he did upon his meere pleasure elect some, and reject others eternally, not mooved or urged thereunto by any thing whatsoever, out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good unto him in his owne eyes. III. It is one thing with God to accept of persons, and another to make choice of men. This if wee should not graunt, it would follow that God must bee deemed blame-worthie, because he made not all his creatures most glorious Angels.

Object. VIII. If God decreed to reject certaine men, then did he hate his creature. Answer. God decreed to reject his creature and workmanship, not because bee hated it, but because hee appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeede God doth not actually hate any thing, but for sinne. That saying of Augustine to Simplicius is fit for this purpose. When God maketh the wicked, whom be doth not justifie, vessels of wrath, he doth it not to hate that which he made: for in that he made them vessels, they have their use, namely, that by their paines to

⁸⁹ This reference is to Genesis 17:4, 5 [Ed.].

which the were ordained, the vessels of honour might reape profite. God therefore doth not hate them in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them vesels of destruction, he did it to instruct others. As for their impietie, which be never made, that he hateth utterly. As therfore a judge hateth theft in a man, but he doth not hate his punishment that he is sent to work in the mines. For the theefe doth the first, the judge the latter: so God, whereas of the companie of them which perish, he maketh vessels of perdition, he doth not therefore hate that which be doth, that is, the condemnation of those which perish in their due punishment for sinne.

Object. IX. The reprobates are said in many places of Scripture to bee redeemed by Christ, as 2.Pet. 2.1. *Answer.* First, wee must not understand such places meant of all reprobates, but of such as are for a time in the Church. II. They are sayd to be redeemed, justified, and sanctified, both in their owne judgements, and the Churches also, in as much as they make an externall profession of the faith. But this is a judgement of charitie, not of certaintie.

Object. X. God might bee thought cruell, if that hee had ordained the greatest part of the world to destruction. *Answer.* God could well enough have decreed, that even all men should utterly have been rejected, and yet he should have been never a whit either cruell or unjust. Reasons. I. He adjudged all and every one of those foule and wicked spirits which fell from him, to eternall torments. II. He decreed also, as is apparant by the event, that men should live by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bounden unto man, then unto the very bruit beasts.

Exception. God appointed all to be saved, with this caveat and condition, *If they beleeeve.* *Answer.* This is absurd to affirme: for, I. by this meanes the decree of God should depend upon the will of man, when as contrarilie Gods decree doth limite and order all inferiour causes. II. It quite taketh away the certaintie of Gods decree, because a conditionall proposition doth set downe nothing as being, or, it doth not certainly affirme any thing.

Objection. If the merite of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Satans kingdome abolished by Christ. *Answer.* This brusing of the Serpents head, is seene in them onely which are at enimitie with the Serpent, namely, in such as truelie beleeeve. Genesis chap. 3. vers. 15. compared with Rom. chap.16. vers. 20.

To conclude, that is not true which they say, namely, that this opinion of an universall and effectuell redemption of every singuler man, is a notable remedie to comfort afflicted consciences. For I appeale to the judgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ dyed for all men:
Thou art a man,
Therefore Christ died for thee.

The II. Error.

God did foreknow the fall of Adam, but he did not by his eternall decree foreordaine the same: and therefore that his fall was without the agent permission of God.

The Confutation.

It is false. For, I. There is not the least thing in nature, but it commeth to passe by the decree and will of God. Matth.10.30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite overturne the providence of GOD, or at the least imagine that it is a very idle providence. II. The fact of Herod and Pilate in delivering Christ against their owne consciences, to bee crucified, may seeme to bee as heinous as was Adams fall, and yet they are said to have done that, which *the hand of the Lord had before-ordained to be done*. Act.4.24.⁹⁰ Againe, the fall of Adam was two manner of waies by Gods active, or rather operative permission. I. In as much as the fall was an action: for in God alone wee live, we moove, and have our being. II. In as much as that his fall was but a bare triall of his loyatie to God, whereby God would trie both the power, and will of his creature.

The III. Errour.

God, by reason that he did foresee the disobedience of some, or, that they would contemne the Gospell, did decree their destruction and condemnation.

The Confutation.

We utterly denie, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. Paul, Rom. 1. doth derive the common condemnation of the Gentiles from hence, namely, that they *withheld the trueth in unrighteousnes*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their consciences inwardly checking them for the same. II. If that faith foreseeene, bee not the cause of the decree of Election, it cannot be that the want of faith foreseeene, should be the cause of the decree of reprobation; but rather as faith doth in order of causes followe after election, so must incredulitie reprobation. For there is the like reason or proportion of contraries. III. Many infants depart this life, both being out of the true Church, and before they have any use of reason: and againe many there are, which albeit they live long, yet being either idiots & fooles, or borne deafe, they cannot come to y true use of reason: in all which, it is not credible that there should bee suspected an contempt of the Gospell which they could not learne. IV. Esau was hated of God for none other cause, but for that it so pleased him. Romans. 9.18. V. If this opinion should bee true, then would it follow that men should be condemned for nothing els but incredulitie: the which is not so. Joh. 3.36. Christ speaking of unbeleefe, saith not that for it the wrath of God came upon man, but *remmaineth upon him*. And why should we daily aske pardon for our sines, if nothing but incredulitie or unbeleefe condemned us? nay, although that there were never any contempt of the Gospell, yet that corruption of originall sinne, were sufficient enough to condemne men. VI. Also that admiration which Paul hath, Rom.9.20. *O man, who art thou which disputeth with God!* doth plainly shew that the cause of the decree of God in rejecting some, is unsearchable: and that it doth not at all depend upon any foreseeene contumacie towards the grace of God offered in the Gospell. For if it were otherwise, wee might easily give a reason of Gods decree. August.epist.105. saith very well. *Who (saith hee) created the reprobates, but God? and why, but because it pleased him? but why pleased it him? O man, who art thou that disputest with God?*

Some divines perceiving that this is an hard sentence, they goe about to mitigate it in this sort. *The matter, say they, or object of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as of it selfe it was subject to fall: and thereupon*

⁹⁰ The verse cited is Acts 4:28 [Ed.].

God preordainning men from everlasting, considered them, not simply as he was to make them men, but as they were such men as might fall into sinne, and againe be redeemed by Christ, and after called to the light of the Gospell. The efficient or first motive cause, was not any foreknowne cause either this or that, but the meere will of God. For he disposeth all things not of, and by his foreknowledge, but rather according the same. But these things albeit they may seeme to be subtile devises yet are they not altogether true. Reasons. I. The potter when he purposeth to make some vessell, doth not consider the clay, and regard in it some inherent qualitie, to make such vessell, but hee maketh it of such and such a forme, to this or that use, even of his alone free-will and pleasure. II. Rom.9.21. *Hath not the potter power to make of the same lumpe one vessell to honour, and another to dishonour?* In which place we may not understand by the name *lumpe*, all mankind corrupted, and fallen, and so to be redeemed in Christ: for then Paul would not have said that God made vessels of wrath, but rather that he did forsake them after they were made. III. This seemeth preposterous, that God did first foreknow mankind, created, fallen, and redeemed in Christ: and that afterward he ordained the so foreknowne, to life or to death. For the end is the first thing in the intention of the agent: neither will a most skilfull workman first prepare meanes by which he may be helped to do a thing, before he hath set down in his minde all the ends, both such as are most neere, and them that are very farre off. Now we know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predestination, and therefore are subordinate unto it: but the end of Gods decree is the manifestation of his glorie in saving some, and condemning others. Therefore we may not once imagine that God did first consult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IIII. Error.

Gods calling to the knowledge of the Gospell is universall, yea of all men and every singuler person, without exception.

The Confutation.

This is a very unreasonable position. Reasons. I. God would not have al men called, Matth.20.16.⁹¹ *Many are called, but few are chosen.* He saith not that *all*, but *many* are called. Christ in his Disciples first ambassage, charged them that they should not preach to the Gentiles of his coming: and to the Cananitish woman he saith, *It is not lawfull to give that which is holy unto to dogges.* Matth.13.11. *It is not given to every one to know the mysteries of the kingdome of God.* Rom.16.25. *The mysterie of the Gospell* (whether it be meant of Christ, or the calling of the Gentiles) *was kept secret from the beginning of the world.* II. There bee many millions of men, which have not so much as heard of Christ. Act. 14.16. *God in times past suffered all the Gentiles to walke in their owne waies.* III. The greatest part of the world hath ever been out of the Covenant. Ephes. 2.12. *Ye were, I say, at that time without Christ, and were aliants from the common-wealth of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world: but now ye are no more straungers and forrenners, but citizens with the Saints.*

Object. They are said to be (ἀπηλλοτριωμένοι) not simply *alienated*, but *abalienated* from God: now how could they be abalienated, except either they or their predecessors had been in the covenant? *Answer.* The Gentiles are not said to be *abalienated* from the covenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites. and ceremonies utterly severed, and distinguished the people of the Jewes from all other nations.

⁹¹ The verse cited is Matthew 22.14 [Ed.].

Object. This generall calling is not to be understood simply of the ministrie of the word, but of the will of God, delivered presently after the fall in his unwritten word, but afterward in his written word: and this all men ought to know, although many, through there owne default, know it not.

Answer. But the Scriptures were committed to the custodie of the Church of God, and every one was not credited with them. Rom. 3.2. *Unto the Jewes were of credit committed the Oracles of God.* 1.Tim.3.15. *The Church is the pillar and ground of the trueth.* Psalm. 147.19. *He shewed his words unto Jacob, and his statutes and lawes to the house of Israel.* 20. *He hath not delt so with every nation: therefore they have not knowne his lawes.* Psal. 76.1. *The Lord is famous in Judea, and in Israel is his name great.*

Object. The covenant of Grace was made with Adam and Eve, and in them all mankinde was received both into the Church, and covenant, and also called to the knowledge of God. *Answer.* I. This reason wanteth even common reason and sense, to say that God givng his promise in the daies of Adam and Noah, did in them call all mankinde that should come after. II. Adam before his fall, did indeed receive the grace both for himselfe, and for others also: and in the fall, he lost it both for himselfe, and for all others: but after the fall, he received the promise for himselfe alone, and not for the whole world, otherwise the first Adam should not onely have been a living creature, but a quickening spirit, the which is proper to the second Adam. 1.Cor. Chap. 15.vers.45.

The Conclusion.

Is we should graunt this doctrine to be true, then must wee needs allow of these absurdities in divinitie, which follow. I. That God would have all, and each singular man to bee saved: and withall he would have some ordained to hatred, and perdition: or, That in regard of God, all men are elected, and redeemed, but in regard of the event, many perish. II. The guilt of Adams sinne must not be imputed to any one of his posteritie, because that God, having mercie of all generally in Christ, did take into the covenant of reconciliation all mankinde. Now if but the guiltines of Adams fall be taken away, the punishment, forth with ceaseth to be a punishment, and corruption it selfe is by little and little abolished in all men.

CHAP. 55.

Of the state and condition of the Reprobates when they are dead.

The death of the Reprobate, is a separation of the bodie and the soule: or the bodie, that for a time it may lye dead in the earth: of the soule, that it may feele the torments of hell, even until the time of the last judgement: at which time the whole man shal be cast into y most terrible & fearfull fire of hell. 1.Pet.3.19. *By the which he also went and preached unto the spirits that are in prison.* Luk. 8. 2. Pet.2.4. *For if God spared not the Angels that sinned, but cast them downe into hell, and delivered them into chaines of darknesse to be kept unto damnation, &c.*

The reprobate when they dye, doe become without sense and astonished, like unto a stone: or els they are overwhelmed with a terrible horror of conscience, and despairing of their salvation, as it were, with a gulf of the sea overturning them. 1.Sam.25.37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like stone* 38. *And about ten daies after the Lord smote Nabal that he died.* Matth. 27.5. *And when he had cast downe the silver peeces in the temple, he departed, and went and hanged himselfe.*

CHAP. 56.

Of the condemnation of the Reprobates at the last judgement.

In the last judgement, at the sounde of the trumpet, the living being stricken with horror and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the living and the dead shall then have immortall bodies, but without glorie: and they standing upon the earth at the left hand of Christ the Judge, shall heare the sentence of condemnation: *Depart from me ye cursed into everlasting fire, which is prepared for the divell and his angels.* Joh.5.29. *And they shall come foorth that have done good, unto the resurrection of life: but they that have done evill, unto the resurrection of condemnation.* Matth. 25.41. 1.Thess.4.16. *For the Lord himselfe shall descend from heaven with a shout, and with the voyce of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first. 17. Then shall we, which live and remaine, bee caught up with them also in the cloudes, to meete the Lord in the arye: and so shall we be ever with the Lord.*

CHAP. 57.

Of the estate of the Reprobates in hell.

After that the sentence of condemnation is pronounced, then followeth everlasting death: whereof this is the estate.

I. The Reprobates are separated from the presence and glorie of God.

II. They are punished with eternall confusion, and most bitter reproches: because all their secret wickednesses and sinnes are revealed. 2.Thess. 1.9. *Which shall be punished with everlasting perdition, from the presence of the Lord, and from the glorie of his power.* Matth.5.8. *Blessed are the pure in heart, for they shall see God.* 1.Joh.2.28. *And now little children, abide in him, that when he shall appeare, wee may be hold, and not be ashamed before him at his coming.*

III. They have fellowship with the divell and-his angels. Matth.25.41.

IV. They are wholly in bodie and soule tormented with an incredible horror, and exceeding great anguish, through the sense & feeling of Gods wrath, powred out upon them for ever. Esay. 66.24. *And they shall goe foorth, and looke upon the carkases of men, that have transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall bee an abhorring unto all flesh.*

Hereupon is the punishment of those that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, utter darknesse, &c. Revel. 21.8. *But the fearefull, and unbeleeving, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall have their part in the lake which bureth with fire and brimstone, which is the second death.* Mat. 13.42. *And shall cast them into a furnace of fire, there shall bee weeping and gnashing of teeth.* Esay.66.24.

A Corollarie.

And this is the full execution of Gods decree of reprobation, whereby appeareth the great justice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last and chieftest end in all these things. Therfore let every Christian propound the same end unto himselfe. Rom.9.14. *What shall we say then? Is there unrighteousnes with God? God forbid.* 15. *For he said to Moses, I will have mercie on him to whom I will show mercie: and will have compassion on him on whom I will have compassion.* 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* 17. *For the Scriptures saith unto Pharaoh, For this same purpose have I stirred thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.* 1.Corin. 10.31. *Whether therefore ye eate or drink or whatsoever ye do, do all to the glorie of God.*

CHAP. 58.

Of the application of Predestination.

The right applying of Predestination to the persons of men, is very necessarie: and it hath two parts. The first is, the judgement of particular predestination, and the second is, the use of it.

The judgement and discerning of a mans own predestination, is to be performed by meanes of these rules which follow. I. The Elect alone, and all they that are elect, not onely may be, but also in Gods good time, are sure of election in Christ to eternall life. 1.Corinth.2.12. 2.Cor.13.5.

II. They have not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the workes of Sanctification. 2.Pet.1.10. Rom. 8.16.

III. If any doubt of this testimonie, it will appeare unto them, whether it come from the Spirit of God, or their owne carnall presumption: First, by full perswasion which they shall have; for the holy Ghost will not barely say it, but perswadeth such that they are the children of God, the which the fleth can not in any wise doe. Secondly, by the manner of perswasion: for the holie Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods favour and love: and this kind of perswasion is farre different from that which Satan useth. Thirdly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but cotrarily, it is most lively and stirring, if it come from the holie Ghost, For such as are perswaded that they are elected, and adopted children of GOD, they will love God, they will trust in him, and they will call upon him with their whole heart.

IV. If the testimonie of Gods spirit bee not so powerfull in the elect, then may they judge of their election by that other effect of the holy Ghost: namely, Sanctification: like as we use to judge by heate that there is fire, when wee cannot see the flame it selfe.

V. And of all the effects of sanctification, these are most notable. I. To feele our wants, and in the bitterness of heart to bewaile the offence to GOD in every sinne. II. To strive against the flesh, that is, to resist, and hate the ungodly motions thereof, and with griefe to think them burthenous and trouble some. III. To desire earnestly and vehemently the grace of God, and merite of Christ to obtaine eternall life. IV. When it is obtained, to account it a most precious jewell. Phil. 3.8. V. To love the minister of Gods word, in that he is a minister, and a Christian, in that hee is a Christian: and for that cause, if neede require, to be readie to spend our blood with them. Mat.10.42. 1.Joh. 3:16. VI. To call upon God earnestly, and with teares. VII. To desire and love Christs coming, and

the day of judgement, that an end may be made of the daies of sinne. VIII. To flie all occasions of sinne, and seriously to endeavour to come to newnes of life. IX. To persevere in these things to the last gaspe of life. Luther hath a good sentence for this purpose, *He that will serve God, must, saith, he, beleve that which cannot be seene, hope for that which is deferred, and love God, when he, sheweth himselfe an enemy, and thus remaine to the end.*

VI. Now, if so bee all the effects of the spirit are very feeble in the godly, they must knowe this, that God trieth them, yet so, as they must not there with bee dismaied, because it is most sure, that if they have faith, but as much as a graine of mustard seed, and be as weake as a young infant is, it is sufficient to ingraffe them into Christ, and therefore they must not doubt of their electi^o, because they see their faith feeble, and the effects of the holie Ghost faint with them.

VII. Neither must hee, that as yet hath not felt in his heart any of these effects, presently conclude, that he is a reprobate: but let him rather use the word of God, and the Sacraments, that he may have an inward sense of the power of Christ, drawing him unto him, and an assurance of his redemption by Christs death and passion.

VIII. No man may peremptorily set downe, that himselfe, or any other is a reprobate. For God doth oftentimes preferre those, which did seeme to be most of all estranged from his favour, to be in his kingdome above those, who in mans judgement were the children of the kingdome. Hence is it, that Christ saith: *The Publicanes and harlots goe before you: and, many an one is called at the eleventh houre*, as appeareth by that notable example of the theefe upon the crosse.

The uses, which may bee made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

I. That there is neither any justification by works, nor any workes of ours that are meritorious. For election is by the free grace of God: and therefore in like sort is justification. For, as I said before, the cause of the cause, is the cause of the thing caused. And for this reason, in the worke of salvation, grace doth wholly challenge all to it selfe. Rom.chap.11.vers.5. *At this time there is a remnant through the election of grace.* 2.Tim.1.9. *Who hath saved us, and called us with an holy calling, not according to our workes, but according to his owne purpose and grace, which was given to us, through Christ Jesus before the world was.* Philip. 1.29. *Unto you it given for Christ, that not onely ye should beleve in him but also suffer for his sake.* Rom. 3.24. *Wee are justified freely by grace.* Tit.3.5. *Not by the workes of righteousness which we had done, but according to his mercie he saved us.* Ezech.36. 27. *I will cause you to walke in my statutes.* Rom.6.23. *The gift of God is eternall life.*

II. That Astrologie, teaching, by the casting of Nativities, what men will be, is ridiculous, and impious: because it determineth, that such shall bee very like in life, and conversation, whom God in his predestination hath made unlike Jacob and Esau, borne of the same parents, and almost in the same moment of time, (for Jacob held Esau by the heele as he was borne) were of most unlike dispositions, and had divers events. The like may we see in all twinnes, and others, which are borne at the same time.

III. That God is most wise, omnipotent, just, and mercifull. *O the wonderfull riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his waies past finding out!* Ephe.1.5. *Who hath predestinate us, to be adopted through Jesus Christ unto himselfe, according to the good pleasure of his will.*

Secondly, being the servants of Christ, we are admonished:

I. To fight against all doubting and diffidence of our salvation because it neither depédeth upon workes, nor faith, but upon Gods decree which is immutable. Matth.24.24. Luk. 10.20. *Rejoyce that your names are written in the booke of life.* Rom.8.33. *Who shall lay any thing to the charge of Gods chosen? it is God that justifieth, who shall condemne?* 2.Tim.2.19. This teacheth, that the anker of hope must be fixed in the trueth, and stabilitie of the immutable good pleasure of God: so that albeit our faith be so tossed, as that it is in danger of shipwracke, neverthelesse it must never sinke to the bottome, but even in the midst of danger, take hold upon repentance, as on a board, and so recover it selfe.

II. To humble our soules under the mightie hand of God: for wee are as clay in the hand of the potter. Rom.9.21.⁹² *They through infidelitie are broken off, but thou standest through faith. Be not high minded, but feare.*

III. To give all glorie to God. 2.Thess.2.13. *We ought to give thanks alway to God for you brethren, beloved of the Lord, because that God hath from the beginning chosen you to salvation.*

IV. To beare crosses patiently. Rom.8.29. *Those which he knew before, he hath also predestinate, to be made like to the image of his Sonne.* This likenesse to Christ, is in bearing afflictions. Phil.3.10 *That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, to bee made comformable to his death.*

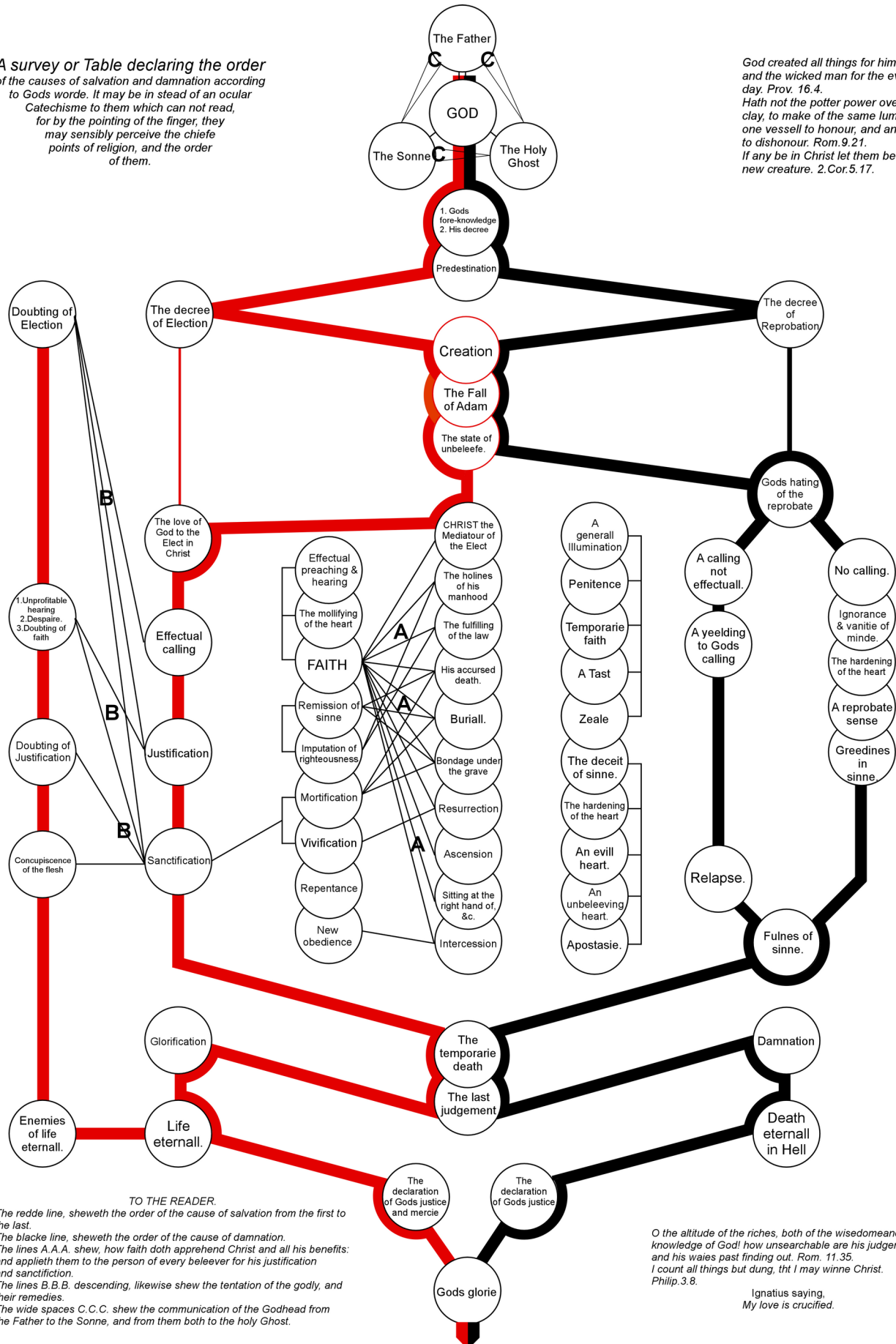
V. To doe good workes. Ephes.2.10. *Wee are his workmanship created in Christ Jesus to good workes, which God hath ordained, that wee should walke in them.*

Thus much concerning Theologie.

92 The verse cited is Romans 11:20 [Ed.].

A survey or Table declaring the order of the causes of salvation and damnation according to Gods worde. It may be in stead of an ocular Catechisme to them which can not read, for by the pointing of the finger, they may sensibly perceive the chiefe points of religion, and the order of them.

God created all things for himselfe, and the wicked man for the evil day. Prov. 16.4.
Hath not the potter power over the clay, to make of the same lumpe one vessell to honour, and another to dishonour. Rom. 9.21.
If any be in Christ let them be a new creature. 2.Cor.5.17.



AN EXCELLENT TREATISE
of comforting such, as are troubled about their Predestination,

*Taken out of the second answer of M. Beza, to D. Arndreas, in the act of their Colloquie at
Mompelgart, &c.*

Unlesse (saith D.Andreas) *regeneration be alwaies united to baptisme, and remaineth in such as are baptized, how should the troubled consciences of those be eased and comforted, who because they feele not in themselves any good motions of Gods holie Spirite, finde none other refuge, but the Worde and Sacramentes, especiallie the Sacrament of Baptisme? Nowe this remedie would bee of small force, except it bee opposed against those imaginations, which the diuill casteth into a troubled heart; yea, except it taught such, that God is greater then our heart, who in Baptisme hath not onely offered us the adoption of sonnes, but hath indeed bestowed the same upon us: as it is said by Christ, Hee that beleeveth, and is baptized, shall be saved. And by Paule, Ye which are baptized, have put on Christ. David being armed with the like comfort from his circumcision, feared not to joyne battell with that great giant Goliah: and if this were not so, it must needes followe, that Baptisme were nothing els but an idle ceremonie, and also the persons of the Trinitie would bee thought lyars. Wherefore those afflicted men, when Satan assulteth them, must resist him with these words: Depart from me Satan, thou hast neither part nor portion in the inheritance of my soule, because I am baptized in the Name of the holie Trinitie, and so am trulie made the sonne of God by adoption. And are these the strong weapons, which so many times, and in so many wordes, have been objected against me by D. Andreas? and whereby hee hath gotten the victorie? But because this his reason is somewhat intricate, I will explaine it after this sort. First, for the place of Scripture which he alledgeth, namely, that God is greater then our hearts: It is to far from comforting an afflicted conscience, that it will rather drive him to despaire. Neither doth Joh.I.epist.3.20. make mention of it, to ease such as are in despaire, shewing unto them by that sentence, the greatnesse of Gods mercies; but rather that hee might thereby, even bruise in peeces the heartes of proud persons, when they confider the greatnesse of Cods majestie. And for the other place, when as a man doubteth of his salvation, and feeleth no testimonies of faith in himselfe, (for such an one we heere speake of) what comfort, thinke you, can hee have in these wordes: *He that beleeveth, and is baptized, shall be saved.* For hee would rather reason contrarily thus: I indeed am baptized, yet for all that I beleeeve not, and therefore my Baptisme is not availeable, I must needes be condemned. For the saying of August. in his treatise upon Joh.6. is very true, who speaking of Simon Magus, saith, *What good did it to him to be baptized? bragge not therefore,* saith he, *that thou art baptized, as though that were sufficient for thee, to inherit the kingdome of heaven.* As for the place of Paule, Galat.3. I shewed plainly before, how D. Andreas did violentlie wrest it to this purpose.*

Neither are his reasons, taken from the absurditie that woulde followe, of more force then the former, albeit hee maketh them especiall pillers to underprop the truth of his cause. For, I pray you, is God of lesse truth, because his truth is neglected, and derided of them that contemne it? Is the ceremonie of Baptisme therefore in vaine, because some refuse the grace offered in Baptism: others if we may beleeeve D. Andreas) reject that grace when they have received it? What? Is not the Gospell therfore the power of God to salvation, because it is to such as beleeeve not, the favour of death to eternall death? May not the Supper of the Lord, bee a pledge of Gods covenant, because so many abuse these holy signes, or, (as D. Andreas is of opinion) the very body and blood of our Saviour Christ? And, that I may reason from that which is true in the experience of every child, can the Sun be said to be without light, because they which are blind, and asleepe, have no benefite by. the light therof, neither such as shut their eies so close, that they will not enjoy the comfort of the light? But amongst all, this one is most childish, that D. Andreas, will make this his principall argument, namely, that in vaine did men, thus tempted, flie at all unto Baptisme, unlesse we

conclude with him, that all such as are baptized, are in Baptisme adopted the sonnes of God. For first, if this were a good consequent from baptisme, it were in vaine, for such an afflicted conscience, to gather unto himselfe a testimonie from the worde of God, and the other Sacrament of the Lords Supper, unlesse we make all those to bee in like sort regenerate and adopted, unto whom the word of God is preached, and the Lords supper administred, either of which, for D. Andreas to affirme, is a bold untruth.

But to omit this, what if we graunt this which D. Andreas requireth concerning Baptisme? may not for all that, any that is so tempted, by Satans pollicie, refell this great comforter, by his owne argument? after this sort: I will grant D. Andreas your question: suppose I have been baptized and adopted the sonne of God, yet seeing you teach, that the grace of God is not so sure but that I may fal fró the same, as indeed I feele that I have greevously fallen, what doe you now els but lift me up with one hand to heaven, and with the other cast me downe into hell? What meane you therefore to teach me those things which are so farre from easing me, as that contrarilie, they doe more and more lay out unto me mine abominable and ungratefull heart? See now what sure consolation, consciences grievouslie afflicted may reap by this doctrine of their comforter D. Andreas.

Now if any be desirous to knowe, what spirituall comfort is most meete to be ministred unto consciences so troubled, I will shewe them that which is groundd upon a sure foundation, and which I my selfe have often founde to be true in mine owne experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore wee teach, contrarily to that which D. Andreas doth most falsie object against us, that the eternall decree, or, as Paule speaketh, the purpose of God, must not bee sought in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeares of discretion, as they must needs be, whom wee seeke to comfort in this place.

Now because that externall vocation, is not proper onely to the elect (*for many are called, but few are chosen*) but such a vocation as is effectuall, that is, whereby the understanding is not onely enlightened with the saving knowledge of God, but in the will also, there is created a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sinne, and love of that which is good, or rather a desire to will, and do that which is right. Therefore when we see one thus dangerously tempted we applie unto his afflicted conscience, that true Nepenthes, and comfortable and restorative medicine, which is taken from Gods effectuall vocation, as it were out of an Apothecaries boxe.

If therefore I have to doe with such an one: who either was never called by the preaching of the Gospell, or if he were called, yet seemeth both to himselfe and others, never to have regarded him that called: and hence concludeth that he is not in the number of them, whom God hath purposed to take pitie upon: I forthwith tell him, that Satan playeth the Sopister, in teaching him thus to conclude: for this his reason is as untrue, as if a man looking at midnight, & seeing that the Sunne is not then risen, should therefore affirme that it woulde never rife. And this is that which when I objected to D. Andreas, pag. 482. hee very boldly corrupting my meaning printed this as mine assertion, *Say unto a man that is afflicted, the sunne is risen, although as yet it bee not risen*. But I teach not lies, howsoever this depravation of my wordes came from D. Andreas printers or himselfe. And wheres D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt whether this sunne would ever rise or not: I answered to him, that which the printers have quite left out, and which I will now therefore more fullie repeat. I was woont therefore to tell the partie thus troubled, after hee had forsaken his false and divellish position: that although an externall vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacie against the divell. For I tel him that they which never had externall nor

internall calling, they (if we regard an ordinarie calling) must needs perish: but whosoever is once called, he hath set as it were, his foot in the first entrie into the kingdome of heaven: and unles it be by his own default, he shal come afterwards into the courts of God, & so by degrees into his Majesties pallace. And for the confirmation of this, I use divers waies. For why, I say, doubtest thou of his good will towards thee, who in mercie hath sent me a minister to call thee unto him? thou hast no cause, unlesse thou alledge the number of thy sinnes. If this be all, why, oppose the infinite greatnes of Gods mercie against thy sinnes, who hath sent me to bring thee unto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling blocke unto thy selfe and refusell to follow him? If thou feelest not as yet inwardly thy selfe to be stirred forward, pray that thou masit be Know this for a most sure truth, that this desire in thee is a pledge of Gods fatherlie good will towards thee. He neither can, nor will be wanting to this which he hath stirred up in thee. After these exhortations, I shew him, how some are called at the eleventh houre, how the Gentiles after many thousand yeeres were called to be Gods people, howe the theefe was saved upon the crosse: these and other remedies I used, wherof, I never remember, that it repented me.

But if I deale with such as have before obeyed the Lords calling, and either by reason of some grievous sinne into which they have fallen, or because they have absented themselves from the Church of GOD, or in that they, refusing publike and private admonitions, have been offensive to the Church, or, which in mine experience, hath befallen manie verie good and godly persons, whilst they satisfie not themselves, they are so altogether busily conversant in reprehending & judging themselves, that they for a while forget the mercie of god: with these, to omit such as for some naturall infirmities, are, if they procure not speedie help of some expert Minister, most dangerously tempted with these, I say, I use this order.

First, I desire that they intimate unto me, that which especially greeveth thé, and as I understand both the thing, and measure therof by them: I take especial care of this, that they being already overmuch casf downe, that I then, by the severe denunciation of the Lawe, doe not quite overturne them: yet so, as that I doe not altogether withdrawe them either from condemning their former sinnes, or the meditation of Gods judgment: And so, as much as I can, I temper the words of consolation, as that I nothing cloake Gods anger against them for their sinnes.

After I have thus prepared them, I then demand, whether they have beene ever in this case, or no? Nay, (say they, for the most part) the time was, when I was in great joy and peace of conscience I served the Lord, then was I an happie person, full of faith, full of hope: But now wretch that I am, I have lost my first love, and there is nothing vexeth me more, then to remember those times past. But, say I, whether consideration is more grievous unto thee, the apprehension of Gods judgments, or the dislike of thy selfe that thou shouldest offend so gracious and so loving a father? Both, say they, but especially the latter. Therefore, say I, sinne also displeaseth thee in that it is sinne, namely, because it is evill, and God who is goodnesse it selfe, is offended with it? It is even as you told us, say they, and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a Father. Then I tell them, that no man is offended, but rather is glad, when hee can injurie one whom hee hateth: this they graunt, and withall say, God forbid, that albeit the Lord hate me, I in like sort should hate him, unto whome, if it were possible, I would be reconciled againe. Then I adde this: Bee of good comfort, my deare brother, you are in good case. For who can love God, especially, when he is wounded by him? who can bewaile the losse of his friendship? who can desire to come againe into his favour. but he, whom God still loveth although for a time he be angrie with him? except peradventure you have not learned thus much, that the knowledge of our salvation commeth not from flesh and blood, but from God himselfe, who first vouchsafeth to instruct us, and from Christ Jesus, manifesting the Father unto us: And that it is Gods blessing, that we doe love God, who loved us first, when wee were his enemies. You have therefore

my good brother, just cause, why you shoulde be greatly displeased with manie thinges past, but there is no cause why you should despaire. Brieflie, you have inwardlie and, as it were, dwelling with you, evident testimonies of your future reconciliation with God: especially if you cease not to pray unto him earnestly, who hath laid the *foundation of repentance in you, to wit, a dislike of sinne, and a desire to bee reconciled unto him*. The sheep which wandered out of the fold ceased not to be a sheep, albeit it went astray for a time: you now are that sheepe, to whom that faithfull shepheard of al those sheep, which the father hath committed to him leaving those ninety & nine, doth not so much by my ministerie, declare that he seeketh you, as having already sought you, though you not seeking him, hath indeed found you. *Knocke*, saith he, *& it shal be opened unto you*. And have you now forgotten those promises, which were so often made to them that repent? and also which they had experience of, who in the sight of the world were in a desperate case. But I, saith he, againe feelee no motions of the Comforter, I have nowe no sense of faith or hope: but I feelee all the contrarie. Nay, say I, you deceive your selfe, as I tolde you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is evill and disliketh GOD, albeit hee shew not himselfe so fully at the first: because you had so manie waies grevously offened him, as that hee seemeth for a while quite to forsake you. And, that you have not quite lost him, but that hee is yet in some secret corner of your soule, from whence at your instant praier he will shew himselfe unto you, this will plainlie declare unto you, which I nowe admonish you of the seconde time. But let us graunt as much as you say: yet, sure it is, that your faith was not dead, but onely possessed with a spirituall lethargie. You lived in the wombe of your mother, and there were ignorant of your life. A drunken man, although hee lose for a time the use of reason, and also of his limmes, yet he never loseth reason it self, You woulde thinke that in winter the trees were dead, but they spring againe in the sommer season. At night the Sunne setteth, but in the next morning it riseth againe. And how often see wee by experience, that he which at one time tooke the foyle in combat at another did win the prize? And know this, that in the spirituall combat of the flesh with the spirit, the like we may see in many, partly by reason of the weaknes of our nature, partlie through sloth to resist, and partly for default to beware. To these he replieth, for such temptations are very hardly remooved, I would to God, saith he, I could perswade my selfe that these promises belonged to me. For my present estate constraineth me to doubt, whether I am the child of God, or not.

Laus Christo nesci finis:

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